A Gift for
Muslim Women

(تحفۂ خواتین)

A Complete English Tranlsation of the
Famous Book "Tohfa-e-Khavãtîn"

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بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

اَلْحَمْدُ لِلهِ وَكَفى وَسَلَامٌ عَلى عِبَادِهِ الَّذِيْنَ اصْطَفى

FOREWARD

It would be redundant to state that women make a priceless contribution towards the construction and development of a nation. A mother's lap is the child's first school as well as fostering institution; and the lessons learnt from this institution are more indelible than a line carved on a rock, and are never forgotten. That is why the importance attached to women in Islam is no less than that of men. The commands addressed to women are the same as that of man, and, in some matters, are exclusive for women.

The practice of the Messenger of Allah ﷺ, too, was to address his sermons and counsels to both, but there were also occasions when he arranged separate meetings for women only so as to give special attention to them for their training.

The *Ulema* have always followed this example in their speeches, sermons, and writings. There are countless books meant for women, in particular "Bahishti Zewar" which omits almost nothing that can possibly be of value to them.

Maulana Mufti Muhammad Ashiq Ilahi, (emigrant to Madina) has written many works, big and small, for the same purpose. It is well known that they have proved to be highly beneficial to the intended readership.

Once I requested the revered Maulana to contribute regular articles for our monthly "al-Balagh" under the title "The Messenger of Allah's Talks with Muslim Women", a unique subject. These articles proved extremely popular, and in this way a collection of the Messenger of Allah's traditions together with their commentaries

came into being for women. As far as I know there is no such work in the Urdu language, and perhaps, in Arabic either.

The contributions covered a fairly long period and terminated only after their author left permanently for Madina. But, on the insistence of the readers, he was obliged to reproduce the whole work in the form of a book. The task required more labour which he did not spare. The articles were revised, and valuable additions made and the whole methodically compiled to bring out what is presented here.

As the author is blessed with genuine zeal and enthusiasm, besides his vast knowledge and sincerity, his very simple words and style affect the reader's heart to its very core and is a product of sincere passion far more than the eloquence of literature.

I have no doubt that this work will prove a great asset towards reconstructing and improving our women who should read it at an early age. It would also make a splendid present if included in their dowry. I should suggest that the work be made a part of the curricula of educational institutions together with "Bahishti Zewar".

It is prayed that the effort be appreciated by the Muslim Women and is proved a medium of their instruction and training. May Allah bless it and all the persons involved in its publication with His Benedictions.

Muhammad Taqi Usmani,
Dar-ul-Uloom,
Karachi.
10 Zi-Qa'd, 1401 AH

PREFACE

In the Name of Allah, the Most Beneficent, the Most Merciful

الحمدلله رب العلمين ، والصلوه والسلام على سيدالمرسلين
محمدواله واصحابه اجمعين

It is of the infinite bounties of Allah that numerous writings, spread over the teachings of the Holy Qur'an and Traditions have come forth from the pen of this humble creature. They contain translations of the Traditions and commentaries on them and have been generally well received by all. It is hoped that Allah the Glorious too will reward me well for the effort which is related to the propagation of religion.

The monthly *al Balagh* started to be published from Karachi since Muharram 1388 AH. This journal has been appearing regularly for eight years under the patronage of Maulana Muhammad Shafi, Grand Mufti of India and Pakistan, and continues to do so even after his death.

When *al-Balagh* commenced, its editor, Maulana Muhammad Taqi Usmani proposed that I should write articles for the uplift of Muslim women. I am neither familiar with standard Urdu nor am I a literateur, nevertheless I agreed and began submitting translations of the relevant Traditions and my comments in simple language. *Al-Balagh* readers told us that these articles were very beneficial and if any month went by without one, complaints began to pour in. This indicated that the write-ups had been popularly received. When a great number of Traditions with their translation had appeared in print, it occurred to me that a collection of them should be published in book form. Readers too made similar proposals.

But there is a great difference between individual articles written for journals and the continuity required for the chapters of a

book, and, therefore, after collecting the articles published in *al-Balagh*, I rearranged them and gave them book-form. The book turned out to be quite voluminous and is now before the readers.

The chapters are arranged somewhat as follows: First, there is the Book of Faith, Kitab ul Iman; then, Ablution and Bath; Prayers, Salat; Zakat; Fasting; Hajj; Virtues of al Qur'an; Remembrance and Invocation Prayers; Marriage; Divorce; Bringing up children; etc.

Included in the volume are many Traditions which had not been published in my articles. *Book of Faith* is almost all written anew. After *Bahishti Zewar*, this is the first concise and the most detailed writing, the subject of which is women and their problems. The work is beneficial for all the people though it is addressed particularly to women. Special effort has been made to compile the Traditions originally reported by women, and problems too are those connected with women. However, as necessary, Traditions reported by men have also been included. There are also disputations because the purpose is to counsel and guide.

Together with explanations, comments have also been made on present day social conditions and we have pointed out the various anti-Islamic ways that have been adopted by many Muslims. All this has ben done out of sincerity.

The articles published in *al-Balagh* were titled *The Prophet's Talks With Women.* For the book the title has been changed to *Tohfa-e-Khawateen, A Gift for Women.* This is an excellent book for presenting as part of the dowry for girls when they get married.

The arrangement of the volume had commenced during the Mufti Sahab's lifetime but because of my indolence it could not be completed then. Had he lived until today he would have been very pleased with it. May Allah rain His mercies on him. He established Dar-ul-Uloom in Karachi and brought out the monthly *al-Balagh* in which the greater part of this book appeared and is now being published as a book.

The hustle and bustle of this world is not only because of men. Women too play a great part in keeping it inhabited and running. Every man and woman looks upon acquiring the things of this life as his or her duty, according to one's understanding, intelligence and courage; houses, shops, property, children and family; although these things are mortal and bound to part. Religion and its knowledge are also a Muslim's personal asset, an asset that is everlasting and the effort for which never goes waste. Just as men and women make their effort for this world and cooperate with one another for it, similarly it is their responsibily, indeed, more so, to keep religion and religious books alive in their lives.

The Qur'an in several places, and the Traditions very specially address only the women, though more often both men and women. Everyone knows that in Islamic Law, fiqah, there are many commands only for women, and many more for both men and women. It is the responsibilty of both to propagate religion and its practice.

Women have given many sacrifices to this end. History has recorded that the first individual to convert to Islam was a woman, namely, Hazrat Khadija رضی اللہ عنہا, and the first martyr for Islam was also a woman, --- Sumayya, Hazrat Ammar's mother who was struck down by Abu Jahl with a spear. It is also well-known that the immediate cause of Hazrat Omar's conversion was his sister Fatimah رضی اللہ عنہا. And it is also on record that when migration from Makkah started for the preservation of Islam there were women too who went alongwith the men. And these holy women also participated in battles. They also cheerfully sent their husbands and sons to the battlefield. Some even taunted their husbands urging them to march out and fight.

Are the women of today not interested in Islam? Have they no relationship with Islam? Do they not claim to be among the ummah of the Prophet Muhammad ﷺ? If the answer is 'yes', then, why do they not make a move to educate themselves in Islam, and educate others and recognise their responsibilities?

They ape and emulate Europeans, imitate their fashions, are extremely covetous of jewellery and fine clothes but never think of what they are doing for the Hereafter. They lose prayer after prayer and forego fasting and zakat. Is this Islam? Thousands of children every year go without any religious training whatever, nor are they urged to be valiant in the cause of religion. Some even regret that they were born Muslim; in other religions there would have been no *purdah* (veil) restrictions, none to advise them to keep away from filmacting, and so on.

Many a man and woman, said to be very religious, do not get their children educated in the Qur`an and Traditions. They may not say so but their actions prove that in their hearts they regret their own religious education and do not wish to repeat the "mistake" for their children. Surveying the lives of those reputed to be religious, it will be found that all in all they are merged in europeanisation. They are, in effect, remorselessly taking their "Mohomedan" children away from Allah and His illustrious Prophet ﷺ. Yet, ironically enough, they claim to love the Prophet ﷺ. And, at the same time, they feel ashamed of educating the young in Islam and to walk in the path of its Prophet ﷺ.

Islam is a sacred religion. It does not leave man to follow atheists, but to worship Allah, strive for the Hereafter. It teaches modesty, ditinguishes between the forbidden and the permissible. It lays many obligations on the human-being. Islam is well aware of these obligations and seeks to save man from a life of bestiality. The ego worshippers dislike the restrictions. Articles are written for women's liberation, *purdah* is opposed, and the most amazing part of it is that those who hold degrees in Islamiyat speak against Islam. During lectures on Islam, boys and girls sit together in the same class to hear the lecture. In the past centuries, opposition to Islam was because of ignorance; and today the opposition is because of 'education', 'research' and 'new light'. Irreligiousness is gaining ground everywhere and paralysing the mind. If everyone were to make the effort according to one's capability, religious winds would begin to blow once again. Every government official should practise Islam and try to make his subordinates do the same. Newspapers and

various periodicals should write on the subject. They should be purged of un-Islamic matter. Music and songs should be disallowed on the radio, and, instead, forcefully and loudly propagate Islamic values. Everyone has got together to ruin our society, so let everyone get together to reconstruct it.

Our entire society stands in need of improvement but it is very specially necessary to improve the women because the first school of every child is the mother's lap. If the mother is a proper Muslim, she will also bring her child up in Islam. This book endeavours to make women understand the demands of Islam and, in places, together with commenting on present day conditions, shakes up the reader well and proper. It is hoped that it will prove to be a light in the darkness, and the readers will remember this author and the late Grand Mufti and the workers of *al-Balagh* in their prayers.

وبا لله ا لتوفيق وهوخيرمعين وخيررفيق ، ربنا لا توا خذنا ان

نسينا اواخطانا ربنا ولا تحمل علينا كما حملته على الذين من

واغفرلناوقبلنا ربنا ولا تحملنا ما لا طا قه لنا به واعف عنا

وارحمنا انت مولانا فانصرنا على القوم الكافرين

العبدالمحتاج الى رحمته ربه

Muhammad Ashiq Ilahi,
al Madina tul Munawwara,

RAJAB 1, 1399 A.H.

BOOK - 1

BOOK OF FAITH

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمْ

نَحْمَدُه، وَنُصَلِّيّ عَلى رَسُوْلِهِ الْكَرِيْم

UMMUL HADEES
(THE MOTHER TRADITION)

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْـهُ، قَـالَ: بَيْنمَـا نَحْـنُ عِنْـدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ذَاتَ يَوْم، إذْ طَلَعُ عَلَيْنا رَجُـلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ شَدِيْدُ سَوَادِ الشَعْرِ، لَا يُرى عَلَيْهِ اَثَرُ الَّسـفَرِ، وَلاَ يَعْرِفُه، مِنَّا اَحَدٌ، حَتّى جَلَسَ اِلَى الَّنِبِيّ صَلَّى اللهُ عَلَيْه وَسَلَّم، فَاسْـنَدَرُ كْبَتَيْـهِ وَ وَضَـعَ كَفَّيْـهِ عَلى فَخِذَيْـهِ، وَقَـال: يَـا مُحَمَّـدُ اَخْبِرْنِيْ عَنِ الْاِسْلَامِ. فَقَـالَ رَسُـوْلُ اللهِ صَلَّـى اللهُ عَلَيْـهِ وَسَـلَّمَ: اَلْاِسْـلَامُ اَنْ تَشْـهَدَ اَنْ لَّـا اِلـهُ اِلَّـا اللهُ، وَتُوتِـيَ الزَّكـوَةَ، وتَصُـوْمَ رَمَضَانَ ، وَتَحِجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْه سَبِيْلًا. قَـال: صَدَقْـتَ. فَعَجِبْنَا لَه، يَسْئَلُه، وَيُصَدِّقُه. فَقَالَ: فَاَخْبِرْ نِيْ عَنِ الْاِيْمَانِ . قَـال: اَنْ تُؤمِـنْ بـاللهِ وَمَلئِكَتِـهِ وَكُتُبِـه وَرُسُـلِه وَالْيَـوْمِ الْـآخِرِ وَ تُؤْمِـنْ بِـالْقَدْرِ خَـيْرِه وَشَـرّه. قَـالَ: صَدَقْـتَ ، قَـالَ: فَـاَخْبِرْنِيْ عَـنِ الْاِحْسَانِ. قَال: اَنْ تَعْبُدَ اللهَ كَـأَنَّكَ تَـرَاهُ، فَـاِنْ لَّـمْ تَكُـنْ تَـراه، فَاِنَّه، يَرَاكَ. قَال: فَاَخْبِرْنِي عَنِ السَّاعَةِ. قَال: مَـا الْمَسْؤُوْلُ عَنْهَـا بِاَعْلَمَ مِنَ السَّائِلِ. قَال: فَاَخْبِرْنِيْ عَنْ اَمَارَاتِهَا .قَال: اِنْ تَلِدَ الْاَمَـةُ

رَبَّتَهَا. وَإِنْ تَرَى الْحُفَاةَ الْعُرَاةِ الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُوْنَ فِي الْبُنْيَانِ. قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا. ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِيْ مَنِ السَّائِلُ؟ قُلْتُ اَللهُ وَرَسُوْلُهُ اَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيْلُ، اَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ (رَوَاهُ مُسْلِمٌ)

It is reported by Hazrat Omar ﷺ on a day he and some other Companions were sitting in the presence of the Messenger of Allah ﷺ then suddenly a man came in. His clothes were very white. His hairs were jet black, there was not a trace of his having traveled on a journey, and none of us recognised him. (The Companions were lost in surprise, because if the visitor was from Madina, he would have been known to them, and if he had traveled from out side, his clothes would have been sailed and there would be other traces of a journey on him. At that moment we could resolve nothing of the mystery. Later on it was disclosed by the Prophet ﷺ).

.But the visiter going right upto him sat down, his knees touching the knees of the Prophet ﷺ. And placing his hand on the thigh of Messenger of Allah ﷺ began asking him questions which the Prophet ﷺ answered.

"Muhammad ﷺ, tell me what is Islam?"

The Prophet ﷺ answered: Islam is that you witness that

لَااِلٰهَ اِلاَّ اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

(There is no God besides Allah and that Muhammad ﷺ is His Messenger), that you establish prayers, observe fasting during Ramazan, give zakat *and perform the annual pilgrimage (Hajj) if you possibly can."*

Hearing the answer, the visitor remarked, "sadaqta" *(you are right).*

Hazrat Omar ﷺ says that he was astonished that the man himself had asked a question and when the answer was furnished, he commented on its correctness as though he already knew it.

The visitor then asked, "Tell me, what is faith?"

"Faith", said the Messenger of Allah ﷺ, "is that you believe in Allah, in His angels, in his revealed Books, in His messengers and Seers of Allah, in the Last Day and in fate, whether good or bad."

The visitor again remarked, "You are right".

"And what is ehsan*?" the visitor went on.*

"Ehsan *is that you worship Allah in such a way that you believe you are seeing Him, and if you cannot do that, you should, at least, be conscious that He is seeing you."*

"Now tell me when will the Last Day come?"

"That neither I know, nor you", the Messenger of Allah ﷺ said.

"Then tell me what are the signs of the approach of the Last Day."

"Some of the signs are that women will give birth to daughters who will be lord over them; and beggars and poachers will pride themselves over living in high mansions."

After these questions and answers, the visitor left. Omar demurred asking the Messenger of Allah ﷺ about him, but the Messenger of Allah ﷺ himself explained:

"Omar, do you know who this visitor was?"

"Allah and His Messenger know best who he was."

"He was Gabriel. He came to teach you by questioning me what your religion is."

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Explanation:

This Hadees is known as the Hadees of Gabriel. It covers all the principles of Islam, the hidden and the practical; and just as the Surah Fatiha is called the *ummul Qur'an*, so is this Hadees, called the *ummul Hadees (the mother Tradition)*.

Sometimes because of the Prophet's awe the Companions could not ask him questions that vexed their minds and waited for some bedouin to turn up and query him. That is why the arch-angel Gabriel was sent to assume the role of a pupil so that he might convey essential teachings by question and answer.

On this occasion Gabriel appeared in untarnished clothes to convey by his example, first, that a pupil should come to the presence of his teacher or *Shaikh* in clean clothes. Next, that he should sit close to him, and then ask whatever questions he has in mind.

The questioner, Gabriel, asked first about Islam and the Messenger of Allah ﷺ stated its five pillars; namely, to witness that Allah is One; to establish prayer; to give *Zakat*; to fast during the month of Ramazan; and be perform the grand pilgrimage, *Hajj*.

There is a tradition that Islam is like a single building which rests on these five supporting pillars.

Basic Principles of Islam

When the questioner asked about the basic beliefs of Islam, (*iman-e-mufassal*) the Prophet ﷺ answered that:

- First basic principle was to believe in Allah as he, the Messenger of Allah ﷺ, had taught.
- Second, to believe in the angels, in their existence and that they are but servants of Allah, obedient to Him.
- Third, to believe in all the scriptures which He revealed to a number of Messengers of Allah from time to time, that whatever is written there is the truth, and demanding obedience to each during the validity of its time; and now, revealing the last of these scriptures to the last of His Messenger of Allah, to be obeyed until the Last Day.
- Fourth, to believe in all the Messengers of Allah; that Allah sent them for the guidance of mankind; all of them were guides, they were above the rest of Allah's created ones, and to be disrespectful to them was *kufr*, denial of Allah's command. Finally, Muhammad ﷺ was sent as the last in the lineage. He is Allah's Messenger for all human beings for all times to come. To believe in him and obey him is necessary. The principles of faith he has taught are binding on us forever. There can be no Messenger of Allah after him. Anyone who believes in another Prophet denies the Qur'anic words وَلَكِنْ رَّسُوْلَ اللهِ وَخَاتَمَ النَّبِيّٖنَ, even though the name of any claimant to prophecy be similar to the usual Muslim names, which is usually the case.
- Fifth, to believe in the truth of the Last Day, that is, in being resurrected after death; in heaven and hell and in all the connected events as stated in the Qur'an and traditions.
- Sixth, to believe in fate. That is, to believe that Allah Almighty and Glorious has created everything according to His own estimate of form and change, being and non-being. Whatever good or bad He has determined shall befell.

To believe in these six basics without permitting doubt to becloud the heart is true faith. All that one believes in or does falls within their purview.

What is *ehsan*?

When the questioner asked "what is *ehsan*", and the Messenger of Allah ﷺ answered that *ehsan* was to worship Allah believing that the worshipper was actually seeing the Worshipped One; but if the high state where such consciousness is not yet attained, the worshipper should, at least, be aware that the Worshipped One was seeing him. This is the minimum requirement. In this way the worship will be correct.

All the accomplishment of *tasawwuf* and *tariqat* is contained in these words; that the quality of *ehsan* be achieved. Those who desire

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When the questioner asked "what is *ehsan*", and the Messenger of Allah ﷺ answered that *ehsan* was to worship Allah believing that the worshipper was actually seeing the Worshipped One; but if the high state where such consciousness is not yet attained, the worshipper should, at least, be aware that the Worshipped One was seeing him. This is the minimum requirement. In this way the worship will be correct.

All the accomplishment of *tasawwuf* and *tariqat* is contained in these words; that the quality of *ehsan* be achieved. Those who desire

to acquire this quality of *ehsan* should seek the company of those who have already acquired it.

Some signs of the Last Day

When the questioner asked about the signs of the approach of the Last Day, the Messenger of Allah ﷺ mentioned only two of the countless signs: that women would give birth to daughters who would order them about and treat them like servants, (as we are seeing today with our own eyes). The word 'daughters' is used here only as an example, but sons are also implied. Similarly, the word 'women', meaning mothers, has been used, but implying that since the mother is most to be obeyed and honoured, if one could lord over her, one could not be expected to behave with due courtesy towards others.

(The Arabic words used here أن تلد الامة ربتها have other connotations as well but these are being left out here for the reader's ease and convenience).

Boasting over mansions

The other sign of the coming of the Last Day, predicted by the Messenger of Allah ﷺ, is that those who have neither shoes nor clothing to wear and make a living by lifting cattle and such will become owners of large mansions and boast and pride over their wealth. This can be interpreted in two ways: one, that there will be revolutions so that the most poverty-stricken will become rich but will not have the sense to put their riches to better use other than to boast about them.

The second meaning can be that these paupers, depriving themselves of sufficient food and necessities, will somehow accumulate enough, to construct tall mansions and boast about them among themselves.

Deaf, dumb and naked kings

The former interpretation is to be preferred and is borne out by a Tradition from Abu Huraira رضي الله عنه:

وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوْكَ الْأَرْضِ

"When you see that the bare-footed, poorly dressed, deaf and dumb become kings...."

This Tradition tells us that paupers will be so impoverished, also of intelligence, that they will neither be able to speak the truth nor hear the truth, but if they somehow make enough to build mansions for themselves they will do no more than pride and boast about them.

Abu Huraira's tradition closes with the words:

فِيْ خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ.

"The knowledge of the Last Day is hidden in these five things and is only with Allah, none besides."

After the Gabriel tradition which informs us of the basic principles of Islam, we shall state the Islamic beliefs in some detail as they should be taught to the children.

No Religion other than Islam is acceptable to Allah

(٢) وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَا يَسْمَعُ بِيْ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ[1] يَهُوْدِيٌّ وَّلَا نَصْرَانِيٌّ، ثُمَّ يَمُوْتُ، وَلَمْ يُؤْمِنْ بِالَّذِيْ أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ (رواه مسلم)

Abu Huraira, narrates a Hadees that the Messenger of Allah ﷺ said, "I swear by Him in whose hand is Muhammad's life that he who is in the knowledge that Allah sent me as His Messenger ﷺ and yet dies without

[1] By 'this ummah' is meant 'ummat-e-da'wat' or those people who lived at the time of the Prophet's advent as well as those born after until the Last Day.

believing on me, shall be sent to hell, whether he be a Jew or a Christian". (Muslim)

Muhammadﷺ is the last in the lineage of Allah's Messengers. There will be no Messenger of Allah after him, no matter how much he may lay claims on Islam. Anyone who believes in a Messenger of Allah coming after him is a *kafir* (denier).

After Allah sent Muhammadﷺ, it has become incumbent on every man, woman and *jinn* to believe in his prophethood and the religion he taught. He is the Messenger of Allahﷺ to all human beings and *jinn* born until the Last Day. After his advent all the laws of the previous prophets stand abrogated. The path of salvation now is only that one should believe in him and walk in his path. Jew or Christian, Buddhist or Parsi, Hindu or the follower of some other religion, his salvation lies only in this Prophetﷺ and conduct of life according to his religion, no matter how great a devotee he might be, a recluse from this world or great his spiritual endeavours. It is stated in the Qur'an:

وَمَا اَرْسَلْنَاكَ اِلاَّ كَافَّةً لِلنَّاسِ بَشِيْرًا وَنَذِيْرًا وَلَكِنَّ اَكْثَرَ النَّاسِ لاَ يَعْلَمُوْنَ (سورة سبا، ع٣)

And we have not sent you (O Muhammadﷺ) except as a giver of glad tidings and warner to all man kind, but most of men know not. (Surah Saba)

These days people do not think it necessary to acquire any knowledge of religion; most know nothing of this world either, many run after the acquisition of scientific or arts subjects and succeed in getting employed in big places, but are unfamiliar with the demands of religion. They hear about religion from those ignorant of Islam, then begin to criticise them, but devote no time to reflect. The enemies of religion tell them all manner of atheistic things. Some believe that the objective of all religions is but one though the ways may be many and salvation is assured no matter what religion they follow. Some do not believe in religion at all and, considering religion to be but a jig-saw puzzle of religious minded people, give themselves up to the pleasures of this world; some go over to Christianity for the sake of wealth and women.

The holy Messenger of Allahﷺ has proclaimed in unambiguous words that whosoever follows any religion whatsoever, other than Islam, is destined for hell. Those who do not believe in any religion at all are rejecters of Islam and, similarly, destined for hell.

This should be taught everywhere without fear and hesitation.

There are Hindus, Christians, Buddhists and others who believe Islam to be a true religion but because of family or community considerations or for the sake of mundane benefits, do not fully go over to Islam. They take Islamic ceremonies as the rituals and ceremonies of other religions. But Allah, Who is the Creator of all, has made salvation dependent on acceptance of Islam. He alone who accepts Islam will merit paradise, while he who dies while believing in another religion, or as an atheist or agnostic, i.e., without religion, will be sent to hell forever. The problem does not concern this world alone but is one of everlasting salvation. The Qur'an states:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلاَمِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِيْ الْآخِرَةِ مِنَ الْخَاسِرِيْنَ (سورة آل عمران، ع٨)

"And whoever seeks a religion other than Isl'am, it will never be accepted to him, and in the Hereafter he will be one of the losers! " (Surah Aal e Imran)

The Relish of Faith and its Important Demands

(٣) وَعَنِ الْعَبَّاسِ بْنِ عَبْدُ الْمُطَّلِبْ رَضِيَ اللهُ تعالى عَنْهُ، قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: ذَاقَ طَعْمَ الإِيْمَانِ مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْاِسْلاَمِ دِيْناً، وَبِمُحَمَّدٍ رَسُوْلاً

(رواه مسلم)

It is recorded in the tradition from Abbas b. Abdul Muttalibﷺ that the Prophetﷺ has said, "He has truly relished his faith who is happy with his belief that Allah is

his Lord, that Islam is his way of life, deen, *and Muhammad is Allah's Messenger for him."* *(Muslim)*

(٤) وَعَنْ اَنَسٍ رَضِيَ اللهُ تَعَالى عَنْه، قَالَ: قَالَ رَسُوْلَ الله صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّم: ثَلَاثٌ مَنْ كُنَّ فِيْهِ وَجَدَبِهِنَّ حَلَاوَةَ الإِيْمَان، مَنْ كَانَ اللهُ وَرَسُوْلُه، اَحَبَّ اِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ اَحَبَّ عَبْداً لَا يُحِبُّهُ اِلَّا لِلهِ، وَمَنْ يَّكْرَه، اَنْ يَّعُوْدَ فِي الْكُفْرِ بَعْدَ اَنْ اَنْقَذَهُ اللهُ مِنْهُ كَمَا يَكْرَهُ اَنْ يُّلْقى فِي النَّارِ

(رواه البخاري ومسلم)

From Anas ﷺ : "He who possesses three qualities shall have tasted the sweetness of his faith: that Allah and His messenger Muhammad ﷺ are dearest to him; that whomsoever he loves, he loves only for Allah's sake; and going back to unbelief is as unpleasant to him as the thought of being thrown into fire." *(Bukhari, Muslim)*

These two Ahadees emphasise some of the most salient features of a true believer: that a Muslim should believe to the very depths of his heart --- the truth of belief being such belief as flows in his veins. He should not think he is a Muslim merely because he is born of Muslim parentage or lives amongst Muslims, but because he looks upon Islam as a great blessing, accepts Islam from the core of his heart, and is happy and content with Allah as his Lord God and with His Messenger, and thinks of this as a great treasure in itself. He who does so will never look upon any worldly pleasure as sweeter.

The foremost demand of faith is that one should love none more than Allah and Allah's Messenger — neither parents nor offspring, nor office nor officer nor rulership nor empire nor wealth — and should channelise all his relationship towards Allah. That is, if he loves anyone, it is because one is related to Allah, is dutiful in prayers, devotes his time to remembering and speaking of Allah and serving religion. This is the basis of love. Similarly, if he dislikes

anyone, it is because one is not concerned with Allah and the Messenger of Allah ﷺ.

His faith should be so firm that his belief in the punishment of unbelief should be as if the fire of hell were before his eyes and an unbeliever was being thrown into it. Rather that, transcending the thought of reward and punishment, he should feel that one who adopts unbelief is like being thrown into a fire, because rejection of Him, His prophets and His Books, Who has given existence and endowed life, is as great a folly as wilfully jumping into a fire. Punishment for unbelief is hell but for an educated person, who is familiar with Allah's creative power and that He is Lord and Owner, to adopt unbelief is no less than hell itself. This distinction requires careful thinking.

Belief in Fate and the Last Day

(٥) وَعَنْ عَلِيٍ رَضِيَ اللهُ تَعَالى عَنْهُ، قَالَ: قَالَ رَسُوْلَ الله صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ عَبْدٌ حَتّى يُؤمِنِ بِاَرْبَعٍ: يَشْهَدُ اَنْ لَا اِلهَ اِلاَّ اللهُ، وَاَنِّيْ رَسُوْلَ اللهِ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنَ بِالْمَوْتِ، وَالْبَعْثِ بَعدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ

(مشكوة ص ٢٢ رواه الترمذي وابن ماجه)

Ali ﷺ reports the Messenger of Allah ﷺ as having said, "No one can be a believer unless he believes in four items of faith: that God is one, there being none to be worshipped besides Him and that I am His Messenger sent with the truth; two, that death is inevitable; three, that one is resurrected to life after death; and four, fate."
(Mishkaat ul Masabih, Tirmizi - Ibn e Maja)

Without these four items of faith one cannot be a true believer, *momin*. The first and basic is to witness the unity of the Divine Being, *tauheed*, that He alone is to be worshipped. The words لا اله الا الله comprise all the attributes as given in the Qur'an and the

traditions; and alongside the Divine-Messenger status of the Messenger of Allah ﷺ, which comprises belief in all that he said and did. One cannot be a Muslim, no matter how much he may claim to be, if he or she witnesses merely with his tongue that Allah is One and Muhammad is His Messenger but believes in some and disbelieves in other words of the Qur'an or of the Messenger of Allah ﷺ, or has the least doubt about them, or holds some of them to be wrong or ridicules some, including what he has said about the hidden things, such as the grave or the accounting of the Last Day, heaven and hell, and such. Some people obtain Ph.D degrees in Islamiat from Jewish and Christian institutions, but as they do so their teachers insinuate doubts in their hearts and make Islamic beliefs ambiguous for them. In fact, the doctorate courses have been presented only to serve as a medium of moulding Muslim youth as doubters of Islam. The motive is to divest their hearts entirely from Islam.

Some ignorant ones say that such and such is not among the basic Islamic beliefs and, therefore, if one rejects it, one does not become a *kafir*, unbeliever. The distinction between basic and non-basic is of atheistic teaching. There are others, similarly ignorant, who say that this and that is not in the Qur'an, therefore, it is not necessary to believe it. This too is of atheistic or agnostic origin. Belief is a duty even if a thought is not expressly stated in the Qur'an but has been explained by the Messenger of Allah ﷺ. If the Messengers of Allah detailing a thought is doubted, how can faith in his being a Messenger of Allah remain undoubted?

There was a time when unbelievers and heathens entered the fold of Islam in large numbers, but today, in this age of innovations and atheism, Muslim generations are adopting alien beliefs. They doubt the religious principles, yet style themselves as Muslims! It is incumbent upon parents to educate their children in the details of Islam and protect them against an environment that creates doubt about Islamic beliefs.

We have just quoted the Ahadees regarding life after death and an account having to be rendered after death . It is necessary for a Muslim to believe in both. That death is inevitable, all believe, but

that there is a resurrection and rendering of account is dismissed by the atheist as something beyond their comprehension, as they say. Children should be saved from the company of atheists and irreligious people.

In the Gabriel Hadees we noted that belief in fate was also essential. Briefly, this means, that at the time of creation, Allah ordained that such and such shall be its fate. It is necessary to believe this also.

A number of people doubt predestination, some deny it altogether, but it is there in the Qur'an and Ahadees and to reject or doubt anything in the two is *kufr*. Whether one understands it or not, whatever is in them must be believed with certainty.

Ibn ul Daylami tells us:

"I felt some doubts about predestination, so I went to Ubaai b. Ka'b and told him about it, requesting him to clear the matter for me so that Allah may relieve me of the doubt".

He said, 'Allah is Lord and Creator and He has full authority over all creation. If He chooses to bring damnation over all that is in the heavens and in the earth, it will not be any cruelty (because He has only exercised His authority); and, similarly, if He sends down benedictions on everything, His mercy will be superior to their deeds. Even if you offer Him a mountain load of gold He will not accept it until you believe that whatever pain or health, gain or loss you get, He is not to be blamed. That is, it was destined to happen and whatever pain or comfort, benefit or loss did come to you, could never have come. If you die believing in anything different, you will go to hell.'

After this I went to Abdullah b. Masud ﷺ, and he gave me the same reply. Then I went to Huzaifa ﷺ and he too had the same thing to say. Then I went to Zaid b. Sabit ﷺ and he too quoted the same words of the holy Prophet ﷺ." *(Ahmed, Ibn e Maja)*

No Salvation for Idolaters

(٦) وَعَنْ جَابِرٍ رَضِيَ اللهُ تَعَالى عَنْهُ، قَالَ: قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّم: ثِنْتَانِ مُوْجِبَتَانِ. قَالَ رَجُلٌ: مَا الْمُوْجِبَتَانِ؟ قَالَ: مَنْ مَّاتَ يُشْرِكُ بِاللهِ دَخَلَ النَّارْ، وَمَنْ مَّاتَ لَا يُشْرِكُ بِاللهِ دَخَلَ الْجَنَّةَ (رواه مسلم)

Jabir reports that the Messenger of Allah said: "There are two things that are wajib, *(obligatory) to believe."*

Someone asked, "O Messenger of Allah, what are those two things?"

The Messenger of Allah answered, "He who dies as a mushrik *(believer in deities besides the One True Allah), shall go to hell; but he who dies as a believer in the One True Allah (and had accepted His religion) shall go to heaven." (Muslim)*

Shyrk is the active verb denoting the ascribing of associates with Allah or that there are several gods. To believe that there are no gods but only One God includes the belief that His attributes are peculiar to Him, there is nothing like Him; He alone is worthy of worship. Anyone holding such belief must also put his belief into action. One must not worship anyone or anything other than the One True God. None has any right to interfere in what He does. He has no equal, no partner, no accomplice, no helper; and He has no spouse and no begotten children. He is father of none nor has a father or mother. To believe otherwise is *shyrk,* and it is also *shyrk* to worship deities other than Him or to worship Him and also worship other deities, as the Hindus do. They worship the One True Allah, the Creator, as well as gods besides Him. They worship those whom the One Allah has created and prostrate themselves before images, make offerings to these idols, garland them and make vows

and slaughter animals as sacrifice to them, just as Christians hold Jesus to be Allah's begotten son and both his mother and him as deities, worship them and also the cross. This is idolatry in the extreme.

Prima facie Christians are very civilised, rule over many countries and are powerful over global politics but are Idolaters associating partners with the One True Allah and rejecting the last Messenger of Allah. What if they can land on the moon! It is the life Hereafter, life everlasting that matters. What is going to the moon worth if one is, finally, to go to hell?

Some Muslims of weak faith are envious of Jewish and Christian ways of life, but to be envious of a people who will always abide in hell is foolish. We should be content and happy with the blessings of faith that Allah has bestowed on us. When one has tasted of the sweetness of faith and it becomes immersed in the heart, the whole world and worldly people lose all fascination in the eyes of the true believer.

Satan is a profound enemy of man. He knows that unbelief and *shyrk* will never be forgiven, and, therefore he entices mankind towards them. He creates doubts in the heart about faith and the ways of faith so that people may be consigned to hell forever, just as he has misled Christians and made them understand that only they will be saved because they believe that Jesus is Allah's begotten son!

In the same way, the Devil has misled name-sake Muslims to heathen, *shyrkia,* practices, such as making vows on those buried in graves; slaughtering animals in their name, and believing that they are in knowledge of the unseen, and have power to satisfy the needs of the living and can interfere in the working of this world. Women, specially, are of very weak faith and resort to all manners of *shyrkia* practices. Black magic is one of their favourites.

May Allah lead Muslims in their true faith and protect them against Satan's insinuations!

Wishing All Well is a Great Obligation of Religion

(٧) وَعَنْ تَمِيمِ نِ الدّارِيْ رَضِيَ اللهُ تَعَالى عَنْهُ، اِنَّ النَّبِـــي صَلَّى اللهُ تعَالى عَلَيْهِ وَسَلَّمَ قَالَ: اَلدِّينُ النَّصِيْحَةُ. قُلْنَا: لِمَنْ؟ قَـالَ: لِلـهِ وَلِكِتَابه وَلِرَسُوْلِه وَلِاَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ (رواه مسلم)

*Tamim Dari, reports that the Messenger of Allah said, "religion (*deen *or 'way of life') is another name for well-wishing".*

We asked, "O Messenger of Allah! wishing well for whom?"

The Messenger of Allah replied, "for Allah and His Book and His Messenger and the Imams of the Muslims and for all Muslims." (Muslim)

The word used by the Messenger of Allah is *nasiha*, a very clear and concise word. The *ulema* have explained that there is no word in Arabic which by itself expresses its meaning. There is great depth in the meaning of *nasiha.* We have translated the word as well-wishing, as the nearest connotation. If we are to expatiate on its meaning it may be said that it implies such effort for another that the right of the object may be fully satisfied, and the greatest possible peace and benefit may accrue to it.

Allama Khattabi has explained this meaning in the words, النصيحة جامعة معناها حيـازة الحظ للمنصوح له. The well wishing for Allah is really wishing for Allah's well-wishing for one's self. This means that one must have faith in Allah's attributes as Islam has taught us; ascribe no associates to Allah; think of Allah as transcending all defects and detractions; all His attributes of glory and grandeur that are descriptive of Him; avoid disobedience; love for His sake and hate for His sake; strive against His unbelievers; be grateful for His blessings; perform deeds for His pleasure in every circumstance and opportunity; and invite all humanity to His Unity and obedience. He who does this, does good for himself, because being a good Muslim can do no benefit to Allah and being an unbeliever can do no harm to Allah.

قَالَ خَطَّابِيْ رَحْمَةُ اللهِ تَعَالى :"وَحَقِيْقَةُ هَـذِهِ الْاَوْصَافُ رَاجِعَة اِلَى الْعَبْدَ فِي نَصِحَهُ لِنَفْسِه وَاللهُ تَعَالى غَنِيٌ عَنْ نُصْحَ النَّاصِحْ."

Wishing the Book well is to fulfill its right: to believe in it that it is Allah's own Word and no human being can create anything like it, recite it with correct intonation (according to the principles of qirat *and delivery) and with concentration, and accept whatever is written there, beware of its double-faced enemies who distort its meaning, refute their atheistic or agnostic interpretations; act upon its commands, avoid what it forbids, propagate its teachings; and invite all humanity to believe in it.*

Wishing well for the Messenger of Allah is to be witness to his truth and in his being a prophet; that is, believe in all that he said without the least doubt or hesitation; carry out all his words, avoid all he has forbidden; love his friends and dislike his enemies, keep reviving his way of life; imbibe his teachings and teach them to others; love those who follow his example (*sunnah*), revere his family and Companions, keep far from novices who on extrapolate his *shariah.*

To wish the *imams* of the Muslims well (their rulers who govern according to Islamic principles) is to cooperate with them when they are in the right and obey them in the truth, keep reminding them of the rights of the people, and advise the people to cooperate with them in the right, but not if they do wrong. In short, help them with whatever good can be done for them in this life and the next.

Wishing Muslims well is to greet a Muslim with salutations of peace, express good wishes for him behind his back as well as face to face with him, exchange gifts, say "Allah have mercy on you", accept an invitation; if possible, clear his debt; if the debt is owed the creditor should not press harshly for its repayment, better to forgive it altogether; one should not be happy over other's distress, but help relieve him of it, not make fun of him; be of help to him in

Wishing All Well is a Great Obligation of Religion

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The Messenger of Allah replied, "for Allah and His Book and His Messenger and the Imams of the Muslims and for all Muslims." (Muslim)

The word used by the Messenger of Allah is *nasiha*, a very clear and concise word. The *ulema* have explained that there is no word in Arabic which by itself expresses its meaning. There is great depth in the meaning of *nasiha*. We have translated the word as well-wishing, as the nearest connotation. If we are to expatiate on its meaning it may be said that it implies such effort for another that the right of the object may be fully satisfied, and the greatest possible peace and benefit may accrue to it.

Allama Khattabi has explained this meaning in the words, النصيحة جامعة معناها حيازة الحظ للمنصوح له. The well wishing for Allah is really wishing for Allah's well-wishing for one's self. This means that one must have faith in Allah's attributes as Islam has taught us; ascribe no associates to Allah; think of Allah as transcending all defects and detractions; all His attributes of glory and grandeur that are descriptive of Him; avoid disobedience; love for His sake and hate for His sake; strive against His unbelievers; be grateful for His blessings; perform deeds for His pleasure in every circumstance and opportunity; and invite all humanity to His Unity and obedience. He who does this, does good for himself, because being a good Muslim can do no benefit to Allah and being an unbeliever can do no harm to Allah.

قَالَ خَطَّابِيْ رَحْمَةُ اللّٰهِ تَعَالٰى :"وَحَقِيْقَةُ هَـذِهِ الْاَوْصَافُ رَاجِعَة اِلَى الْعَبْدِ فِي نَصِحَهُ لِنَفْسِه وَاللّٰه تَعَالٰى غَنِيٌّ عَنْ نُصْحَ النَّاصِحْ."

Wishing the Book well is to fulfill its right: to believe in it that it is Allah's own Word and no human being can create anything like it, recite it with correct intonation (according to the principles of qirat *and delivery) and with concentration, and accept whatever is written there, beware of its double-faced enemies who distort its meaning, refute their atheistic or agnostic interpretations; act upon its commands, avoid what it forbids, propagate its teachings; and invite all humanity to believe in it.*

Wishing well for the Messenger of Allah is to be witness to his truth and in his being a prophet; that is, believe in all that he said without the least doubt or hesitation; carry out all his words, avoid all he has forbidden; love his friends and dislike his enemies, keep reviving his way of life; imbibe his teachings and teach them to others; love those who follow his example (*sunnah*), revere his family and Companions, keep far from novices who on extrapolate his *shariah*.

To wish the *imams* of the Muslims well (their rulers who govern according to Islamic principles) is to cooperate with them when they are in the right and obey them in the truth, keep reminding them of the rights of the people, and advise the people to cooperate with them in the right, but not if they do wrong. In short, help them with whatever good can be done for them in this life and the next.

Wishing Muslims well is to greet a Muslim with salutations of peace, express good wishes for him behind his back as well as face to face with him, exchange gifts, say "Allah have mercy on you", accept an invitation; if possible, clear his debt; if the debt is owed the creditor should not press harshly for its repayment, better to forgive it altogether; one should not be happy over other's distress, but help relieve him of it, not make fun of him; be of help to him in

his needs with money or in other things, not look upon him with content, rather love him for Allah's sake; whatever one likes for one's self one should like for another, and what one dislikes for one's self, one should dislike for another; one should not listen to ill-speaking nor speak ill behind other's back, rather contradict another speaking evil of him, and take his part to speak well of him; in doubt, think well of him, overlook his faults; be graceful with the young and small, reverential towards elders; if visiting, one should not sit in the host's usual seat, nor become *imam* in his house; when one sees a Muslim coming to one's house, move aside for him even though there be enough room for him to pass; always visit the sick, and if a Muslim dies, help in his burial and attend his funeral prayers. In short, respect the rights of everybody, whether mother or father, husband, junior or senior, pupil or teacher, friend or stranger.

One must not cheat or be fraudulent in any transaction; should an undertaking be regretted by the other party, it should be gladly set aside; weigh more than the weight; never hoard, specially, when the store is needed; never offer a price above other's; never fix a price to cheat another; one should not mess up a place where others sit or seek rest; never jump over people at a gathering to find a place for one's self; never try to overhear what others may be talking about; never sit between two conversing with one another; one must not slander or backbite; never keep back anything belonging to another by way of a joke; never enter other's house without permission being expressly given nor peep inside; never abuse or use foul words; always give good advice; treat everyone according to one's rank and status; be not over-suspicious, avoid excesses, cause no distress and no pain, recommend the needful, avoid fault-finding, and should anyone's fault come to knowledge, throw a veil over it.

إِلَى غَيْرَ ذَلِكَ مَا لَا يُكَادُ يَنْحَصِرُ فِي الْعِبَارَة

This commentary is only of one continuous saying of the Messenger of Allah ﷺ. We may imagine how comprehensive was the blessing of concise speech Allah the Glorious had bestowed on him.

How may Perfect Faith be Recognised

(٨) وَعَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ تَعَالَى عَنْهُمَا، قَالَ: قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ اَحَدُكُمْ، حَتّى يَكُوْنُ هَوَاهُ تَبَعاً لِمَا جِئْتُ بِه.

(رواه في شرح السنة وقال النووي في اربعينه هذا حديث صحيح رويناه في كتاب الحجة بالسناد صحيح)

Abdullah b. Amr ﷺ quotes the holy Messenger of Allah ﷺ as saying, "None among you will attain to being a good Muslim unless his desire accords with my way".

(Mishkaat ul Masabih)

Explanation:

After acknowledging the Messenger of Allah ﷺ, it becomes incumbent to adopt his way of life and manner of worship as conveyed to us by his Companions. What he forbade must be renounced however much it may go against the urgings of one's self. To subject such urgings to the Prophet's words and deeds is necessary for a true believer. Ubada b. Samit ﷺ tells us, "We swore allegiance to the Messenger of Allah ﷺ that we would listen to all he had to say, obey his commands in adversity and in prosperity and whether we like it or not". *(Mishkaat ul Masabih)*

The way of *shariah* should become one's nature. The life of Muhammad ﷺ is *the defined* pattern for Muslims to follow by deeds in every aspect of life. Doing as he did becomes second nature to those who love Muhammad ﷺ. This develops so far that the Muslim himself naturally desires what the *shariah* desires him to do. We should think seriously of the high station which this tradition indicates and make ourselves naturally subject to the *sunnah* of the holy Messenger of Allah ﷺ. If the self inclines one to evil and try to avoid the Messenger of Allah's *sunnah*, effort should be made by

regular practice and seeking guidance from the *ulema* and accomplished ones (*mashaikh*), to subject the ego to the ways of Muhammadﷺ. Although in the beginning this may be difficult, in due course the ego is bound to submit and desire what the Messenger of Allah's teaching would like him to desire.

These days Muslims, generally, have enslaved themselves to their ego. Out of preference for self-desires, they think nothing of trampling on God's commands. Ego-dominated desires urge them to be admired by others, dress in western clothes, even eat and drink in western style, and on every occasion, behave in western fashion, but look upon conducting their lives in compliance with the appearance and style and ways of the Pride of the Universeﷺ, and being seen by the world in such manner, as not in line with propriety, although it is imperative to adopt his ways even if it is unpleasant to do so at the moment.

The things that were formerly a matter of pride for the Muslim have now become objects of contempt.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

To keep up appearances on matrimonial occasions, make an impression on relatives, and specially make the womenfolk happy, ceremonies are indulged that have been borrowed from non-Muslims and are forbidden. Several of them are idolatrous. Many a claimant to religious observance say, "Well, this is a marriage and the *shariah* is not binding on us today". If a soldier of Allah dare counsel them and stress on them the need for conducting the marriage according to the Messenger of Allah's *shariah*, he is stared at with forbidding looks. They consider marriage ceremonies, strictly according to religion, as below their dignity.

If Muslims look upon conducting themselves according to Islam as dishonourable, how can they ever succeed in subjecting their ego to Islamic ways? The Messenger of Allahﷺ came to this world to be a pattern for all we do in life. His proclamation is that we can never be true Muslims unless our desires are subjected to the religion he came with. These words are worth reflecting on again

and again. We should test the condition of our faith on its touch-stone. To look for dignity and honour against the ways of the Pride of the Universe Muhammadﷺ is folly and ultimate disgrace!

Punishment and Peace in the Grave

(٩) عَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا، اَنْ يَهُوْدِيَةً دَخَلَتْ عَلَيْهَا، فَذَكَرَتْ عَذَابَ الْقَبْرِ. فَقَالَتْ: لَهَا اَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ رَضِيَ اللهُ تَعَالٰى عَنْهَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ عَذَابِ الْقَبْرِ. فَقَالَ: عَذَابُ الْقَبْرِ حَقٌّ. قَالَتْ عَائِشَةُ: فَمَا رَأَيْتُ رَسُوْلَ اللهِ تَعَالٰى وَسَلَّمَ بَعْدُ صَلٰوةً اِلَّا تَعَوَّذَ بِاللهِ مِنْ عَذَابِ الْقَبْرِ (رواه البخاري ومسلم)

Ummul Momineen Ayesha رضی اللہ عنہا, tells us that one day a Hebrew woman came and greeted her with the words, "May Allah preserve you from the pain of the grave"

As this prayer came from a non-Muslim woman, Ummul Momineen Ayesha رضی اللہ عنہا, inquired of Muhammadﷺ about it. He confirmed the words, saying it was true that there was such a thing as suffering in the grave.

"After this", Ummul Momineen Ayesha رضی اللہ عنہا says, "there was not a prayer after which the Messenger of Allahﷺ did not beseech Allah for protection against suffering in the grave". (Bukhari, Muslim)

When man dies, he is transferred from this earth to the world of *barzakh*. This is the period between death and the Last Day or *qayamat*. In *barzakh* some souls live in good condition and some in pain and punishment. Followers of most religions bury their dead, for which reason the punishment of *barzakh* is usually called the punishment of the grave. This does not mean that those who are cremated or drowned or devoured by wild beasts are saved from the

agony of *barzakh*. Allah, the Omnipotent, possesses the power to gather the minutest of particles from the bowels of animals and depths of the oceans and, giving them new life in *barzakh*, punish them or reward them. True believers of good deeds live in ease and unbelievers and hypocrites in a sort of prison. That is why both sinners and doers of good pray for safety against the punishment of the grave`.

This is given in several Ahadees. For the righteous, the grave is wide and lighted up, a carpet from heaven is spread, they are dressed in heavenly robes, and a door is opened towards paradise drawing in its breezes and fragrance.

But for evil doers there is great suffering in the grave. Details of this suffering is given in several Ahadees, for instance, the ground closes in from all sides; snakes crawl over the body, a carpet of fire is spread below, the body is prodded with spears, iron rods lash, and a door is opened towards hell, fire-hot winds of which blow in. Tidings of these good and bad conditions of the grave were given by former prophets as well. Their followers believed accordingly and used to pray for being spared the suffering. The Jews have changed much of the original religion of Moses, but some of their items of faith have come down intact. Among these is their faith in the punishment of the grave, as we have just observed.

The Jews and Christians and all others who reject the religion of the Last of Prophets, Muhammadﷺ abide in *barzakh* and will be severely punished on the Last Day and consigned to hell forever.

Those people who say they are Muslims but make changes in Islam or believe in any Messenger of Allah after the holy Prophet or do not look upon prayers as obligatory, or ridicule religion, are all *kafir* (deniers of Islam) and will suffer the punishment similar to that of the unbelievers.

Of those who profess to be connected with one or the other of the former Messengers of Allah, none is to be found on the original right path. They have admitted *kufr* and *shyrk* in their religion (denial of the truth and associating partners with the One True Allah). Besides, they reject the Book of the Last of the Prophets,

Muhammadﷺ and are, therefore, the worst of *kafirs*, deserving the worst of punishments.

Jabirرضي الله عنه reports the Messenger of Allahﷺ as saying, "When the body of a true believer is lowered into the grave he feels that the sun was setting. Then, as the soul is returned to the body, he sits up rubbing his eyes and tells the visiting angels to leave him alone because he wants to offer his prayers". In other words, he tells them not to engage him in questions and answers as it is getting late and he must offer his prayers in time. Obviously such words can come only from one who is used to observing regular prayers in his life on this earth.

Just imagine the condition of those who do not observe their prayers in this life, how embarrassed they will be when suddenly confronted with questions in the grave.

Abu Hurairaرضي الله عنه reports the Messenger of Allahﷺ as saying:

When the dead body is placed in the grave, two angels, Munkar and Nakeer by name, are sent to visit him. Their complexions are jet black and eyes blue. They ask him, "What have you to say about him (who was sent to you)".

He, if he is a true believer, answers, "He is Allah's slave and Messenger. I bear witness that there is no object of worship but Allah and without doubt Muhammadﷺ is His Messenger".

Hearing these words they say, "We knew well that you would answer thus".

Then the grave is widened seventy-square and the angels ask him to 'go to sleep'. He says he wants to go back home to tell his folk all this, but they tell him again to go to sleep. (It is not under the law to come here and return).

"Sleep as a bride sleeps whom none can wake save her groom."

Then he falls asleep until the Last Day when Allah wakes him up.

If the body be that of a hypocrite, he tells the angels, "My answer is only what I heard people say". (More than that I do not know).

The angels say, "We knew well that you would answer thus".

The ground of grave is ordered to close in on him from all sides and his ribs are pressed out of shape from one side to the other and he remains in great agony until the Last Day when Allah raises him from there." *(Tirmizi)*

We conclude, then, that those of true faith and good deeds will be in their senses and a happy state in *barzakh*. They will fearlessly answer the angels and even want to convey the good tidings to their folk so that all may believe and wish for the Last Day to come soon so that they may be sent to paradise. They, on whom Allah has mercy, do not lose their senses, and He makes them give the right answers.

In *Surah Ibrahim*, we have:

"Allah keeps the faithful steady on --- in this world and the next."

The Messenger of Allah ﷺ asked Omar رضي الله عنه, what his state will be when he is laid to rest in his grave and Munkar and Nakeer come to wake him so as to startle him, their complexion black, hair so long as to sweep the floor, their voice like thunder and eyes like leaping flashes of lightning and teeth long and digging up the earth.

Omar رضي الله عنه asked, "Will my senses be as they are at this moment?"

"Yes", said Muhammad ﷺ.

"The Messenger of Allah ﷺ, I will cope with them all right", Omar answered. *(Baihaqi)*

To remain thus in one's senses can be possible only if both belief and deeds are in order.

Abdullah b. Abbas رضي الله عنه reports that once the Messenger of Allah ﷺ passed by two graves and remarked, "The inmates of these graves are suffering but not for any big sin."

Then he said, "One of them used to urinate without screening himself (in another Hadees, that he used not to avoid polluting himself with urine), and the other was a back-biter."

Then the Messenger of Allah ﷺ picked up a twig, split it in two and fixed one piece on one grave and one on the other. The Companions asked why he had done this, he replied, "It may happen that the sufferings of the inmates will be lessened until the splits dry up." *(Bukhari, Muslim)*

Even such minor sins are punished in the grave. To avoid the punishment one should recite Surahs *Tabarak Allazi, Alif Lam Meem Sajda* in chapter 21 of the Qur'an.

According to Zaid b. Sabit رضي الله عنه, the Messenger of Allah ﷺ was passing through an orchard of the Banu Najjar, when his mule suddenly shied and started so violently that the Messenger of Allah ﷺ almost fell off it. There were four or five graves and the Messenger of Allah ﷺ inquired whether anyone of his company could tell whose graves they were. One of the Companions said that he recognised one grave.

"When did the man die," the Messenger of Allah ﷺ asked.

"During the period of *shyrk*," the man replied.

The Messenger of Allah ﷺ said, "Human beings are punished in their graves (those who deserve punishment), and if I did not fear that Muslims would give up burying their dead, I should pray to Allah that he make you hear some of the agony of the grave that I am hearing." (Muslim)

In another Hadees in both Bukhari and Muslim, the Messenger of Allah ﷺ is reported to have said that the dead howl so loudly

when prodded with spears that everything can hear, except human beings and *jinn*.

Jinn and human beings are not made to hear the agonies because the two are made to believe in the unseen and hidden. If the concealed of the grave were audible and visible, everyone would believe and turn righteous. But faith is that which must be of the hidden. It is incumbent on us to believe the words of the Messenger of Allah ﷺ whether we understand them or not.

In Surah e *Malik* we have:

"Doubt not that for those who fear their Lord without seeing Him there is salvation and a great reward."

If heaven and hell and *barzakh* were visible to mortal eyes there would be no belief in the Unseen, everyone would become a true believer, but with Allah, to believe after seeing with the physical eye is not faith. That is why repentance on seeing death is not acceptable because angels begin to appear now.

"Their faith was of no avail to them when they saw our punishment."

"When they are resurrected on the Last Day they will see heaven and hell and all will believe and testify to the truth of the Messenger of Allah ﷺ, but their belief then will be vain."

Another reason why the punishment of the grave is kept insensible to humans is that they would discontinue burying the dead. Besides human beings would faint if their eyes and ears were to see or hear the agony.[2]

One should reflect that, after all, life on this earth is but brief, comfort is not much and difficulties too are bearable. In contrast, life in *barzakh* is tediously long, right up to the Last Day. What will be the state on going to the grave if deeds are not good, prayers and

[2] We have mentioned here only some details of the punishment of the grave. For further reading one is referred to our book, *'What Will Happen After Death'*.

fasting neglected, *zakat* held back and rights denied to fellow beings?

All of us should be anxious about the Hereafter so that life in the grave may be comfortable and glorious, and so also on the Judgment Day.

To relax and not attend to prayers or disregard other religious duties is foolish. May Allah grant all of us the foresight to do good and may He save us from the punishment of the grave, of the Last Day and of hell. *Aameen*!

Details of Islamic Belief

These may now be stated in brief so that they may be remembered and believed from the depths of the heart:

- That the whole universe was non-existent. Then Allah willed that it should be and it was.
- That Allah is One; He was neither begotten nor does He beget. He has neither wife nor equal nor is He subservient to any.
- He always was and always shall be.
- There is nothing like Him; He is Unique by Himself.
- He is alive, shall always live, and He is Powerful over all things.
- Nothing is beyond His knowledge; He sees and hears everything.
- He speaks but His speech is not like that of ours.
- He does what He wants to do and none can intervene with what He does.
- He alone is worthy of worship; He has no partner; He is Compassionate and Beneficent towards His creatures; He is king; He transcends all defects; He is Mighty and Honourable; He is Great; Creator of all things, none creates Him; He is Giver and Bounteous in giving; He is Providence; He can

increase or decrease at will what He gives; He can debase what He wills or exalt what He wills; makes honourable or dishonourable; He is Just and Patient and Tolerant; He is Forgiver of sins; Appreciator of worship and service; Acceptor of prayer; Lord over all, none overlords Him; nothing that He does is without wisdom; He accomplishes the work others do; He gives life, He gives death; whatever exists is by His Will; comfort and ease, pain or relief, sickness or cure, profit or loss -- everything is by His Will.

- He is recognised by His Attributes and Signs but none can comprehend Him; He accepts repentance; He punishes those who merit punishment; whatever happens in the world does so by His will; not a speck can move without His command; He neither slumbers nor sleeps; He sustains all and sustaining the universe does not fatigue Him; He possesses all good and supreme qualities; His attributes are everlasting, never ending.
- He transcends the qualities of His creatures. The meaning of whatever is mentioned in the Qur'an and Ahadees about human qualities resembling the Divine must be left to His discretion because He alone knows them; we believe without rooting and probing and hold that whatever their implication, it is correct and true.
- He has foreknowledge of whatever good or evil that takes place in the world; He creates it according to His knowledge; He foreplanned everything; He created that such and such should happen. This is what is meant by the word *taqdir*. The expedience for His having created evil is best known to Him.
- Allah has bestowed wisdom and intention on His creatures which they can use for doing good or evil, become believers or unbelievers, but the Creator of belief and unbelief, of evil and good is Allah.
- Allah has not commanded His creatures to do anything that is beyond their power to do.

- Nothing is the responsibility of Allah; whatever He gives is by His compassion and mercy.
- Allah sent many a messenger (or apostle) to this world to guide His creatures on the right path. The exact number of these messengers is known only to Him. As a sign of their truth, Allah manifested certain signs not possible for anyone else. These signs are called miracles. Adam عليه السلام was the first of the "sent ones" and Muhammad ﷺ the last. Of those coming in between the two, some are very well known, Noah, Abraham, Isaac, Ismail, David, Solomon, Job, Moses, Aaron, Zikria, Yahya, Jesus, Ilyas, Al-Yasa, Younus, Loot, Idrees, Saleh, Houd, Shuyeb, and a few others.
- Allah has not told His creatures the exact number of his "sent ones" . We should believe in all of them whether we know their names or not.
- Some of the Messengers of Allah are higher in status than the others, the highest being that of Muhammad ﷺ. Until the Last Day he will be the Messenger of Allah ﷺ for all mankind and *Jinn*.
- Allah carried the Messenger of Allah ﷺ by night to Jerusalem and from there to the highest heavens and showed him many signs. This is known as Mai'raj
- Allah created some creatures, from, light called angels, and concealed them from our view. Many duties have been assigned to them and they do nothing but what they are commanded. Of them Gabriel is the most illustrious. He was the medium of inspiration to the Messengers of Allah and in the Qur'an he is called the "Trusted Spirit".
- Allah has created some creatures, the *jinn*, out of fire. They too are invisible to us, but, like human beings, they have children and some are believers and some unbelievers, some good and some evil. The worst and most notorious of them is Satan.
- When a Muslim worships Allah a lot, keeps himself from committing sin, does not love the life of this world and his

sincere objective is to follow the example set by the Messenger of Allah ﷺ in each and everything, he becomes a *wali* or "friend" of Allah. Then certain unusual signs come from him, known as *karamaat* (best translated as minor miracles).

- One who goes counter to the *shariah* cannot be a *wali*. If something astonishing happens at the hands of such a one, it should be looked upon as magic or other satanic work. To have any faith in him would be misleading.
- Allah and His Messenger have told everything worth telling in the Qur'an and Ahadees and nothing worth telling has been left out. To come forth with anything extraneous is *bid'at*, innovation. To make innovations in religion is a very great sin.
- From time to time, Allah revealed a number of His Books to his Messengers so that they might guide their respective peoples. Of these Books, four are well known: Torah to Moses, Zabur to David, Injeel to Jesus and Qur'an, the last of them, to Muhammad ﷺ. No other Book will now be ever revealed. The Qur'an will be the order until the Last Day. Much has been altered in the first three Books named here but the purity and unchangeability of the Qur'an has been guaranteed by Allah Himself. No one can make alterations to it.
- Those people who believed and saw the Messenger of Allah ﷺ are known as *sahabi*, Companions. They hold the highest status among the *ummah*. No saint, however great, can equal them. Of them four are famous. Abu Bakr رضي الله عنه, the first caliph or trustee-successor to the Messenger of Allah ﷺ, then Omar رضي الله عنه, the second caliph, after him Usman رضي الله عنه, the third and then Ali رضي الله عنه, the fourth. It is necessary to hold them all in the highest esteem.
- The wives of the Messenger of Allah ﷺ and all his children are worthy of respect. Of the children the lady Fatima رضى الله عنها has precedence and of the consorts, the lady Khadija رضى الله عنها and Ummul Momineen Ayesha Siddiqah رضى الله عنها.
- Faith becomes acceptable when one believes in the truth of all that the Messenger of Allah ﷺ said and did. To doubt or find

fault, or falsify or ridicule any word or action of his is *kufr*. It undoes faith.

- To disbelieve or distort the meaning of the clear implications of the Qur'an or Ahadees in order to present a meaning for one's own convenience is dishonesty.
- One loses faith by looking on sin as permissible. However great a sin may be, faith is not lost as long as the sinner looks upon the sin as sin; but sin does weaken faith.
- To cease fearing Allah or despair of Him is *kufr*.
- To ask astrologers and such about the mysterious and believe them is *kufr*.
- Allah alone knows the hidden and mysterious and no one else. Messengers of Allah are given some knowledge of it. Our Messenger of Allah ﷺ was given the most knowledge, but to speak of any other than Allah as *Aalim-ul-Ghaib*, Absolute Knower of the hidden, is incorrect and improper. Allah alone knows all the hidden, none besides.
- It is improper to call anyone a *kafir* or imprecate a curse on anyone, but it is permissible to speak so of those whom Allah Himself or His Messenger ﷺ called as such. To speak of these as fated for hell is also permissible.
- When one dies, and whether buried or disposed of otherwise, two angels, Munkar and Nakeer come to him and ask him who his Providential Allah is and what his faith, and who Muhammad ﷺ was. If the dead one's faith was right, the answers he gives are also right. The two angels open a door towards paradise for him to let in the breezes and fragrances from there. He stays in happy condition until the Last Day. But if the dead one was not of the right faith, his answer to every question put to him is that he knows nothing. On this he is subjected to great pain until the Last Day. All this is seen, heard and felt by the dead one, not by the living, just as a sleeping person does in a dream but the one sitting beside him fully awake knows nothing of the other's dream.

- The dead one is shown his place morning and evening. To the good paradise is shown as good tidings for him, and the one destined for hell is shown hell to increase his envy, grief and pain.
- All that has been foretold by the Messenger of Allah ﷺ about the Last day shall come to pass: one-eyed Dajjal will appear and do great mischief throughout the world and Jesus will come down from the heavens and destroy him; Yajooj and Majooj will be scattered all over the earth and do great mischief but Allah's wrath will put an end to them; a strange kind of animal will come forth and talk with men; the sun will rise from the west; Muslims will disappear altogether and only unbelievers will inhabit the earth. And much more besides.
- When all this shall have passed and no Muslim in existence, the unbelievers, living a life of great ease and luxury, the angel Israfil will blow his conch by Allah's command and the skies will be rent asunder, stars will lose their luster, the sun and moon darken, mountains break and their pieces float in the air and all living creatures will die, and the dead will lose their consciousness except those whom Allah chooses. A time will pass in this state.
- Then when it pleases Allah the conch will be blown a second time, bringing the whole world to life again, and all will be gathered on a vast, plain field to render their account. This is called Doomsday or *qayamat*. Greatly worried, everyone will approach the former Messengers of Allah for recommendation but all will refuse. At last, the Messenger of Allah ﷺ will agree to plead for them. The accounting will commence, the balance will be brought out, good and evil deeds will be weighed, and their incumbents awarded, each according to his credit and debit balance. The doer of good will be given his account sheet in his right hand and the evil doer in his left hand, both from behind their backs. Some will be admitted to paradise without accounting. Our Messenger of Allah ﷺ will give his *ummah* to drink of the waters of the pool of *Kausar*, whiter than milk and sweeter than honey. Then all will have to tread over 'the bridge

of the path' (*pul siraat*). Those who are good will cross over and enter paradise; the evil ones will be cut up and fall into hell!

- Hell has already been created, wherein are snakes and scorpions and all manner of pain inflicting things. After going through their punishment, those inhabitants of hell who had even a little faith will be sent to heaven on the pleading of the Messengers and other good souls, however great their sins might have been. But the deniers and the *mushrik* will remain in hell forever, never to be forgiven and never to die, always in torment.
- Heaven too has been created, full of many kinds of blessings; the dwellers will have nothing to worry about, nothing to fear, never fatigued. They will remain here forever, never desiring to go and never turned out, never dying and always in ease and happiness.
- Allah is Absolute; He may punish the smallest of sins or forgive the greatest, awarding not the least punishment for it, just as He wills.
- Allah will never forgive *shyrk* and *kufr*, associating of partners with Him, in other words, idolatry and denial, respectively. Besides these two sins, he may forgive any sin whatsoever.
- Except those whom Allah and His Messenger of Allah ﷺ have described as heavenly, we cannot speak with certainty about anyone as such. Though seeing the good deeds of one, we may expect a good abode for him.
- No one, while awake, has seen Allah nor can anyone see Him.
- No matter how good or evil one might be all his life, his fate will be decided according to his condition in his last moments. If he breathes his last as a believer he will be counted among the believers; if he dies in unbelief, he will be accounted among the unbelievers.
- Whenever anyone, at any time of his life, repents or becomes a Muslim, he is acceptable to Allah, except during his last

- The dead one is shown his place morning and evening. To the good paradise is shown as good tidings for him, and the one destined for hell is shown hell to increase his envy, grief and pain.
- All that has been foretold by the Messenger of Allah ﷺ about the Last day shall come to pass: one-eyed Dajjal will appear and do great mischief throughout the world and Jesus will come down from the heavens and destroy him; Yajooj and Majooj will be scattered all over the earth and do great mischief but Allah's wrath will put an end to them; a strange kind of animal will come forth and talk with men; the sun will rise from the west; Muslims will disappear altogether and only unbelievers will inhabit the earth. And much more besides.
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- Allah is Absolute; He may punish the smallest of sins or forgive the greatest, awarding not the least punishment for it, just as He wills.
- Allah will never forgive *shyrk* and *kufr*, associating of partners with Him, in other words, idolatry and denial, respectively. Besides these two sins, he may forgive any sin whatsoever.
- Except those whom Allah and His Messenger of Allah ﷺ have described as heavenly, we cannot speak with certainty about anyone as such. Though seeing the good deeds of one, we may expect a good abode for him.
- No one, while awake, has seen Allah nor can anyone see Him.
- No matter how good or evil one might be all his life, his fate will be decided according to his condition in his last moments. If he breathes his last as a believer he will be counted among the believers; if he dies in unbelief, he will be accounted among the unbelievers.
- Whenever anyone, at any time of his life, repents or becomes a Muslim, he is acceptable to Allah, except during his last

moments. When the angels of punishment begin to be seen, the believer's repentance and the unbeliever's faith are not acceptable. The unbeliever will never be forgiven, but the sinful believer may be forgiven, if Allah chooses, and sent to heaven after some punishment or without any punishment.

A Necessary Warning

No one is a Muslim by the mere fact of his being born of Muslim parentage, unless his beliefs are according to the Qur'an and traditions. Some people believe in prophets coming after the Prophet Muhammadﷺ, some deny the essential duties and some believe in interpolating the Qur'an. Such people are not Muslims, however much they may claim to be Muslims.

The Five Pillars of Islam

(١٠) وَعَنْ عَبْدِاللهِ بنِ عُمَر رَضِيَ اللهُ تَعَالى عَنْهُمَا، قَالَ: قَالَ رَسُوْلُ اللهِ صَلَى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ: بُنِيَ الْاِسْلَامُ عَلى خَمْسٍ شَهَادَةِ : اَنْ لَا اِلهَ اِلَّا اللهُ، وَأَنَّ مُحَمَّداً عَبْدُه، وَرَسُوْلُه، وَاِقَامِ الصَّلوةِ، وَاِيتَاءِ الزَّكوةِ، وَالْحَجِ، وَصَوْمِ رَمَضَانَ

(رواه البخاري ومسلم)

*Abdullah b. Omarﷺ, reports the Messenger of Allahﷺ as saying, "Islam is based on five pillars: first, to testify that Allah is One and no gods besides Him, and that Muhammadﷺ is His servant and messenger; two, to establish prayer (*salat*); three* zakat; *four,* Hajj, *the great annual pilgrimage to Makkah; and five, fasting during the month of Ramazan."* *(Bukhari, Muslim)*

In this Hadees, Islam is stated as being based on these five institutions, the foremost being testifying to Divine Unity and that Muhammadﷺ is the Messenger and Seer of Allah. After this belief it is imperative to believe in all those duties and principles which

Allah has conveyed to us through His Messengerﷺ. Also necessary is to believe in those tidings concerning the past or the future mentioned in the Qur'an, including, of course, those concerning the Last Day, death and resurrection, heaven and hell and life therein.

Belief in all this is necessary because it follows the foremost basic of Islam. Our youth who obtain educational degrees from foreign universities become critical of much that is in Islam yet style themselves as Muslim. It would have been better if, remaining ignorant they had remained Muslim and kept their faith intact. Religion is the most valuable asset and should not be set aside.

There are numerous Islamic commands covering every aspect of life, but testimony (*shahadat*), *salat*, *zakat*, fasting and *Hajj* are basic. The Messenger of Allahﷺ has described them metaphorically as the five posts of a tent. The most important and central post is belief in Divine Oneness and the Messengers of Allah. Without this central post the tent cannot stand in place. The other four posts are in each corner of the tent, *salat*, *zakat*, *Hajj* and *soum*.

Of the four the most important is *salat* or prayers, on which the rest of religion depends. The second caliph Omarﷺ sent a circular to his governors, stating:

مَنْ حَفِظَهَا وَحَافَظَ عَلَيْهَا حَفِظَ دِيْنَه، وَمَنْ ضَيَّعَهَا فَهُوَلِمَا سِوَاهَا اُضِيَّعُ

(مشكوة شريف)

"He who preserves prayers and observes them can be depended upon to preserve and observe the rest of his religion; and he who neglects prayers will neglect more his other duties of religion. This is why prayers are of utmost importance." *(Mishkaat ul Masabih)*

It is stated in one of the Ahadees that, "He who neglects his daily prayers will rise up on the Last day with Pharaoh (of Moses's time), Hamaan, Qaroon and Ubaai b. Khalaf." If he did as the unbelievers did, it is only reasonable that he should meet the fate of the unbelievers.

The third pillar, after prayers, is zakat. The Qur'an says:

وَيْلٌ لِّلْمُشْرِكِيْنَ الَّذِيْنَ لاَ يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُوْنَ

"Woe unto the mushrikeen *(Idolaters) who do not give* zakat *and deny the truth about the Last Day."*

This verse implies that to hold back on *zakat* is the work of Idolaters. May Allah save us from miserliness of the heart that pulls down one pillar of Islam!

The fourth pillar is the great annual pilgrimage, *Hajj*, to the House of Allah. The holy Messenger of Allahﷺ said:

مِنْ مَّلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ اِلٰى بَيْتِ اللهِ، وَلَمْ يَحُجُّ فَلَا عَلَيْهِ اِنْ يَّمُوْتَ يَهُوْدِيًّا اَوْ نَصْرَانِيًّا. وَذٰلِكَ اِنَّ اللهَ تَبَارَكَ وَتَعَالٰى يَقُوْلُ: وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

(مشكوة شريف)

"He who possesses means to go to the House of Allah yet does not go on Hajj *is as though he dies as a Jew or a Christian. Allah on High, the Glorious and Blessed, has said that it is binding on him, who can, to perform the pilgrimage to the House."* *(Mishkaat ul Masabih)*

How cruel to themselves are those who possess the wherewithal to perform this Pilgrimage but would rather save on so transitory a thing as money!

In one Hadees we are told that *Hajj* should be performed as soon as possible after one has made up his mind for it.

The fifth Pillar is fasting during the month of Ramazan.

يَا اَيُّهَا الَّذِيْنَ آمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ اَيَّامًا مَّعْدُوْدَاتٍ.

"O you who believe! fasting is prescribed for you even as it was prescribed for those before you, so that you may became pious and dutiful. This is for a few countable days."

It is a pity that some people do not give up eating and drinking and certain appetites for just one month out of twelve yet style themselves as Muslim!

Islam -- a Perfect Way of Life

(١١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا، قَالَتْ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ اَحْدَثَ فِيْ اَمْرِنَا هٰذَا فَهُوَ رَدٌّ

(رواه البخاري ومسلم)

Umm-ul-Momeneen Ayesha رضی اللہ عنہا tells us that the Messenger of Allahﷺ has said, "Any introduction into our religion that is not already there is to be rejected."

(Bukhari, Muslim)

Islam is a true and perfect way of life (*deen*). Its commands are secure until this world lasts. However conditions may change or revolutions take place, Islam is secure in its place because it has formulated laws and rules and regulations that cannot be improved upon nor has anyone to this day been able to come forward with any improvement. Islam is so perfect that there is no place in it for changing its order of government or its social administration, or for adding to or diminishing from its economics, nor is there anything wanting in its principles of social transaction. In short, whatsoever may be the department of life, there is no need to introduce changes in Islam. And how can there be any, when Allah Himself has proclaimed:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ.

"This day have I perfected your religion for you."

Also, there are no complications to unravel, nothing difficult to understand or act upon. On the contrary, every word is plain, every command clear and every law manifest. As the Messenger of Allah ﷺ said:

لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ لَيْلُهَا كَنَهَارِهَا، لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ.

"I have left you on a road where the night and day are equally distinct. Only he would stray away who wishes to ruin himself."

Since Islam is so perfect a religion and every word clear, every phrase simple, to make innovations in it is only self-assertion and wandering off the path. Imam Maalik says:

مَنْ اَتَى بِبِدْعَةٍ، ظَنَّ اَنَّ مُحَمَّدًا أَخْطَاءَ الرِّسَالَةَ.

"He who introduces an innovation implies that the Messenger of Allah ﷺ made some mistakes in his mission of bringing Allah's word to his followers or did not convey the whole truth or teach in the correct manner. And, therefore, the addition or change has been made."

Innovators do not say that they are making innovations. They believe that the changes they make are thoroughly within religion. This is because they do not read the Qur'an and Ahadees thoroughly and, therefore, cannot distinguish between the true and the false. And because they look upon what is really disobedience and sin as goodness, they never think of repentance.

The sinner, if he is conscious of sin, is afraid of committing it; he repents, and thinks of the Last Day's judgment but an innovation is made thinking it is goodness to do so, the question of repentance does not arise in the innovator's mind. Satan's most subtle strategy is to mislead a person to such wrong action as, in reality, is a sin but the person thinks it is a virtue.

إِنَّ إِبْلِيْسَ قَالَ: اَهْلَكْتُهُمْ بِالذُّنُوْبِ، فَاَهْلَكُوْنِيْ بِالْاِسْتِغْفَارِ، فَلَمَّا رَأَيْتُ ذٰلِكَ اَهْلَكْتُهُمْ بِالْاَهْوَاءِ، فَهُمْ يَحْسَبُوْنَ اَنَّهُمْ مُهْتَدُوْنَ، فَلَا يَسْتَغْفِرُوْنَ.

Satan has confessed, "I used to destroy men by making them sin but they would destroy me by offering repentance to Allah. Seeing this, I now make them sin according to their own desires, and, therefore, they think they are rightly guided, and so do not think of repenting."

A sinner's repentance is Satan's destruction in that it makes Satan's labour vain.

As innovation is any work that is against the *sunnah* of the Messenger of Allah ﷺ, there is no numerical limit to innovations. Every country, province and town has its own innovations.

Some *ulema* too are guilty of them, perhaps out of submission to the lay public. The *ulema* should keep a watchful eye on what the people are doing, and refer to the Qur'an, Ahadees and practice of the rightly guided *Khulafa Rashideen* (the first four Caliphs) to see whether anything new and strange is justifiable. If not, they should try to make the public renounce the practice and take recourse to the *sunnah* of the Messenger of Allah ﷺ or of his Companions.

In marriages, engagements and, generally, in every walk of life, and, specially, on graves and tombs, many innovations may be seen taking place and they are looked upon as pious deeds, though they are not. The third, tenth, twentieth and fortieth day after the death of one of the member of the family are observed for blessings for the deceased. Paving the graves, giving them a bath, placing flowers and lights on them, distributing bread or other things on them, making *halwa* on *Shab e Bar'at* (the Salvation night)[3], the *koonda* of Imam Jafar, observing the 11th day of every month in memory of the great

[3] Night between the 14th and 15th of Sha`baan.

pir Shaikh Abdul Qadir Jilani, and many such are nothing but innovations.

True Muslims have done their best to make people give up these ceremonies but because they are carried out on the assumption that it is good to do so, the *ulema* are criticised. Women, specially, are such stubborn devotees of rituals and innovations that they will go without the necessities and much needed medicines but will not give up the ritual of an innovation: they will forego the obligatory prayers but not their pet superstition. May Allah protect every Muslim from innovations[+]!

(١٢) وَعَنْ اَبِي ثَعْلَبَةَ الْخُشَنِي رَضِيَ اللهُ تَعَالٰى عَنْهُ، قَالَ: قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ: ان اللهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوْهَا، وَحَرَّمَ حُرُمَاتٍ، فَلَا تَنْتَهِكُوْهَا، وَحَدَّ حُدُوْداً، فَلَا تَعْتَدُوْهَا، وَسَكَتَ عَنْ اَشْيَاءَ مِنْ غَيْرِ نِسْيَانٍ فَلَاتَبْحَثُوْ عَنْهَا

(رواه الدار قطني)

Abi Sa'lba Khushmi reports the holy Messenger of Allah ﷺ as saying, "Allah has stipulated many duties, so do not overlook them; and He has forbidden many things, so keep away from them; and He has established limits, so do not overstep them; and He is silent about many things, this silence is not because of forgetfulness, so do not try to probe them". (Dar Qutni)

Four principles are stated in this Hadees: observance of duties; of keeping distance from the forbidden; of the limits; and not to be too curious about Divine silence.

Observance of duties and keeping away from the forbidden are of foremost importance but people hardly realise this. It is surprising that many unfailingly carry out all the duties assigned to them by their fellowmen, the creation of Allah, but attach no importance

[+] For details see "*Bahshti Zaiwar*", Part 6 and "*Islah-e-Rasoom*".

whatsoever to the duties assigned to them by Allah the Creator of all, the Superior, the Providential Lord.

There are also people who observe the extra-duty prayers (*navafil*) but not those prescribed as obligatory. This author has seen some who wake up regularly after midnight to pray *tahajjud* and repeat the rosary rounds, but do not observe the five obligatory prayers. There are others who spend a good proportion of their wealth in charity and feeding the poor and those who fast, but do not give *zakat* according to the correct accounting or in the right manner. They, also, do not go to the annual grand pilgrimage. Many others do not hesitate earning money by forbidden means and proceed on *Hajj* out of it yet they look upon themselves as devotees of Islam!

Many a *pir* and *faqir* deceive people, telling them only to donate annual offerings, *nazrana*, to them and there is no need for prayers or fasting. Donations are enough to endear them to Allah and guarantee paradise for them! Such *saints* are themselves drowned and drown others with them.

In short, it is absolutely necessary to carry out Allah`s stipulated duties and to abstain from whatever He has forbidden. May Allah help us do so!

It should be remembered that the positive and negative commands are included in the Qur`an as well as *sunnah*. To say, as some groups aver, that it is enough to act upon the Qur`an is ignorance and irreligiousness. The Qur`an states:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

"Take whatever the Messenger of Allah ﷺ gives you, and refrain from what he does not give you." (Surah Hashr)

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ (آل عمران)

"Tell them, 'follow me, if you love Allah, and Allah will love you'." (Surah Aa'l e Imran)

In a Hadees we have:

اَيَحْسَبُ اَحَدُكُمْ مُتَّكِئًا عَلَى اَرِيْكَتِه، يَظُنُّ اَنَّ اللهَ لَمْ يُحَرِّمْ شَيْئًا
اِلَّا مَا فِي الْقُرآنِ، وَاِنِّيْ وَاللهِ قَدْ اَمَرْتُ وَعُظْتُ وَنُهِيْتُ عَنْ اَشْيَاءِ
اِنَّهَا كَمِثْلِ الْقُرآنِ اَوْ اَكْثَرَ (رواه ابو داؤد)

"Does anyone among you think that, sitting on cushions, he can say by conjecture that Allah has not forbidden anything except what is in this Qur'an. Beware! I swear by Allah that I have commanded many things and advised many things and have forbidden many things, and in number they are equal, even more." *(Abu Daud)*

From the words, وَتِلْكَ حُدُوْدُ اللهِ فَلَا تَعْتَدُوْهَا, (these are the limits of Allah, so do not overstep them), countless problems and complications arise. A few examples are stated here:-

1- Some people forbid themselves certain fruits although the Qur'an tells them:

يَا اَيُّهَا الَّذِيْنَ آمَنُوْا لَا تُحَرِّمُوْا طَيِّبَاتِ مَا اَحَلَّ اللهُ لَكُمْ وَلَا
تَعْتَدُوْا اِنَّ اللهَ لَا يُحِبُّ الْمُعْتَدِيْنَ.

"O you who believe! Do not forbid yourselves things that Allah has permitted you and do not overstep the limits. Allah does not love transgressors."

Muhammadﷺ once swore that he would never take honey, but a revelation came to advise him:

يَا اَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا اَحَلَّ اللهُ لَكَ.

"Why do you forbid yourself that which Allah has permitted you?"

There are many permissible things which Muslims have forbidden themselves. For instance, to abstain from

marriage during the month of Zi-Qa'd (called khali or void by women), Safar and Muharram, although marriage is perfectly legitimate in these months. The "limits of Allah" are thus ignored. Some forbid conjugal relationship during Muharram; and some look upon widow-marriages as improper and, in practice, forbid them. All this is overstepping the limits.

Just as it is wrong to make legitimate things forbidden, it is wrong to make forbidden things legitimate. It is only for Allah to stipulate what is permissible and what is forbidden, whether this be conveyed in the Qur'an or through the Messenger's of Allahﷻ.

The Qur'an says:-

وَلَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلَالٌ وَهٰذَا حَرَامٌ
لِتَفْتَرُوْا عَلَى اللهِ الْكَذِبَ.

"Do not say falsely about things that such is legitimate and such forbidden. This will mean that you are making aspersions on Allah." [Surah Nahal]

2- Another way of stepping the limits is to look upon a practice as bringing nearer to Allah but which is not so with Allah. For instance, making the rounds of a grave (which is *shyrk*); or observing silence for a day or standing in the sun.

3- Yet another is to declare a thing obligatory, which is not necessary in *shariah* although optionally permissible, and find fault with anyone not observing it. For example, making *halwa* on the night of deliverance (*Shab e Bar'at*).

This has no *shariah* sanction, but people think it is necessary and look upon not making it as improper. Many rituals, not based on *shariah*, have crept into matrimonial ceremonies. Some of them are downright idolatrous.

4- Also, overstepping the limits is to fix a laudable practice of common daily observance for certain occasions only. For

example, shaking hands with the *imam* after morning and pre-sunset (*asr*) prayers, or embracing people and shaking hands after Eid prayers. Shaking hands is a *sunnah* of meeting one another, not of Eid. To fix it for a certain time and hold it as obligatory is not correct.

5- Also, ascribing blessings to something not proved by the Qur'an or Ahadees. For instance, the blessings of *ganj-ul-arsh* prayer and *durood lakhi*.

6- Also, to adopt any practice in a fixed manner and order. For example, to recite certain fixed words of the Qur'an in such and such *rakat*, not sanctioned by a Hadees; or fix the number of Surahs to be recited, as done by some people for *tahajjud* prayers: reciting Surah Ahad twelve times in the first *rakat*, and reducing it by one in every following *rakat*. This practice has been initiated by people themselves. Similarly, prayers for the whole week have been marked out, their method stipulated and blessings professed. This too is overstepping the limits of Allah.

7- To think of a reward or greater reward by ascribing certain actions for certain places, not proved in the Ahadees, is also overstepping. It is a practice among some people to distribute cooked food or food-grains on or by the grave-side so that blessings may be conveyed to the deceased. Or make it obligatory to be personally there. Blessings can be conveyed from all places.

8- Or to believe that such and such food may be used by such and such people, not by any other, as the pagans of Makkah used to do once. Qur'an says:

وَقَالُوْا هٰذِهٖٓ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ
وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً
عَلَيْهِ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ

خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ
شُرَكَآءُ سَيَجْزِيْهِمْ وَصْفَهُمْ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ

"And they think wrongly when they say, these cattle and these field are reserved, none may eat of it unless we permit. And these are reserved cattle which it is not legitimate to ride or load. And there are cattle on which Allah's name is not mentioned only so that they may make false imputations on Allah. Allah will soon punish them for their imputations.

And they also say, What is in the bellies of this or that cattle is legitimate for us but forbidden for our women; but if it is dead, it is legitimate for all. Allah, will soon punish them for their saying thus. Verily Allah is Wise, All Knowing!"

Similar rituals have been devised by those who believe in *faatiha* and *niyaz*. For conveying blessings to the lady Fatima Zohra, a ceremony is held by the name of *bibi-ji ki sehnak*. In this ceremony, food is prepared and it is held that only girls may eat of it but no men or boys; and also that it must be served in dishes and plates not used before and the place where it is eaten must be newly washed with clean, wet mud! Qur'an says:

قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّحَلٰلًا
قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ (سورة يونس)

"Say to them, Allah bestowed on you of His providence, then you made some of it legitimate and some illegitimate. Ask them, has Allah commanded you to do so or do you make forgeries against Allah?" (Surah Younus)

9- It is also overstepping the limits if punishments for sin are stated that are not mentioned in the Qur'an or Ahadees, as done by many *mullahs* and preachers.

10- It is believed by some people that exemption from rendering account on the Last Day can be obtained by doing certain things in this life. For instance, wearing new clothes and shoes on the last Friday of Ramazan is looked upon as a way out for escaping this ordeal!

These are only some examples of exceeding the limits. Many more can be found or thought of. The Qur'an states:

تِلْكَ حُدُوْدُ اللهِ فَلاَ تَقْرَبُوْهَا.

"These are the limits imposed by Allah, so do not even come near them."

تِلْكَ حُدُوْدُ اللهِ فَلاَ تَعْتَدُوْهَا وَمَنْ يَّتَعَدَّ حُدُوْدَ اللهِ فَاُولئِكَهُمُ الظَّالِمُوْنَo (مائده)

"These are the limits of Allah, so do not transgress them; they who oversteps them are wrong-doers."

(Surah Ma'idah)

The words of Messenger of Allah ﷺ that, وَ سَكَتَ عَنْ اَشْياء مِنْ غَيْرِ نِسْيَان فَلَا تَبْحَثُوْا عَنْهَا, (Allah has observed silence over some matters, so do not probe into them), include the belief that He has made some things lawful and others unlawful. This should be accepted as the words go without troubling one's self further about them.

Sometimes, during lifetime of the Messenger of Allah ﷺ revelations came on questions being asked. The Messenger of Allah ﷺ advised that one should accept whatever is permitted and refrain from what is forbidden, and not ask any questions about it so that one may not be held responsible for its commission or omission. It would be unwise to provoke a revelation which may cause difficulties to follow up and so make the questioner a sinner. When Allah wills, He will reveal as He thinks best.

يَا اَيُّهَا الَّذِيْنَ آمَنُوْا لاَ تَسْئَلُوْا عَنْ اَشْيَاءَ اِنْ تُبْدَلَكُمْ تَسُؤْكُمْ وَاِنْ تَسْئَلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْآنُ تُبْدَلَكُمْ عَفَا اللهُ عَنْهَا وَاللهُ غَفُوْرٌ حَلِيْمٌ كَافِرِيْنَ . قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا

"O you who believe! do not ask about things which if made clear to you may cause difficulties for you. If you ask when the Qur'an is being revealed, they will be made clear. Your past questioning has been forgiven you, for, Allah is very Forgiving and Indulgent. Former peoples used to ask questions but they could not carry out the answers".

After the Messenger of Allah ﷺ there was no possibility of new commands, those already given were binding enough.

Abu Huraira رضي الله عنه tells us that on the occasion of the Farewell Pilgrimage the Messenger of Allah ﷺ said, "*Hajj* has been stipulated for you, therefore perform it".

Someone asked, "Is *Hajj* binding every year?"

The Messenger of Allah ﷺ gave no answer. Three times the man asked the same question, then the Messenger of Allah ﷺ spoke, "If I say 'yes', it would be binding every year and you would not be able to perform it every year". And he added:

ذَرُوْنِيْ مَا تَرَكْتُمُ، فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلِكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلَافِ عَلَى اَنْبِيَاءِهُمَ . فَاِذَا نَهَيْتُكُمْ عَنْ شَيءٍ فَدَعُوه،

(رواه مسلم)

"Leave me alone as long as I leave you alone, because formerly many peoples were destroyed because they asked too many questions and walked against their prophets. Therefore, obey as far as I ask you to obey and refrain where I do not say further." *(Muslim)*

The Messenger of Allahﷺ left this world only after he had given us a religion perfect in all aspects. What is permitted or forbidden is clearly stated. or may be ascertained by reference to the rules. All that is not clearly stated as forbidden is permissible. We are not told what vegetables are forbidden, therefore, they are all permissible. Similarly, the railway, airplanes, omnibuses or medicines not specifically proved to be forbidden, are permissible.

BOOK - 2

BOOK

OF

PURITY

ABLUTION (*WUZOO*), BATH (GHUSL) AND *TAYAMMUM*

Prayers are not acceptable without purification with water

(١٣) وَعَنْ اِبْنِ عُمَرَ رَضِىَ اللّٰهُ تَعَالٰى عَنهُ قَالَ قَالَ رَسُولُ اللّٰهُ صَلَّىٰ اللّٰهُ تَعَالٰى عَلَيهِ وَ سَلَّمَ لَاتُقْبَلُ صَلٰوةٌ بِغَيرِ طُهُورٍ وَّلَا صَدَقَةٌ مِنّ غُلُوْل ' (رواه مسلم)

Ibn Omar رضي الله عنه reports :

"The Messenger of Allah ﷺ said, 'no prayer is accepted without taharat, purifying with water, and no charity is acceptable (to Allah) which is given from stolen spoils'".

(Muslim)

Two things are pointed out in this Hadees: that prayers are not valid unless preceded by thorough cleaning up and purifying (body and clothes) and no charity acceptable if given out of what is forbidden.

The Arabic word used is *ghulool* which means stealing from war booty or committing a breach of trust in respect of it. Implied here is forbidden property. Charity made from any unlawfully acquired, *haram*, property is not acceptable. Some ulema think that giving charity from what is illegitimate is virtually *kufr*, unbelief. Cleansing and purifying is of great importance in Islam. We have in the Qur`an:

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

"Verily Allah loves the repentant and the purifiers."

Preconditions for right prayers are cleanliness and purifying of the body, clothes and place where the prayers are offered. A bath is

necessary for him on whom it is obligatory. His prayer is not acceptable on whom Ghusl (bath) is obligatory. When Ghusl becomes obligatory, purification can not be attained through wuzoo. The procedure of wuzoo and ghusl are given below:

Part I of *Bahishti Zewar* should be looked up for further details.

FOUR CONDITIONS OF *WUZOO* (ABLUTION):

1. washing the face once from the forehead to the chin and across up to the ear-lobes;
2. washing the hands and forearms once;
3. gently rubbing one-fourth of the head once;
4. washing the feet up to the ankles, once each.

THE SUNNAH OF WUZOO:

1. the intention or *niyah*;
2. to begin by saying, بِسْمِ اللهِ الرَّحمنِ الرَّحيم In the name of Allah, the Most Beneficent, the Most Merciful;
3. first wash the hands up to the wrists;
4. gargle;
5. *miswak*; (cleansing the mouth and teeth by chewing the twig of some tree).
6. sniffing up water in the nostrils three times as far as their tender parts;
7. blowing the nose three times;
8. washing the nostrils three times;
9. gently rubbing the whole head and ears with water;
10. rubbing well the sides of the fingers and toes;
11. the ablution should be continuous so that no part goes dry before the next is washed;

12. the whole process should be in this order, otherwise though the wuzoo is performed the reward is reduced.

DESIRABLE FOR *WUZOO*

1. Sit facing the Ka'ba;
2. Gently rub the neck;
3. Begin with the right hand and right foot;
4. Begin with wetting the hands and feet so that the washing may be more effective;
5. If a ring is worn, it should be taken off or so shaken that the water reaches the skin below it;
6. Another's help must not be taken to touch the skin;
7. To sit in a high enough place;
8. The corners of the eyes and all such places where the water is not likely to reach should be particularly taken care of;
9. Washing the feet with the left hand;
10. To beseech a supplication after the wuzoo.

WHAT SHOULD BE AVOIDED

1. Unclean places;
2. Washing the nostrils with the right hand;
3. Indulge in talking;
4. To perform wuzoo against sunnah method;
5. Using too much water or so little that it does not wet or wash the necessary parts;
6. Splashing water with force.

Wuzoo is rendered void by:

Urinating or passing faeces or wind; blood or pus that congeals; vomitting plentifully; falling asleep by lying down or resting against

something; fainting or getting intoxicated; laughing in prayers requiring prostration and bow, so as to be heard by those nearby.

HOW TO PERFORM *WUZOO*

Take clean water in a clean vessel, sit in a clean place, if possible, facing the Kaa`ba, tuck up the sleeves above the elbows, say بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ, *In the Name of Allah, the Most Beneficent, the Most Merciful;* then wash both hands three times up to the wrists, then gargle three times; brush the teeth with *miswak*, (twig of some tree); if a *miswak* is not at hand, use a finger, snif water up in the nostrils, wash them with the hand; do not splash water hard on the face; wash the face three times up to ear-lobes; wash the elbows, forearms and hands three times; wet both hands with water and rub the head, then the neck, and follow by washing the feet, first the right foot. Finish off by a *dua* (pray). (Several dua will be mentioned in the pages following).

Masah of the head--

Wetting both hands with water, the tips of the fingers of each joining, the hands should be moved along the fringe of the hair on the forehead and taken right to the nape and, touching the ears, moved back to the forehead; then the thumbs should rub across the exterior parts of the ears and the forefingers the interior as far as they can go; then rub the back of the neck with the back of the fingers, but not the throat, which is forbidden.

THE BATH ACCORDING TO SUNNAH

First the private parts should be cleansed with water and any visible impurity anywhere on the body should be removed. Then *wuzoo* should be performed. If the floor is paved, the feet need not be washed first but after the bath. During the ablution, the mouth should be washed well; if one is not fasting, the throat should be gargled. Water should be drawn well up in the nostrils up to the tender parts; after the ablution the whole body should be rubbed with water, then pour water over the head three times, then over the right shoulder three times and over the left shoulder three times.

taking care that the water reaches every part of the body. If even a hair-breadth is left dry, the bath will not be complete.

If it is discovered after the bath that some part has been left dry, it will be enough to wash it; no need for a second bath.

The compulsory precept: There are three precepts: gargle once by filling the mouth well with water; drawing up water in the nostrils once; pouring water over the whole body once.

The sunnah precepts: niyah or intention to bath; cleansing the private parts and removing any visible impurity; pour water over the body three times, which includes gargling three times and three times drawing water up in the nostrils.

WHAT SHOULD BE AVOIDED DURING BATH:

1. Unnecessarily pouring water.
2. Using less water then necessary for bath.
3. Talking during the nakedness and facing to *Baitullah Sharif* or keeping back towards it.

ESSENTIALS OF WUZOO

- In case of wounds, *wuzoo* is complete if water is poured over the balm, wax or other medicine covering a wound.
- If any part is left dry unintentionally and discovered after the *wuzoo*, water should be poured over it. It will not be enough merely to move a wet hand over it.
- If there be a wound to which pouring water is injurious, merely a very gentle rub, *masah*, over it is enough. If even the *masah* is injurious, the part should not be touched at all. (A medical practitioner`s opinion will decide whether doing this will be injurious or not).
- If the wound is bandaged and masah over the naked wound is not injurious, the bandage should be removed for the purpose. Otherwise *masah* over the bandage will suffice.

- If the wound is not all along the bandage, the bandage should be removed and *masah* done over the unwounded part. If one cannot remove the bandage oneself and there is no one else to do it, the *masah* should be done over the bandage, the part where the wound is and where there is no wound.
- Impure is that the expelling or evacuation of which renders the *wuzoo* void. That which does not void the ablution is not impure. If a little blood oozes out but does not overflow, it is not impure. Nor a little bringing up of food or water though mixed with a little blood or undigested matter, and it is not obligatory to wash it. But if the vomit is abundant filling the whole mouth, it is impure; whatever it touches, skin or cloth is also made impure. Gargling from a water-glass should be avoided so that the glass does not become contaminated. A mouthful of milk brought up by an infant is also impure.
- Accidentally seeing the private parts of one's self or of another or bathing naked or performing the *wuzoo* in a naked state does not terminate the *wuzoo*. But deliberately showing the private parts to another or seeing another's is a great sin and is forbidden.
- Paring nails or pulling off the skin of any part does not void the *wuzoo*, nor is it necessary to wash the part.
- If one remembers performing the *wuzoo* but not whether it has become void or not, the wuzoo remains valid. but it is better to perform it again.
- Children not yet adult should be taught to get into the habit of performing the *wuzoo* before reciting the Qur'an, but one should not be stern with them. They may touch the Qur'an because they are not yet *mukallif*, of the age of being trusted with a responsibility.

ESSENTIALS OF BATH

- For a bath it is obligatory to fill the mouth with water as far as the throat and gargle well. Also to sniff water up the nostrils as far the tender parts.

- Washing the private parts should be done in such a posture of sitting that the water reaches within.
- Women who wear earings and nose-pins should pass the water through the holes, otherwise the bath will not be valid. If rings are worn, they should be shaken so as to allow the water to pass over the skin below them. Water should also be taken to the armpits and *groins*.
- If one forgets reachig the water to any part but remembers later on, it will suffice to pour water over the dry part. A second bath is not necessary.
- If dough sticks in the nails and a bath is taken or *wuzoo* performed so that water reaches under it, the bath or *wuzoo* is complete. If water does not reach under it then the dough should be removed and the hands washed.
- If any extraneous matter sticks on the teeth, it should first be removed, otherwise the bath will not be valid.
- Similarly, nail polish should be removed otherwise the ablution or bath will not be valid because paint prevents the water from reaching the skin.

MASAH OVER STOCKINGS
(brushing a wet hand over the stockings)

(١٤) وَعَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ اَتَيْتُ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنهَا فَسَاَلْتُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَتْ اِئْتِ عَلِيًّا فَاِنَّهٗ اَعْلَمُهُمْ بِوُضُوْءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ كَانَ يُسَافِرُ مَعَهٗ فَاَتَيْتُهٗ فَسَاَلْتُهٗ فَقَالَ يَوْمٌ وَلَيْلَةٌ لِلْمُقِيْمِ وَثَلٰثَةُ اَيَّامٍ وَّلَيَالِيْهِنَّ لِلْمُسَافِرِ : رواه الطحاوى و رواه مسلم عن شريح عن على وفيه تصريح بكونه مرفوعاً .

Shureeh b. Hani reports that he called on Umm-ul-Momineen Ayesha رضی اللہ عنہا and asked her about the period valid for masah over the stockings. She directed him to go to Ali رضی اللہ عنہ because of all the Companions, he knew the most about Messenger of Allah ﷺ as he had traveled with him mostly. Shureeh b. Hani came to Ali رضی اللہ عنہ and asked him. Ali رضی اللہ عنہ replied that the period for valid masah for one not travelling is one day and one night and for a traveller three days and three nights.

Comment: Allah has made his religion easy. If having performed the *wuzoo*, one wears his leather stockings and then the *wuzoo* is defiled, it is not necessary to take off the stockings for another ablution. The *masah* may be done over the stockings. It is necessary that stockings should be such as to cover the ankles.

(Shar'a Maani ul Aasaar - Imam Tahavi).

- For the traveller the period of days and nights is calculable from the time the *wuzoo* is made void after the stockings are worn. After the relevant period is over the feet must be washed for a valid *wuzoo*.
- In Sharia, a traveller is one who goes a distance of 48 miles from his normal place of residence. The same holds good for air travellers. If the *masah* is done at home and the journey commences within twenty-four hours, the period of three days and nights may be completed. If the *masah* is done during the journey and the traveller returns home within twenty four hours of it, the traveller may do a *masah* until the end of the twenty-four hours, after which washing the feet becomes obligatory.
- The ritual of *masah* over the stockings is as follows: the fingers of both hands should be moistened with water, and taken from the toes up as far as the calves. At least three whole fingers of each hand should be used, no less, and not merely the tips.
- If one stocking is taken off, the *masah* of both is rendered void; also if water goes into one or both stockings; and also

when the *masah* period is over. In either condition, if the *masah* ends but the *wuzoo* remains unstained, it is sufficient to wash the feet and wear the stockings for the purpose of offering prayers; there is no need to perform the whole *wuzoo*.

- When a bath becomes obligatory, a *masah* will not suffice; the feet must be washed even though the *masah* period may not have concluded.
- As a rule cotton or nylon stockigs are worn. Masah over them is improper. However, if they are thick enough, the opinion of an *Aalim* should be sought with regard to whether *masah* over them is valid or not. There are many complicated details. As a precaution, the stockings should be taken off and the feet washed.

TAYAMMUM

(١٥) وَعَنْ حُذَيْفَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فُضِّلْنَا عَلَى النَّاسِ بِثَلٰثٍ جُعِلَتْ صُفُوْفُنَا كَصُفُوْفِ الْمَلٰئِكَةِ وَجُعِلَتْ لَنَا الْاَرْضُ كُلُّهَا مَسْجِدًا وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُوْرًا اِذَا لَمْ نَجِدِ الْمَآءَ. (رواه مسلم)

Huzaifa رضی اللہ عنہ reports that the Messenger of Allah ﷺ said: 'We have been given precedence over others in three matters: our lines, when offering prayers, have been arranged like the lines of the angels; the whole earth has been made a mosque (Prayers have not been confined to any particular place, a mosque, house or jungle), place of prostrations, for us; and the dust of the earth has been made pure for us when water is not available." (Muslim)

This Hadees tells us that *tayammum* may be done instead of *wuzoo* when water is not available. The injunction for *tayammum* and what it consists of are mentioned in the Qur`an in these words:

وَاِنْ كُنْتُمْ مَّرْضٰى اَوْعَلٰى سَفَرٍ اَوْجَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ
اَوْلٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا
فَامْسَحُوْابِوُجُوْهِكُم وَاَيدِيْكُمْ مِّنْهُ (سورہ مائدہ)

"And if you are ill or on a journey or have come from the toilet or have touched women and do not find water, rub your faces and hands with clean mud instead."

(Surah Maaidah)

Abu Zar reports: "The Messenger of Allah said: 'Pure earth is a Muslim's ablution, even if water is not found for ten years. Then when you do find water, use it on yourselves.'"

(Mishkaat ul Masabih)

There are matters which human beings may not understand, for instance, the defiling or rendering void of a *wuzoo* by certain things or acts which make a bath obligatory. The Divine injunctions should be taken as they are. Clean earth purifies under certain conditions. Details are given in several books. When a bath or *wuzoo* is required, but water may be injurious to the health, or water is not available, for instance, when a rope may not be available to draw water from a well, or there may be danger from an enemy, or water may be available at a distance of not less than a mile, *tayammum* may be done as a substitute for *wuzoo* and bath.

The Method of Tayammum:

Niyah or pronounced intention is obligatory. "I do *tayammum* for removing impurity for performing my prayers". Then the palms of both hands are rubbed on clean mud, the dust shaken off the palms and brushed over the face as with water during an *wuzoo*, and, once again, the palms are rubbed over clean mud, the dust shaken off, and the palm of one hand brushed over the other forearm. The fingers of one hand should also be rubbed against the fingers of the other. Rings, if worn, should be taken off for the purpose. The part between the nostrils should not be neglected.

There is no difference between the tayammum of ablution and that of bath. There is no rubbing of head or feet nor is gargle substituted.

What defiles *wuzoo* also defiles *tayammum*. Rubbing with water or the validity of using water also puts an end to the *tayammum*.[1]

IMPURITY

Hukmi and real, Extreme and Lesser; and what limit may be overlooked.

Hukmi impurity is that which is not visible but in the light of shariah must be taken as impurity. There are two categories of it:

Hids-e-Akbar (the greater) an obligatory bath.

Hids-e-Asghar (the smaller) proper *wuzoo* for proper prayers.

Purifying from both these impurities is obligatory. What makes a second bath or *wuzoo* necessary has already been detailed above.

REAL IMPURITY (Najasat Ghaleeza):

Real impurity is that which is visible and the shariah declares it to be such, e.g. urine, excreta, strong drink, blood, urine and other human or animal excreta, even of the young. The swine and everything of the swine, even its skin and hair.

LESSER IMPURITY (Najasat Khafifa):

Excreta of forbidden birds and urine of permissible animals, such as cows, horses, goats, etc.

- Excreta of permissible birds, except that of fowl, ducks and wild ducks, is not impure for instance, that of pigeons, sparrows, etc.

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[1] One *tayammum* suffice for both bath and *wuzoo*. When water sufficient for a bath is available, and a bath obligatory, the bath must be taken.

- Fish blood is not impure, nor that of flies, bugs, mosquitoes. Prayers may be offered in clothes stained with such blood.
- The blood sticking to the flesh of permissible slaughtered animals is pure, (after the fluid part has drained out).
- The fluid of a *ghalceza* pollution staining the body or clothes over a patch of less than a normal size coin may be overlooked for purposes of offering prayers but not if the stain is greater. Irrespective of the size, it should be washed as soon as possible. Continuing to pray with it is forbidden. Excreta of all kinds, however small the quantity, should first be washed.
- A little impure oil staining the clothes for less than the depth of the palm of the hand, is not impure for purposes of offering prayers, but if the stain spreads to more, it must be washed or the prayers will not be valid.

JHOOTA
(Left over eatables):

Eating or drinking of what is left by another human being is quite pure. whether he or she be a Muslim or an unbeliever and whether a bath is obligatory on him or her, or the woman be menstruating or not. However, if any impurity sticks to the mouth, for instance, blood, or vomit-remains or strong drink, it must first be removed. Until this is done the mouth will not be purified nor the unconsumed part of food or fluid be pure.

- The unconsumed parts, the left-over of dogs, lions, wolves, monkeys, jackals, all carnivorous animals is impure.
- The left over of cats and mice may not be impure but is undesirable i.e., *makrooh*. However, if a cat eats a mouse and immediately after puts its mouth into milk, the milk will be rendered impure, but if it cleans its mouth and drinks of the milk after a while, the milk will not be rendered impure. Performing ablution with water of which a cat may have drunk, is permissible. But if other water is available, it should be used instead.
- If a cat touches any food, a well-to-do person should avoid it; a poor man may consume of it. Bread partly chewed by a mouse may be used after removing the part near the chewed part.
- Food touched by fowl that move about here and there eating all kinds of pure and impure things is *makrooh*, if it is not suspected of impurities; but if impurity is certain, the food it dips its beak into will become impure. But food touched by fowl that is looked after and kept under a coop is neither *makrooh* nor impure.

TOILET MATTERS

The urine or excreta passing parts should be washed thoroughly three time until the filth is completely removed. Sitting facing or with one's back to the *Qibla* is forbidden.

- Urinating or passing stool in a hole is also forbidden.
- The use of bones or things eaten by human beings or animals for toilet cleansing is also forbidden.

WATER WELLS

If any impurity, *ghaleeza* or *khafifa*, falls into a water-well, or any bleeding animal falls in it and dies, or an animal the left-over food of which is impure, the well will become impure. Draining out all the water will make the well pure. Similarly, if a human being or goat falls in it and dies, or swells and bursts, or any animal however small, such as a rat, the well will have to be drained of all its water.

- If a pigeon, cat or foul, or any animal of similar size, falls in and dies but does not swell or burst, it will suffice to drain the well of forty, preferably sixty buckets of its water.
- The body must be taken out before the draining; otherwise, the well will not have been purified.

- The bucket size should be that of the normal bucket used at the well. The rope and the bucket are automatically purified with the drawing out of the water.
- Well water is not rendered impure by leaves falling into it, even if the colour of the water changes, provided the fluidity of the water is not affected.

WATER MATTERS (*MASAAIL*)

- Water found in jungles should not be taken for being impure unless proved to be so. The assumption should be that it is pure.
- If any impure matter, big or small, falls in a water vessel, both the vessel and the water in it will become impure. Flowing water which has a speed sufficient to carry twigs and grass with it will not become impure by reason of any impure matter falling in it unless its colour, smell and taste change. The same holds good for a tank of clean water ten feet square and at least so deep that water may be taken up by the hand without scraping the ground below it. Such a tank is called '*dah-darda*'. Should any unclean matter falls in it, and remain invisible, such as urine or liquor, it is quite proper to perform ablution with the water on the far side of where such impurity drops but not where it drops. Should a dead dog or similar impurity falls in it, ablution may be performed with the water at a distance from it. But if the colour, odour or taste changes, the whole tank should be looked upon as impure.
- The same holds good for a tank about twenty by five feet.
- Water held in a tank of smaller size or in ordinary kitchen vessels becomes impure, if any impure matter falls in it.
- Insects such as mosquitos, flies, bees from which blood does not flow out, do not render water impure. Nor is the water rendered impure if such living things die in it as are born and bred there, e.g., fish, crabs, water-frogs, turtles. But if

frogs, wild ducks, and such, that live on dry land die in water, and they bleed, that water will become impure.

MISCELLANEOUS

- If one corner of a bed is impure but the rest of it is pure, it is quite proper to offer prayers on the latter side of it.
- If impure hina is applied to the hands and feet, they may be purified by washing three times. It is not necessary to remove the colour.
- If impure antimony or *kajal* (black oily soot) is applied to the eyes, it is not obligatory to wipe or wash it, but if it spreads out, it will be obligatory to wash it.
- If a plank of wood is impure on one side and pure on the other side, it may be turned over for prayers, provided it is so thick in the centre that it can be cut. Otherwise it must be washed pure.
- Prayers may be offered on the clean side of a piece of unstitched cloth twice folded, though impure on one side. But if the folds are stitched, it will not be proper to pray even on the clean side of it.
- If a child or lunatic or evil-doer or unbeliever puts his hand in water, the water will not be looked upon as impure unless it is certain that the hand was unclean. Impure also are things cooked by unbelievers or cloth manufactured by them unless ascertained otherwise. However, it will be better to avoid them. But meat cooked by unbelievers, or a dish in which meat is used must be avoided.
- Vapours arising from impure matter and passing over the body or clothes do not render them unclean.
- Insects growing in fruit or other food do not make it impure, but it should not be consumed. Vinegar in which insects are found may be consumed after straining it. Rotted foods are not impure but should not be consumed.

- Wholesome eggs of unforbidden birds or animals are pure. An unbroken stale egg does not render the human being or his clothes impure, but if it breaks and soils the skin or cloth it makes them impure.
- Water with which one has bathed or performed ablution is pure, (provided impure matter has not been washed with it), but washing or bathing with it is forbidden.
- If an oven becomes impure, burning fire in it will render it pure, provided the impuring agent and its effects are destroyed by the fire.
- Soap made from impure oil or grease is not impure.
- If blood or pus sticks to a cut or place of injection and washing it with water is injurious, wiping wih a wet piece of cloth is quite sufficient to remove the impurity, but the same piece of cloth should not be used a second time.
- If the bed of a sick person is impure and moving the patient is painful to him, it is quite proper to offer prayers on it.
- Snake-skin is pure.
- The skins, horns, hair and bones of animals, forbidden or unforbidden, slaughtered according to the *shariah* or dying naturally, are pure. If these things fall in water, the water will not become impure. However, they will be looked upon as pure if blood or fat does not stick to them. The roots of the hair of dead animals are impure because they are covered with fat.
- Ivory and all things made from it are pure.

WAYS OF CONSECRATING DIFFERENT THINGS

All kinds of impurity, whether from excreta or urine, are removed by washing with water.

- Any impurity from the body which remains visible even after being washed away and sticks after drying, such as blood or excreta, should be washed until removed and its stain also removed, no matter how many times the washing has to be done. This holds good for both body and clothes. Washing a minimum of three times is best.
- If, in spite of washing several times, the smell does not go or a small part of the stain remains, the cloth will be deemed pure. It is not necessary that soap should be used.
- If impurity that is not from the body adheres, (is not visible after drying or washing away with water, e.g. urine and unclean water) the cloth should be washed three times, and every time well rinsed with full strength.
- If the impurity adheres to something that cannot be rinsed, for instance, carpets, mattresses, quilts, the object should be washed intermittently, each time allowing the water to cease dripping. This should be done three times.
- If any defiling matter, drying or remaining damp, stick to leather stockings or shoes, it may be removed by merely scraping or rubbing off.
- If any pollution, like urine, sticks to shoes or leather stockings, they must be thoroughly washed .
- A mirror, knife, pen-knife, gold and silver ornaments, vessels made of metal may be consecrated by rubbing off the contaminator. However, engraved articles may not be so easily made pure without washing them.
- Earth on which defiled matter dries up so that it can neither be seen nor smells, is rendered undefiled by the drying. But such earth may not be used for *tayammum*, though praying on it is permissible. The same holds good for bricks or stones pressed into the earth with mud or lime.

- Bricks merely laid on the ground, not pressed down with cement or lime will not be undefiled by merely drying; they must be washed.
- Earth so washed that the defiling matter is drained, is pure. *Tayammum* with it and praying on it are permissible.
- Blazing fire purifies defiled pen-knives, knives etc.
- Cloth defiled by impure dye becomes purified if washed enough so that the drained water comes clean whether the colour of the cloth remains or not.
- If oil or fat is defiled by any impure thing and comes into contact with the human body or clothes it should be washed so much that water flows clean from it, even though the greasiness remains.
- Ashes and smoke of dung cakes are pure. No harm if they touch anything.
- Flatulent wind does not defile wet (or dry) clothes.



BOOK - 3

BOOK OF PRAYERS (SALAT)

OBLIGATORY PRAYERS (SALAT)

(١٦) وَعَنْ عَمرِ وَبْنِ شُعَيبٍ عَنْ اَبِيْهِ وَ عَنْ جَدّه قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ تَعَالى عَلَيهِ وَسَلَّمَ مُرُوا اَولَادَ كُمْ بِالصَّلوةِ وَهُمْ اَبْنَاءُ سَبْعَ سِنِيْنَ وَاضْرِبُوهُم عَلَيْهَا وَهُم اَبنَاءُ عَشرِ سِنِينَ وَفَرِّقُوا بَينَهُمْ فِى الْمَضَاجِعِ (رواه ابوداؤد)

"Amr b. Shuaib reports: Said the Messenger of Allah ﷺ, 'Command your children to pray as soon as they are seven years old; and beat them when they are ten, if they do not pray; and separate their beds."

(Abu Daud, Mishkaat ul Masabih)

It is mentioned in a Hadees given in *Tirmizi* that children should be taught to pray when they are seven years old, and in the Hadees quoted above we are told that they should be ordered to do so. Combining the two Ahadees we understand that they should be taught the prayers at seven and if they do not pray by the time they are ten, stern measures should be taken against them.

Salat comprise the second pillar of Islam. They are mentioned with great emphasis both in the Qur'an and the Ahadees. He who denies them as a duty is a *kafir*, unbeliever, and to neglect them is a great sin. In Surah-e-Room we have:

اَقِيْمُوا الصَّلوةَ وَلَا تَكُوْنُوْا مِن الْمُشْرِكِيْن

"Establish prayers and be not of the polytheists."

Another Hadees tells us:

اَلْعَهْدَالَّذِىْ بَيْنَنَا وَبَيْنَهُمُ الصَّلوةَ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

"The real difference between us and the unbelievers is that of prayers. Therefore, he who ceases to pray goes into unbelief, kufr."

We have from *Abu Darda*ؓ in *Ibn e Maja*:

اَوْصَانِيْ خَلِيْلِيْ اَنْ لَا تُشْرِكَ شَيْئًا وَ اِن قُطِعْتَ وَحُرِّقْتَ وَلَا تَتْرُكَ مَكْتُوبَةً مُتَعَمِّداً فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ وَلَا تَشْرَبِ الْخَمْرَ فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍ (رواه ابن ماجه)

*"My friend the Messenger of Allah*ﷺ *advised me specially, 'Do not ascribe partners with Allah, though you may be torn to pieces and burnt; and do not deliberately ignore the prayers, (ignoring them when it is time to offer them). Allah is no more responsible for him who ceases to offer prayers. (That is, Allah is not responsible for saving him from evil consequences both in this world and the next) And do not drink wine because that leads to all kinds of sin.". (Ibn e Maja)*

STATUS OF SALAT AMONG ISLAMIC DUTIES

There are many Islamic duties and Islamic deeds to perform, but the importance attached to prayers is very significant. All other duties are commanded to be executed on this earth but prayers were commanded by Allah taking the Messenger of Allahﷺ to the highest heavens, — the *mai'raj* —. Among the duties prayers were the first to be made obligatory. On the Last Day prayers will first have to be accounted for. There will be success if the prayers are found to be in order. Abu Hurairaؓ reports:

اِنَّ اَوَّلَ مَايُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيمَةِ مِنْ عَمَلِه صَلوتُه، فَاِنْ صَلُحَتْ فَقَد اَفْلَحَ وَاَ نْجَحَ وَاِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ

(مشكوة شريف)

"On the Last Day, the first accounting will be in respect of prayers. If the accounting in respect of prayers is in order the man will be successful and full of hope, otherwise he will be in a loss." (Mishkaat ul Masabih)

Many people who do not pray look upon themselves as better than those who offer Salat and as meriting paradise. Satan has deceived them into believing this although the fact is that there is nothing if prayers are not there; without prayers no deeds shall merit acceptance.

SUCCESS IN THE HEREAFTER IS THE GREATEST OF TRIUMPHS

Those who follow Islam and look upon the Qur'an and sunnah as the truth believe that there is nothing so great as success in the Hereafter. When it is considered that this success is dependent on the performance of prayers in this life, it is obvious that regular prayers should have precedence over all other work. There may be some discomfort because of prayers and a little loss in worldly affairs, but to a wise man this is as nothing compared to the infinite success in the Hereafter. Think of the blessings of paradise: its high mansions, its gardens and canals and trees made of gold, and, on the other side, of hell and its raging fires. Is it not wise to save one's self from such doom and be given so many blessings instead merely by giving up some sleep, some pastime and, at the most, undergoing a little loss in worldly matters?

The words about success and being able to cherish hope or be in a loss have a great depth of meaning, namely, that at the time of reckoning, the prayers from puberty until death must be fully accounted for; every prayer regularly offered within its stipulated time with full devotion; the duties, sunnah and preferentials, duly taken care of; whatever is recited, the praise, the witness, *tash'hud*, the Fatiha and other surahs correctly remembered and pronounced so that the prayers may also be correct. These conditions lead to success, and the less observed make proportionately for unsuccess. There are no prayers at all if the compulsory are left out. If the *wajibaat* are omitted, the prayers must be offered again, and if the

sunnah, the *mustahibat* and *adaab* are left, the reward of the prayers is reduced.

The value of one prayer in the words of the Messenger of Allah ﷺ:

اَلَّذِیْ تَفُوْتُه، صَلٰوةُ العَصْرِ فَکَاَنَّمَا وُتِرَ اَهلَه، وَمَالَه۔

(بخاری وغیرہ)

"He who loses one prayer of the pre-sunset (asr) is as if he had lost all his possessions and his family."

(Bukhari and others).

Five prayers have been made compulsory; he who offers them with proper ablution and in time, bowing and prostrating, Allah's promise and responsibilty is that He will forgive him. But otherwise there is no such promise. He may forgive, if He wills, or, He may punish, if He wills.

The whole body of the one who prays becomes devoted. Hands, feet, head, back, waist, nose, eyes, tongue, have to be used as commanded. Every limb and organ gets into an exercise to practise obedience to Allah's commands. If the prayers are offered properly, he or she is saved from committing sin even when not in prayer. The Qur'an says:

اِنَّ الصَّلٰوةَ تَنْهٰی عَنِ الْفَحْشَاءِ وَالْمُنْکَرِ

"Prayer forestalls against immodesty and evil deeds."

Of the people who offer their prayers late, the Messenger of Allah ﷺ says: "Such are the hypocrite's prayers; he sits waiting for the sun to come up; then, as the sun becomes pale, he rises and, like a cock, pecks with his beak a couple of times and in (his prostrations which are made hurriedly like the cock's pecking) he remembers Allah but little." *(Mishkaat ul Masabih)*

WOMEN SPECIALLY REMINDED ABOUT SALAT

(۱۷) وَعَن اَنَسٍ رَضِیَ اللّٰهُ تَعَالٰی عَنهُ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیهِ وَسَلَّم اَلمَرْءَةُ اِذَاصَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَاَحْصَنَتْ فَرْجَهَا وَاَطَاعَتْ بَعْلَهَا فَلتَدْ خُلْ مِنْ اَیّ اَبوَابِ الجَنَّهِ شَاءَتْ

"Anas ﷺ reports: Said the Messenger of Allah ﷺ, 'The woman who observes her five daily salat, fasts during Ramazan, preserves her chastity and obeys her husband, may enter paradise by whichever door she pleases'."

(Mishkaat ul Masabih)

In this Hadees women are given the good news of paradise on condition of their observing certain duties. First, praying five times a day; such prayers being obligatory on both men and women. Every Muslim knows about these prayers. During illness, in loss or travel or at home, in sadness or joy and whether it is inconvenient, in any condition and wherever one may be, offering prayers is compulsory as a duty. However, during certain days of the month this duty is waived for women, and prayers are forbidden. These are times of disobedience. Indiffrence pervades the atmosphere.and sin wraps up everybody.

Few are the men and women who think of living up to the commands of Allah. When parents are indifferent, the offspring too become void of faith. There are many homes where no one ever offers the prayers during the twenty-fours of the day and night, nor prays otherwise nor recites the *kalima*. How deplorable it is, that entire households are void of Allah's rememberance! It seems that whole localities are populated by those who deny Allah. You may hear music, but no child reciting the Qur'an! اِنَّ لِلّٰهِ وَاِنَّا اِلَیْهِ رَاجِعُوْنَ ! Of Allah we are and unto Allah do we return!

THE DOOM OF HIM WHO DOES NOT OFFER SALAT

It is compulsory for every adult man and woman to offer prayers. The Messenger of Allah ﷺ says that on the Last Day, prayers will be the light for him who prays, proof of his faith, and salvation; and he who has not bound himself to prayers, shall be with Qaroon, Hamaan, the Pharaoh and Ubaai b. Khalaf.

(Ahmed, Baihaqi etc.,)

Consider that the consequences to one who does not pray are equated with those of the greatest of unbelievers, who were leaders of the unbelievers and top the list of those first spoken about. To do things that bracket their end with that of such is great stupidity. Our elders tell us that these four names are mentioned because those who do not observe prayers are of these four kinds:

1. those who renounce prayers because they are rulers. Such people are companions of Pharaoh, because he rebelled against Allah out of pride as a ruler;
2. those who do not pray because of their wealth will be with Qaroon because he disobeyed Allah on account of his wealth;
3. those who do not pray because of their service will be with Hamaan because holding office as Pharaoh's minister, he rebelled against Allah;
4. those wo do not pray because of their business preoccupation will be with Abi b. Khalaf. He was a merchant and a great polytheist. The Messenger of Allah ﷺ slew him with his own hands.

There are other reasons too because of which prayers are ignored, for instance, because of the crying of infants, or washing and bathing and feeding them; or sleeping late or too early or rising late; travelling, inconvenience or pain. All these things cause women to overlook the stipulated prayers, although as long as there is life, there is no easing up for prayers in *shariah* .

PRAYERS ARE OBLIGATORY IN ALL SORTS OF CIRCUMSTANCES

If one is sick or in pain and unable to stand up for prayers, he may sit down; and if one is unable to sit, he may pray lying down. During travel, whether by air or sea, the *Muakkada* sunnat may be left out; where four raka are stipulated, two may be offered instead, but three *vitr* (prayers with odd number of raka) are essential. Some quite devout women who pray regularly, leave out prayers during a journey, some are too lazy, like so many men, and some make the excuse that because of *purdah* prayers among the men are not permitted. But such excuses are not valid because the veil, *burqa*, which they wear is quite enough for *purdah*. If they can walk about in a veil before the men, why can't they pray in the veil? Such an excuse is prompted by Satan.

Some women make the excuse that because of the wailing of children they have to pray out of time. But children cry any time and worldly chores go on. Only prayers are something for which the most ordinary reason is made an excuse for not praying. Even the slightest cold or fever becomes a mountain for an excuse. This is nothing but weakness of faith. If belief in the punishment of the grave and on the Last Day or their joy and comfort were strong, prayers would be looked upon as more essential than work.

OMITTING SALAT ON MATRIMONIAL OCCASIONS

On the occasion of marriages women often delay their prayers. They observe customs originated by themselves with great regularity, as though it were bounden duty, but relax on what Allah has commanded as duty. The bride, as long as she remains a bride, does not pray at all. Praying is looked upon as immodesty. It is odd that she does not feel shy to eat or drink but she feels shy to pray!

The other advice is in respect of fasting during Ramazan which she is commanded. Fasting during Ramazan is among the basics of Islam. Once it used to be said of women that though they are irregular with prayers they are ahead of the men in respect of

fasting. But the coming up generation, educated in schools and colleges, is indifferent to both prayers and fasting; not only indifferent, it mocks them and derides Islamic values. No one has to live for ever in this world; death is inevitable and passing into the grave`s lap. Of what use will teddy fashion and modern style be there?

يَحْسَبُ اَنَّ مَالَه، اَخْلَدَه،

The next counsel is about modesty so that dignity and chastity may be preserved, as a woman she must have contact only with her husband. It becomes her to keep away from men forbidden to her, *naa-mahram*, observe *purdah*, keep her gaze down, never go out of the house unless there is good reason for it and with a permissible companion. Such care contributes to preservations of character. These are the very values that are being lost today. Many school and college girls make fun of *purdah* and look upon modesty as a fault. College students, boys and girls become friends of one another. What is against continence is covered up in friendship. Then the bodies of the babies of unmarried mothers are found lying in dustbins and drains. It is all before our eyes but so veiled that even the men are not prepared to conduct their daughters and sisters along the *shariah* path. Their intelligence has been poisoned by the enemies of Islam and paralysed. Truth makes no impression on them.

فَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا اَىَّ مُنْقَلِبٍ يَنْقَلِبُوْن

The fourth counsel to women is that they obey their husbands. In shariah, the husband has many rights. Says the Qur'an:

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِبِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ

(سُوْرَه النِسَأ)

"Men are above women because Allah has preferred some above the others." *(Surah e Nisa)*

In Surah e Baqar we have: "Men are superior to women".

In these Verses, we are told that the men are guardians and heads of the womenfolk. The bringing up of the children and family matters are attended by the mutual love and consultation of both men and women, but the man's status is higher. Allah has endowed him with superior physical strength, courage and valour as well as intelligence. That is why obedience to him is necessary, otherwise there would be confusion. Fashionable women of our times are not prepared to accept the men as chiefs. A great many consider it derogatory to call themselves 'wives' and their husbands as 'husbands' and prefer to be styled as 'friend'.

The *shariah* puts an end to such notions of friendship. It has made the law that by marrying a man she becomes subordinate to him. In 'friendship' there is no *nikah*, ritual of marriage, formal acceptance or witnesses. The practice is against the way of the Messengers of Allah, against the human quality itself. Today the human being does not recognise his own human worth and looks upon directing his path to animalism as the very zenith of advancement.

In short, to the woman who observes the five regular Salat, fasts during Ramazan, preserves her chastity (has no 'womanly' relations with any man besides her husband) and is obedient to her husband, the Messenger of Allah ﷺ has promised that she may enter paradise by any door she pleases. May Allah grant all women the desire to seek paradise and guide them to deeds for it!

IMPORTANCE OF FEAR OF ALLAH AND HUMILITY IN SALAT

(١٨) وَعَن اُمِّ سَلِمَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ رَاٰى النَّبِىُّ صَلَّى اللّٰهُ تَعَالٰى عَلَيهِ وَسَلَّمَ غُلَامًا لَنَا يُقَالُ لَه، اَفْلَحْ اِذَا سَجَدَ نَفَخَ فَقَالَ يَا اَفْلَحُ تَرِّبْ وَجهَكَ (رواه الترمذى)

"Hazrat Umm e Salma رضی اللہ عنہا reports: "We had a slave by the name of Aflah. The Messenger of Allah ﷺ once saw him in the act of prayers. Whenever Aflah prostrated, he would blow over the earth to clear the dust away. The Messenger of Allah ﷺ told him, 'Aflah, let your face smear in the dust'. " *(Tirmizi)*

Salat is the greatest form of all devotions because here the devotee presents himself in utter humility before the Glorious Lord of Mercy. Of the human organs the most noble is the head which he places on the most low down of the elements, the ground. To prostrate it on the ground is the utmost he can do to prove his meekness and lowly state. That being so, it is meaningless to blow the dust away from the forehead. Rather the dust of the earth is more suitable to such humility. That is why the Messenger of Allah ﷺ advised Aflah to let the dust cling to him. Prayer is meant to destroy pride and arrogance and suppress the lower self. Where is the concentration if during prayer the mind is distracted by thoughts of preventing clothes from becoming creased or the forehead remaining clean. Prayer is meant to imbibe in the heart the greatness of the Glorious Lord of All. Before His august greatness one's own dignity is an illusion.

That is why everything which interferes with the concentration is *makrooh*, an abomination. Decorations on the wall or prayer carpet are loathesome things. To concentrate on the prayer so that the mind does not wander off to any object is *khushoo*, the highest state. One should pray with such absorption as to feel that one is seeing Allah. If such state is not achieved, one should, at least, realise throughout the prayer that Allah is seeing him. Repeated practice helps to achieve this state.

Says the Qur`an:

قَدَافْلَحَ الْمُؤمِنُونَ الَّذِيْنَ هُمْ فِيْ صَلاَتِهِمْ خَاشِعُوْنَ

"Successful are they who concentrate during prayers"

To arrange one's clothes during prayers or count the doors or minarets embroidered or printed on the carpet or clear the ground of

grit and gravel interferes with concentration. We have in one Hadees:

اِذَا قَامَ اَحَدُكُمْ اِلَى الصَّلوةِ فَلاَ يَمْسَحِ الحَصى فَاِنَّ الرَّحمَةَ تُوَاجِهُه، (ترمذی)

"When one of you stands up to pray, let him not touch the gravel lying on the ground because the mercy of Allah is directed to him." *(Tirmizi)*

It is most unwise to offer prayers with negligence if a reward is to be taken in the Hereafter. One enters paradise by presenting them before the Lord High and Almighty.

Pray with all your heart; look upon prayers as a great blessing, a great wealth! The time spent in prayers becomes priceless; the part of life devoted is real life! It is the believer's glory that he prays renouncing the confusion and complications of this world!

A HYPOCRITE'S PRAYER

The Qur'an tells us that when the hypocrites pray they stand up with laziness for it.

It is unbecoming of a believer to pray with a heavy heart. Prayers should be offered with peace of mind, thought, humility and fear of Allah.

THE REWARD

A Hadees tells us:

اِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَاكُتِبَ لَه، اِلاَّ عُشْرُ صَلوتِه تُسْعُهَا ثُمْنُهَا سُبْعُهَا سُدْسُهَا خُمْسُهَا رُبْعُهَا ثُلْثُهَا نِصْفُهَا

"The human being concludes his prayers but its reward is differently recorded, a tenth, a ninth, an eighth, a seventh, a sixth, a fifth, or a fourth or a half." *(Abu Daud)*

This means that the reward is in proportion to the concentration, fear and humility.

Abu Bakr's رضی الله عنه wife Umm-e-Rooman tells us: "One day as I was praying I began to sway this way and that and Abu Bakr رضی الله عنه scolded me so harshly that I was about to discontinue praying. He told me that he had heard the Messenger of Allah ﷺ say that when one stands up to pray, he should keep his entire body at peace. He should not sway this way and that like the Jews because to keep the body relaxed and peaceful is a part of perfecting the prayers."

THE BOW AND PROSTRATION SHOULD BE ACCOMPLISHED PROPERLY

(١٩) عَنْ اَبِیْ قَتَادَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ اَسْوَءُ النَّاسِ سَرْقَةً الَّذِیْ یَسْرِقُ مِنْ صَلٰوتِهٖ قَالُوْا یَارَسُوْلَ اللّٰهِ وَکَیْفَ یَسْرِقُ مِنْ صَلٰوتِهٖ قَالَ لَا یُتِمُّ رُکُوْعَهَاوَ لَاسُجُوْدَهَا (رواه احمد)

"Abu Qatada رضی الله عنه reports that the Messenger of Allah ﷺ said, 'The biggest thief is he who steals from his prayers'. The Companions asked, 'How does one steal from prayers'? And he answered, 'Stealing from prayers is that one does not complete his bows and prostrations.'"

(Ahmed)

The idea conveyed here is that bowing down and prostrating before Allah must be fully done. Otherwise it is like stealing, the worst form of stealing because thieves steal other people's property but here the praying man or woman steals from his own wealth; wealth that is of help in the Hereafter and in exchange of which one gets so priceless a thing as paradise. If prayers have to be offered they might as well be offered properly and never in haste; the bowing down peaceful, the prostration, too, peaceful. The recitation

in the bow, سبحان ربی العظیم, three times, better if five or seven times, then standing up saying سَمِعَ اللّٰهُ لِمَنْ حَمِدَه, 'Allah has heard him who praised Him', and while standing, رَبَّنَا لَكَ الْحَمْدُ, 'Our Lord! all praise is to Thee'. Then going into prostration relaxed and peaceful, recite its due words three times, سبحان ربی الاعلی, 'Our Lord! Thou art the Most High', better if five or seven times. Then sit up peacefully without haste and again go into prostration in the same graceful manner.

Many men and women offer their prayers in such hurry that one would think they were running away from a hurricane or stampede. This is what is defined as 'stealing from prayers'.

In some Ahadees we are told that the person who delays to offer the prayers, then neither performs the *wuzoo* properly, nor recites them heartily nor bows and prostrate fully, his prayers depart from him in dark form and curse him that Allah may waste him as he has wasted them! Then the prayers wrapped in old rags are flung at his face.

May Allah bestow on us the enthusiasm for worshipping Him and make prayers the solace of our eyes! *(Aameen)*

سَمِعَ اللّٰهُ لِمَنْ حَمِدَه، رَبَّنَا لَكَ الْحَمْدُ

THE DUTY OF FIVE DAILY PRAYERS --- THEIR TIMES AND RAKAH ---

(٢٠) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللّٰهُ تَعَالٰی مَنْ اَحْسَنَ وُضُوْءَ هُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُکُوْعَهُنَّ وَخُشُوْعَهُنَّ کَانَ لَه، عَلَی اللّٰهِ عَهْدٌ اَنْ یَغْفِرَ لَه، وَمَنْ لَّمْ یَفْعَلْ فَلَیْسَ لَه، عَلَی اللّٰهِ عَهْدٌ اِنْ شَآءَ غَفَرَ لَه، وَاِنْ شَآءَ عَذَّبَه، (رواه احمد وابو داؤد)

"Ubada b. Samit ﷺ reports that the Messenger of Allah ﷺ said, 'Allah has commanded five prayers as a duty. He who offers them with proper wuzoo, at the right times, and fully performs the bow and prostration for him Allah's promise is that He will forgive him; and for him who does not do so, Allah has no promise for him; He may forgive him if He wills, or punish him if He wills'".

(Abu Daud, Ahmed).

This Hadees informs us that Allah the Glorious has decreed five daily prayers as a duty. There is no disagreement on this point among Muslims. He who denies them is a *kafir*. Below are given the relevant details.

THE TIMES—

The time for the morning prayers (Fajr) commences with the twilight and lasts until sunrise. For the afternoon prayers (Zuhr) the time commences when the sun begins to decline and lasts until the shadows become twice as long as the subject. Then begins the time of the *asr* or pre-sunset prayers which goes on until sunset, but when the sun begins to turn yellow, the time is said to be *makrooh*, undesirable, unsavourable — not quite proper, let us say. The time for the after-sunset (Maghrib) prayers begins with the sunset, lasting until the disappearance of the white of the twilight, about an hour and a quarter to an hour and a half. Then begins the time for the night prayers (Isha) which goes until the morning twilight, but after midnight the time is held to be *makrooh*, not quite proper.

The Obligations, *Wajibaat , Sunan and Makroohaat*—

There are fourteen obligations attached to prayers, some preceding, external or conditional, and some internal.

The outer —

The body and clothes clean and pure; proper covering for the men from the navel down to the knees, and for women the whole body except the face, palms of the hands and feet.

The place where the prayers are offered should also be clean and pure.

The inner —

The stipulated time; the face towards the *Qibla*; the *niyah* or conscious motive; *takbir* (calling اللہ اکبر); standing up; reciting verses from the Qur`an: one long verse or three short verses or one whole small Surah.; the bow (رکوع); the prostration (سجدہ); the last sitting down; concluding by own intention. If some rite of these is forgotten, even an extra prostration, *sajda e sahv* cannot make up for the loss. The whole prayer will be nullified.

The *Wajibaat* or preferentials of prayers—

Reciting the Surah e Fatiha; followed by a Surah; *qir'at* in the first two rakahs of the compulsory prayer; standing up after the bow; sitting down between the two prostrations; sitting down after the first two rakas ; reciting al-*tahiyyat* (التحیات); concluding with greetings of peace, *salaam;* reciting the *dua e qunoot* in *vitr* (وتر); in the morning, and during the first two *raka* of the sunset and night prayers, in the two Eid prayers and during the *taravih*, the imam to recite aloud the Qur`anic verses.

If during the *wajibaat* (واجبات), some rite is forgotten a *sahv* prostration becomes due. If a rite is intentionally omitted, the whole prayer must be offered again; a *sahv* prostration will not do.

More about *sahv* later on.

Prayers are rendered *faasid* (فاسد), corrupt, by talking with someone, intentionally or not, little or much; saluting a greeting or replying to it; passing a remark (even if it be الحمد لله) , or (انا لله وانا الیہ راجعون) , or (الحمد لله) for instance, if one sneezes or on overhearing good or bad news; saying 'ah', 'oh', 'uff' because of pain; reciting the Qur'an by reading the Book; making an error in the language of the Qur'an while reciting it; (details given in larger books); doing something which might convey the impression that the person is not praying, such as, doing something with both hands; eating or drinking something, intentionally or otherwise; turning the

chest away from the Qibla (direction of the Ka'ba); uttering an audible word while tears run down because of pain; laughing during prayers.

The following are according to sunnah during prayers:

Raising both hands at the time of *Takbir e Tehreema* تکبیر تحریمہ; the men placing both hands just below the navel, and the women on their chest; reciting *Sana* سُبْحَانَكَ اللهُمَّ to the last words; reciting *Taawwuz* (آعوذباالله) complete; reciting (بسم الله) complete; reciting (الله اکبر) going into the bow or prostration, in fact, at every change of posture; reciting سَمِعَ اللهُ) لِمَنْ حَمِدَه) when rising from a bow and (ربنا لك الحمد) when one has stood up straight; during the bow reciting (سبحان ربی العظیم) and during prostration, (سبحان رَبی الاعلی) at least three times; for men, while sitting, to keep the right foot straight up and the left foot so as to rest on it; for women, to keep both feet turned to the right and the body to the left; reciting the *durood* (درود), a prayer after *durood*; turning the face right and left for greeting with *salaam*, thinking of the angels and jinn present and the men and women in the congregation.

MUSTAHIBAAT (Permissible)

To control coughing as far as possible; to cover the mouth when yawning; during standing up, bowing and prostrating, to keep the gaze on the tip of the nose and when concluding with *salaam*, on the shoulders.

ABOMINATIONS *(Makroohat)*

Placing the hand in the wrong places; arranging the clothes; playing with the clothes or any part of the body; cracking the knuckles; turning the neck right and left; stretching one's self; sitting like a dog; if wearing a *chaddar (Sheet)* etc., leaving it hanging; sitting cross legged if there is no valid reason for it; having a picture in front or above the head; praying in clothes printed with pictures; praying while feeling hungry, or desiring to go to the toilet; praying with closed eyes.

RAKAT AND NIYAH OF THE FIVE DAILY PRAYERS

NOON (*Zuhr*) PRAYERS

There are twelve *rakat*, --- four *sunnah muakkada*, enjoined or emphasised, four compulsory, then two *sunnah* enjoined and two *nafil*, supererogatory.

THE NIYAH

For the four *sunnah*:

"My *niyah*, motive, is four *raka* of *sunnah*, for the noon prayer for Allah and facing the *Ka'ba*." Begin the prayers with the words (اَللهُ اَكْبَرْ).

For the obligatory or *farz*:

"My *niyah* is four *raka* of *farz*, for the noon (*Zuhr*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *sunnah*:

"My *niyah* is two *raka* of *sunnah*, for the noon (*Zuhr*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two navafil:

"My *niyah* is two *raka* of nafil, for the noon (*Zuhr*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

PRE SUNSET (*Asr*) PRAYER:

There are total of eight *raka* in the asr prayer: four *sunnah ghair muakkada* and four *farz*.

For the four *sunnah*:

"My *niyah*, is four *raka* of *sunnah*, for the pre sunset (*Asr*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the Four *Farz*:

"My *niyah* is four *raka* of *farz*, for the pre sunset (*Asr*) prayer for Allah and facing the *Kaa'ba*. Allah o Akbar."

SUNSET (*Maghrib*) PRAYER:

There are total of seven *raka* in the maghrib prayer: three *farz*, two *sunnah muakkada* and two *navafil*.

For the Three *farz*:

"My *niyah* is three *raka* of *farz*, for the sunset (*Maghrib*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *sunnah*:

"My *niyah* is two *raka* of *sunnah*, for the sunset (*Maghrib*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *navafil*:

"My *niyah* is two *raka* of nafil, for the sunset (*Maghrib*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

NIGHT (*Isha*) PRAYER:

There are total of seventeen *raka* in the *Isha* prayer: four *sunnah ghair muakkada*, four *farz*, two *sunnah muakkada*, two *navafil*, three *vitr* and then two *navafil*.

For the four *sunnah*:

"My *niyah* is four *raka* of sunnah, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the four *farz*:

"My *niyah* is four *raka* of *farz*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two sunnah:

"My *niyah* is two *raka* of sunnah, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *navafil*:

"My *niyah* is two *raka* of *nafil*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the three *vitr*:

"My *niyah* is three *raka* of *vitr*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

The *vitr* prayer is wajib, *i.e.* its status is almost equivalent to that of *farz*, therefore they must not be omitted. The Messenger of Allah said, "One who omits *vitr*, does not belong to us." He repeated it thrice. *(Abu Daud)*

For the two *navafil*:

"My *niyah* is two *raka* of *nafil*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

"My *niyah* is two *raka* of *nafil*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

PRE SUNRISE (*Fajr*) PRAYER:

There are total of four *raka* in the *fajr* prayer: two *sunnah muakkada* and two *farz*.

For the two *sunnah*:

"My *niyah* is two *raka* of *sunnah*, for the pre sunrise (*Fajr*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *farz*:

"My *niyah* is two *raka* of *farz*, for the pre sunrise (*Fajr*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

It is permissible to omit the *nafil* and non-enjoined, *ghair muakkada* prayers, but the reward is also proportionately lost. The *muakkada sunnah* should never be omitted because they are specially urged.

Great emphasis is laid on the *muakkada* (مؤكدة), specially urged, *sunnah* of the morning prayers, and then of the noon prayers. But they should be observed for all the prayers.

For the Four *Farz*:

"My *niyah* is four *raka* of *farz*, for the pre sunset (*Asr*) prayer for Allah and facing the *Kaa'ba*. Allah o Akbar."

SUNSET (*Maghrib*) PRAYER:

There are total of seven *raka* in the maghrib prayer: three *farz*, two *sunnah muakkada* and two *navafil*.

For the Three *farz*:

"My *niyah* is three *raka* of *farz*, for the sunset (*Maghrib*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *sunnah*:

"My *niyah* is two *raka* of *sunnah*, for the sunset (*Maghrib*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *navafil*:

"My *niyah* is two *raka* of nafil, for the sunset (*Maghrib*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

NIGHT (*Isha*) PRAYER:

There are total of seventeen *raka* in the *Isha* prayer: four *sunnah ghair muakkada*, four *farz*, two *sunnah muakkada*, two *navafil*, three *vitr* and then two *navafil*.

For the four *sunnah*:

"My *niyah* is four *raka* of sunnah, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the four *farz*:

"My *niyah* is four *raka* of *farz*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two sunnah:

"My *niyah* is two *raka* of sunnah, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *navafil*:

"My *niyah* is two *raka* of *nafil*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the three *vitr*:

"My *niyah* is three *raka* of *vitr*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

The *vitr* prayer is wajib, *i.e.* its status is almost equivalent to that of *farz*, therefore they must not be omitted. The Messenger of Allah said, "One who omits *vitr*, does not belong to us." He repeated it thrice. *(Abu Daud)*

For the two *navafil*:

"My *niyah* is two *raka* of *nafil*, for the night (*Isha*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

PRE SUNRISE (*Fajr*) PRAYER:

There are total of four *raka* in the *fajr* prayer: two *sunnah muakkada* and two *farz*.

For the two *sunnah*:

"My *niyah* is two *raka* of *sunnah*, for the pre sunrise (*Fajr*) prayer for Allah and facing the *Ka'ba*. Allah o Akbar."

For the two *farz*:

"My *niyah* is two *raka* of *farz*, for the pre sunrise (*Fajr*) prayer for Allah and facing the *Ka'bâ*. Allah o Akbar."

It is permissible to omit the *nafil* and non-enjoined, *ghair muakkada* prayers, but the reward is also proportionately lost. The *muakkada sunnah* should never be omitted because they are specially urged.

Great emphasis is laid on the *muakkada* (مؤكّدہ) , specially urged, *sunnah* of the morning prayers, and then of the noon prayers. But they should be observed for all the prayers.

THE WORDS OF THE SALAT AND THEIR TRANSLATION:

The Glorification Takbir (Takbir e Tehreema)

اللهُ اكْبَرْ

Allah o Akbar. Allah is Very Great.

These words are defined as takbir e tehreema and are spoken to begin the prayers as well as when going to bow and prostrate and rising from prostration.

The Glorification *(Sana)*

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلاَ اِلٰهَ غَيْرُكَ

"O Allah! We glorify Thee and praise Thee! Thy name is blessed! and Thy station is exalted on high and there is no God beside Thee!

Taawwuz

اَعُوذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ه

I seek refuge in Allah from Satan the accursed.

Tasmia

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ه

In the name of Allah (اللہ), the Most Beneficent, the Most Merciful.

Surah e Fatiha

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ه الرَّحْمٰنِ الرَّحِيْمِ ه مٰلِكِ يَوْمِ الدِّيْنِ ه
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ه اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ه صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّآلِّيْنَ ه آمين

To Allah is all praise due! the Most Beneficent, the Most Merciful! Lord of the Judgement Day! Thee alone we worship and of Thee alone we seek assistance! Lead us on the straight path, the path of those whom Thou hast blessed, with whom Thou art not wrathful and who have not gone astray! (Aameen)

Surah e Kausar

اِنَّآ اَعْطَينٰكَ الْكَوْثَرَ ـ فَصَلِّ لِرَبِّكَ وَانْحَرْ ـ اِنَّ شَانِئَكَ هُوَالْاَبْتَرُه

We have bestowed abundance on you. Therefore, let your praise and sacrifice be for your Lord. There is no doubt that your enemy is to be annihilated!

Surah e Ikhlas

قُلْ هُوَ اللهُ اَحَدٌ ـ اَللهُ الصَّمَدُ ـ لَمْ يَلِد وَلَمْ يُولَدْ ـ وَلَمْ يَكُنْ لَّه كُفُواً اَحَدٌ ـ

Say: Allah is One, the Unique Everlasting; He begets not nor was He begotten and there is not any like Him.

Surah e Falaq

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ـ مِنْ شَرِّ مَاخَلَقَ ـ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ـ وَمِنْ شَرِّالنَّفّٰثٰتِ فِى الْعُقَدِ وَمِن شَرِّ حَاسِدٍ اِذَا حَسَدَ ـ

Say: I seek refuge in the Lord of the Daybreak from the evil of that which He has created, from the evil of darkness when it is most intense, from the evil of those who blow upon knots, and from the evil of the envious one when he envies!

Surah Naas

قُل اَعُوْذُ بِرَبِّ النَّاسِ ـ مَلِكِ النَّاسِ ـ اِلٰهِ النَّاسِ مِنْ شَرِّالْوَسْوَاسِ ه
الْخَنَّاسِ ه الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ـ مِنَ الْجِنَّةِ وَ النَّاس

Say: I seek refuge in the Lord of mankind, the King of mankind, the Allah of mankind from the evil of the sneaking whisperer who whispers to the hearts of mankind, whether he be from the jinn or from mankind!

Recitation in the bow --

سُبْحَانَ رَبِّیَ الْعَظِیْمِ ہ

Glorified is the Exalted Lord.

Recitation rising from the bow --

سَمِعَ اللّٰہُ لِمَنْ حَمِدَہٗ

Allah has heard him who has praised Him.

رَبَّنَا لَکَ الْحَمْدُ

Our Lord! All praise is due to Thee!

During prostration --

سُبْحَانَ رَبِّیَ الْاَعْلٰی

Glorified be the Exalted Lord!

Tash'hud or al-Tahiyyat

اَلتَّحِیَّاتُ لِلّٰہِ وَالصَّلَوَاتُ وَالطَّیِّبَاتُ اَلسَّلَامُ عَلَیْکَ اَیُّھَا النَّبِیُّ
وَرَحْمَۃُ اللّٰہِ وَبَرَکَاتُہٗ ۔ اَلسَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰہِ الصّٰلِحِیْنَ
اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ ہ

All devotions by word and all devotions by deeds are for Allah. Salutations of peace be to you O "Nabee" (Seer) and the Mercy of Allah and His blessings! And salutations of peace be on us and on the righteous devotees of Allah. I bear witness that there is no god save Allah and Muhammad ﷺ is His messenger!

These words are recited after every two *raka* and the last raka.

The *Durood* --

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ عَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی
اِبْرَاھِیْمَ وَعَلٰی اٰلِ اِبْرٰھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ، اَللّٰھُمَّ بَارِکْ عَلٰی
مُحَمَّدٍ وَّعَلٰی آلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاھِیْمَ وَعَلٰی آلِ
اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ہ

O Allah send Thy blessings upon Muhammad and on His family just Thou didst bestow Thy blessings on Abraham and on his family! Thou art, indeed, the Praised One the Exalted!

This durood is recited after the last raka and after *al-Tahiyyat*.

Pray after *Durood* --

اَللّٰھُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْماً کَثِیْرًا وَّلَا یَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ
فَاغْفِرْلِیْ مَغْفِرَۃً مِنْ عِنْدِکَ وَارْحَمْنِیْ اِنَّکَ اَنْتَ الْغَفُوْرُ الرَّحِیْمُ ہ

O Allah! I have been cruel to my own soul and beside Thee there is none to forgive. Therefore, forgive me with Thine own forgiveness and have mercy on me. Thou art the Forgiving, The Merciful!

There are other prayers too which may be recited from the Qur'an.

The *Salaam* --

اَلسَّلَامُ عَلَیْکُمْ وَ رَحْمَۃُ اللّٰہِ

The stipulated prayers conclude. But other prayers may be made. For instance,

اَللّٰھُمَّ اَنْتَ السَّلَامُ وَمِنْکَ السَّلَامُ تَبَارَکْتَ یَا ذَاالْجَلَالِ وَالْاِکْرَامِ ہ

O Allah ! Thou art peace and from Thee alone can peace come. Thou art the Blessed One, the Exalted!

HOW TO OFFER PRAYER

After the *wuzoo* stand in a clean place and make the *niyah* for whatsoever prayers one has to offer. *Niyah* is the heart's intention. It may, of course, be spoken. Then saying اللہ اکبر, women should take both hands out of the veil, and without raising them as far as the shoulders, place the hands on the breast so that the palm of the right hand covers the back of the left hand. The men place their hands on the navel.

Follow now with the Praise سُبْحَانَكَ اللّٰهُمَّ etc. After this, اَعُوذُ بِاللهِ etc., and بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ, then the Surah *Fatiha* followed by a Surah or some verses from the Qur'an. At the conclusion, saying اللہ اکبر make the bow, the hands, fingers joined, covering the knee-caps. The words to be recited, at least, three times are سُبْحَانَ رَبِّيَ الْعَظِيْمِ. Then with the words سَمِعَ اللهُ لِمَنْ حَمِدَهُ stand straight up and say رَبَّنَا لَكَ الْحَمْدُ Now, with اللہ اکبر go into prostration, the knees first on the ground, then the face between the hands, nose first and then the forehead. For women, the forearms should be flat on the ground, the fingers pointing towards the *Kaa'ba*, (for women) the feet turned to the right, the belly touching the thighs and the elbows pressed against the sides.

The men have the palms of their hands on the ground, their elbows raised high and their feet straight up. In the prostration, the words recited are سُبْحَانَ رَبِّيَ الْاَعْلٰى, at least, three times. Now sit up straight on the feet turned outwards to the right, the palms of the hands on the knees, the fingers pressed against one another and pointing to the Kaa'ba. The procedure is repeated for the second prostration, which concludes the *rakah*.

The whole procedure is repeated for the next *rakah*, if any. At the end of every two rakah the (تشہد), *al tahiyyat*, is recited and, if this is the concluding *rakah*, the *durood* follow, and some prayer from the Qur'an. (In the tashhad when the words (اَشْهَدُ اَنْ لَّآاِلٰهَ اِلَّااللهُ) come, the forefinger of the right hand may be raised pointing to the Ka'ba, the tip of the middle finger pressed against the tip of the thumb, continuing thus to the end of the prayers). As stated, the prayers are concluded with the *salaam*.

The *farz*, *sunnah* and *navafil* have either two or four raka. Sunset (Maghrib) prayer and *vitr* have three raka each. Sunnah and Nafil do not have three raka. If one is offering a four raka prayer, he/she should recite *al Tahiyyat* and not durood while sitting after the second raka. Then he/she should stand and complete the remaining two raka, starting the third and the fourth raka with *Tasmia* and in the same way. He/she should reecite durood and pray after *al Tahiyyat* in the fourth raka and then conclude the prayer with the Salaam.

Sana and Taawwuz are not recited in the second, third and fourth raka, rather they are started with *Tasmia*. No Surah or verse is recited in the third and the fourth raka after Surah Fatiha. It is specially urged to recite a Surah or at least three verses after Surah Fatiha in every prayer except in the third and the fourth raka of the farz prayer.

This procedure is about the prayer of two or four raka. If one is offering three raka prayer of *maghrib*, he/she should complete first two raka as that of any four raka prayer and after reciting *al Tahiyyat* (not the durood and pray) he/she should stand and complete the third raka as that of the fourth raka of any four-raka prayer and conclude it with Salaam.

Durood and pray are recited in the second raka of a two raka prayer and in the four raka prayer they are recited in the fourth and not in the second raka.

A man offering prayer (whether farz, sunnah, nafil, etc.) should place his hands on his naval, the right palm covering the left, and a woman on her breast in the same way during standing posture as described earlier in the procedure about the first raka.

Standing in prayer is called as *'Qiyam'*, sitting in between two prostrations as *'Jalsa'*, raising and standing for a while after a bow as *'Qoma'* and sitting for *al Tahiyyat* as *'Qa'dah'*. There is one *Qa'dah'* in a two-raka prayer while two in three or four-raka prayer. The first being called *Qa'dah e Oola* and the second one as *Qa'dah e Akheera*.

SOME IMPORTANT MATTERS

The Friday Prayer is not obligatory for women. They should offer Noon (*Zuhr*) prayer instead at their homes. But if some woman goes to a mosque and offer two-raka Friday prayer behind an *Imam*, she is no more required to offer Noon prayer.

If she offers prayer behind an *Imam*, it is necessary to make niyah to this effect.

If a woman offers prayer behind an *Imam*, then she should refrain from reciting Surah Fatiha and other Surah.

Shariah has not prescribed specific Surah for reciting in the prayer, therefore, any Surah can be recited and fixing a particular Surah is *makrooh* (undersirable). However Surah Fatiha is recited in every raka of the prayer.

SPECIALLY FOR WOMEN

The women must be conscious about covering their complete body during prayer. There are different rules for men and women. Men should cover their body from naval to the knees while whole of the women's body must be covered. However the face, feet upto ankles and hands upto wrists are excluded from this command; even if they are covered, the prayer is valid.

Moreoever the thin attire is strictly forbidden for it is like being naked. These days most of the women wear such dresses which are not according to the commands of Shariah. Almost all of their body is peeping through. Such dresses are forbidden by Islam. The women also offer prayers in these types of clothing. Such a prayer is not acceptable. If they can not help wearing such dress (through it is highly objectionable) yet they should at least cover their body with a sheet while offering prayer.

If one fourth of the shin or thigh or arm is uncovered during prayers and remain open for a duration of such time in which سبحان الله can be recited thrice, the prayer is rendered invalid and it should be repeated completely. The same is true about any other part of the body which is commanded to be covered e.g. head, belly, back,

neck, breast, etc. Provided the duration be the same as mentioned above.

REMEMBRANCE AND INVOCATION AFTER FARZ

(٢١) وَعَنْ ثَوْبَانَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَا انْصَرَفَ مِنْ صَلٰوتِهِ اِسْتَغْفَرَ ثَلٰثًا وَّ قَالَ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْاِكْرَامِ (مشكوة ص ٨٨)

"Sauban reports that when the Holy Messenger of Allah concluded his prayers, he used to beseach Allah's forgiveness three times and invoke Allah with the words:

'Allah! Thou art peace and from Thee peace cometh! Thou art the blessed, the Exalted, the Majestic Lord!"

(Mishkaat ul Masabih)

After *farz* prayers is a special time for *invocations* to be heard. Invoke, then, with sincerity. There is a concise *invocation* in the Hadees quoted; there are many other invocation prayers in the pages following.

One might think that forgiveness is beseached only when one has sinned, why, then, should the Messenger of Allah beseach forgiveness after so good a deed as praying?

The answer is that Allah's Majesty is so high and exalted that no deed by whomsoever can possibly be worthy of Him. The best anyone can do is to beseach His forgiveness no matter how good the deed that is done. Thus, whatever the shortcoming, and there must always be some, it can be compensated and the deed performed may very likely be accepted.

Sinners beseach forgiveness after committing a sin; the pious and pure beseach forgiveness because they feel that the best they do falls short of the Divine One and is unworthy of Him!

Forgiveness should be sought after every prayer in the words given above or from the following:

لَااِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لَاْ شَرِيْكَ لَهٗ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

"There is no object of worship save Allah; none is cosharer with Him; sovereignty belongs to Him and all praise is due to Him alone, and He is powerful over all things."

اَللّٰهُمَّ لَا مَانِعَ لِمَآ اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَالْجَدِّ مِنْكَ الْجَدُّ

"Allah! what Thou givest none can stop; and what Thou holdest back, none can give; and the wealth of none can save him from Thy punishment."

اَللّٰهُمَّ اِنِّى اَعُوْذُ بِكَ مِنَ الْجُبْنِ وَ اَعُوْذُبِكَ مِنَ الْبُخْلِ وَ اَعُوْذُبِكَ مِنْ اَرْذَلِ الْعُمُرِ وَ اَعُوْذُبِكَ مِنَ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

"Allah! I seek refuge in Thee from cowardice and from miserliness, from shortness of life, its mischief and punishment of the grave."

اَللّٰهُمَّ اغْفِرْ لِيْ مَاقَدَّمْتُ وَمَآ اَخَّرْتُ وَمَآ اَسْرَرْتُ وَمَآ اَعْلَنْتُ وَمَآ اَسْرَفْتُ وَمَآ اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَآ اِلٰهَ اِلَّآ اَنْتَ

"Allah! Forgive me the sins I committed before and the sins I committed after, the sins I committed openly and the sins I committed in secret! Forgive them all! And forgive me for my excesses; and forgive me also those sins of which Thou knowest more than I know. Thou advancest one and Thou retardest one, and there is no god save Thine Own Self."

اَللّٰهُمَّ اَعِنِّىْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

"Allah! Help me that I may discourse of Thee and thank Thee and serve Thee with handsome service."

After every obligatory prayers the *Aayat ul Kursi* (آیت الکرسی), Verse 255 of *Surah e Baqar* (بقرہ), should be recited. The Messenger of Allah ﷺ says that only death holds him back from paradise who does so.

Uqba b. Aamir رضی اللہ عنہ reports that the Messenger of Allah ﷺ instructed him to recite the *Muawwizat i.e.* Surah *Kafiroon*, Surah *Ikhlas*, Surah *Falaq* and Surah *Naas* after the obligatory prayers.

(٢٢) وَعَنْ اَبِى هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ جَاءَتْ فَاطِمَةُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ تَسْأَلُهٗ خَادِمًا فَقَالَ اَلَا اَدُلُّكِ عَلٰى مَا هُوَ خَيْرٌ مِنْ خَادِمٍ تُسَبِّحِيْنَ اللّٰهَ ثَلٰثًا وَثَلٰثِيْنَ وَتَحْمَدِيْنَ اللّٰهَ ثَلَاثًا وَّثَلٰثِيْنَ وَ تُكَبِّرِيْنَ اللّٰهَ اَرْبَعًا وَّ ثَلٰثِيْنَ عِنْدَ كُلِّ صَلٰوةٍ وَعِنْدَ مَنَامِكِ (رواه مسلم)

"Hazrat Abu Huraira رضی اللہ عنہ reports that Hazrat Fatima رضی اللہ عنہا, the Messenger's of Allah ﷺ daughter, came to him requesting that she be given a servant. He declined saying that he would give her something better: that after every prayers she should recite (سبحان اللہ) thirty-three times, (الحمد للہ) thirty-three times, and (اللہ اکبر) thirty-four times; and the same again before going to bed.

Another way is to recite these words thirty-three times each (that is, the last also thirty-three times) but concluding with the words (لا اِلَهَ الا اللهُ وَحْدَهٗ لَاشَرِيْكَ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِ شَيْءٍ قَدِيرٌ).

Yet another way is to recite each of the four sets of words twenty-five times. *(Mishkaat ul Masabih)*

"Hazrat Abdullah b. Amr b. al-Aasﷺ reports that the Messenger of Allahﷺ said, 'There are two things which if acted upon take one to paradise; both are easy but few are they who act upon them. They are:

After every (obligatory) prayers recite (سبحان الله), (اَلْحَمْدُ لِله) and (اَللهُ اَكْبَر), ten times each. These add up to one-hundred-and-fifty times for the day (all five prayers).

The other is that at the time of going to bed, recite (سبحان الله) and (اَلْحَمْدُ لِله) thirty-three times each and (اَللهُ اَكْبَر) thirty-four times. These add up to a hundred; all two-hundred-and-fifty on the tongue but in the balance on the Last Day they will be two-thousand-and-five hundred. Tell me who among you commits two-thousand-five-hundred sins in a day.' The Companions said, 'This is not difficult; why should we not do it!' The Messenger of Allahﷺ answered: 'When you are praying, Satan will come and say, 'Think of such and such thing, think of such and such other thing' and he will continue until you conclude the prayers and forget to do (what I tell you). And so also when you go to bed, Satan will come and try to put you to sleep and you will go to sleep and not do what I am telling you to do'. " *(Tirmizi)*

How unwise it is to lose paradise because of a little laziness!

"Hazrat Abu Hurairaﷺ reports that some very poor immigrants from Makkah came to the Messenger of Allahﷺ and said, 'The rich people have gained high places and everlasting blessinngs (while we have nothing).'

`How is that'? he asked. 'They pray and we also pray, they fast and we also fast, they give in charity and we do not give in charity, they free slaves and we do not free slaves. (They are ahead of us in devotions), they answered.

"The Messenger of Allahﷺ said,

'Shall I tell you something which will make you catch up to them and you will be ahead of those who have gone before you and those who are to come after you, and no one will be superior to you except such as do what you do'.... `After every obligatory prayers recite (سبحان الله) thirty-three time, (اَلْحَمْدُ لِله) thirty-three times and (اَللهُ اَكْبَر) *thirty-four times*'."

"They went away happily but came back again, saying, 'Our rich brothers heard of what you instructed us and they too act upon it, and so, again, we are left behind them'. He said, 'This is of Allah`s blessings; He gives to whomsoever He pleases'."

(Bukhari, Muslim).

INVOCATIONS AFTER MORNING AND SUNSET PRAYERS

"Hazrat Muslim Tameemiﷺ reports that the Messenger of Allahﷺ said, `After the morning and sunset prayers and before talking with anyone, recite (اَللّٰهُمَ اَجِرْنِىْ مِنَ النَّارِ) 'O Allah, save me from the fire of hell'."

"'If you have recited these words after the sunset prayers and you die at night you will be saved from hell. And if you recite these words after the morning prayers before talking with anyone, and you die during the day, you will be saved from hell'."

In another Hadees we have, "He who after the morning and sunset prayers remains sitting in the prayer posture and recites ten times the words,

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِىْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِ شَيْءٍ قَدِيْرٌ

"'*There is no object of worship save Allah, none coshares with Him. All Sovereignty is His and all Praise and all blessings are in His hand; He gives life and He gives death and He is powerful over all things*',

For him will be recorded ten virtuous deeds for every count, and ten of his sins will be wiped off his record, and his grade will be elevated ten times and he will be secured against every bad thing and against Satan, and, except ascribing partners with Allah (shyrk), no sin will destroy him and, in respect of deeds, he will be superior to all. But it is another thing if one excels by reciting the words a greater number of times' ."

THE VITR PRAYERS

The *Vitr* (وتر) prayers consist of three raka. They are offered with the night prayers but not before the obligatory.

The way is to pronounce the *niyah* and commence the prayers and continue like the other prayers, sitting down for a short while after the second raka to recite the *tashhad* (تَشَهُّدُ) , then standing up, but after the Fatiha and some Qur'an Verses or Surah and, saying Allah u Akbar, raise both hands, the women as far as the shoulders and then, as usual, place them on the breast; the men as far as the ears, and then placing them on the navel. The words now recited are of the *Qunoot* (قنوت) . The rest of the prayers is normally continued.

The Qunoot Invocation:

اَللّٰهُمَّ اِنَّانَسْتَعِيْنُكَ وَنَسْتَغفِرُكَ وَنُؤمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِىْ عَلَيْكَ الخَيْرَ وَ نَشْكُرُكَ وَلاَ نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِىْ وَنَسْجُدُ وَاِلَيْكَ نَسْعى وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

"Allah! We seek Thy assistance and Thy forgiveness; and we have faith in Thee and rely on Thee, and we praise Thee well; and we thank Thee and are not ungrateful to Thee and we go away and separate ourselves from him who disobeys Thee! Allah! We worship Thee alone and pray to Thee only, and hasten towards Thee and prostrate,

and direct ourselves to Thy mercy and are afraid of Thy punishment. Indeed, Thy punishment is for the unbelievers!

If one does not remember the Qunoot he or she may recite this prayer:

رَبَّنَا اٰتِنَافِى الدُّنْيَا حَسَنَةً وَفِى الْآخِرَةِ حَسَنَةً وَقِنَاعَذَابَ النَّارِ

"Our Lord! grant us the best of this world and the best of the Hereafter and protect us against the doom of the fire!"

This should not be recited permanently. The *Qunoot* (قنوت) should soon be memorised.

THE SUNNAN MUAKKADA PRAYERS SPECIALLY URGERD

(٢٣) وَعَنْ اُمِّ حَبِيْبَةَ رَضِىَ اللّٰهُ تَعَالى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ مَن صَلّى فِى يَومٍ وَّلَيلَةٍ ثِنتَىْ عَشرَةَ رَكْعَةً بُنِىَ لَه' بَيْتٌ فِى الْجَنَّةِ اَرْبَعًا قَبلَ الظُهرِ وَرَكعَتَينِ بعدَهَا وَرَكْعَتَينِ بَعدَ الَمغْرِبِ وَرَكْعَتَيْنِ بَعْدَ العِشَاءِ وَرَكْعَتَينِ قَبْلَ الفَجْرِ صَلاَةِ الغَدَاةِ . (رواه الترمذى و رواه مسلم ايضامن غير تفصيل الركعات والامام احمد كذلك وزادفقالت امّ حَبِيبة فَمَا برحتُ اُلَيلِهِنَّ بَعدَ)

"Hazrat Umm e Habiba رضى الله عنها reports: The Messenger of Allah ﷺ said, 'He who offers twelve raka of prayers during the whole day will have a place for himself in paradise: four raka before the noon prayers and two after; two after the sunset prayers, two after the night prayers and two before the morning prayers." (Tirmizi)

Great are the blessings attached to the 'specially urged' sunna prayers. The sunna prayers given in the Hadees quoted above are such prayers.

Ummul Momineen Hazrat Umme Habiba رضى الله عنها , who was the Messenger's wife, tells us that she began offering the 'specially urged' sunna prayers very regularly as soon as she heard the *Holy Prophet*ﷺ speak about them.

The women of the time of the Messenger of Allahﷺ were very devout, always engaged in good works. Just as the men were engrossed with earning rewards of the Hereafter and seeking higher and higher grades in paradise, so also were the womenfolk similarly occupied: prayers, fasting, reciting the Qur'an and other virtuous deeds. In one Hadees we find the Messenger of Allahﷺ saying, "The doors of the heavens are opened to him who offers four raka before the noon obligatory, without a break in between." That is, their acceptance with Allah is very great; the skies are opened to welcome them.

Hazrat Abdullah b. Saaibرضي الله عنه reports that the Messenger of Allahﷺ used to offer four raka of prayers as the sun began to decline before the noon prayers and used to say, "This hour is one in which the doors of the skies are thrown open and I want that some good deed of mine reach above." *(Mishkaat ul Masabih)*

Of the 'specially urged' raka the Messenger of Allahﷺ attached the greatest importance to the morning ones. As Ummul Momineen Hazrat Ayesha رضى الله عنها tells us, "of all the non-obligatory prayers, the Messenger of Allahﷺ committed himself most to the two before the morning prayers." *(Bukhari, Muslim)*

The blessings of these two sunna are also very great. Says the Messenger of Allahﷺ:

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا

"The two morning raka are better than all the world and all the wealth in it."

Hazrat Ayesha رضى الله عنها tells us that the Messenger of Allahﷺ never for any reason whatsoever omitted the morning sunna. *(Ahmed)*

Reciting Surah Kafiroon in the first raka and Surah Ikhlas in the second are according to the Messenger's of Allahﷺ practice.

OTHER SUNNA PRAYERS AND NAVAFIL (SUPEREROGATORY)

Besides the 'specially urged' sunna, the other sunna and supererogatory prayers should also be attended to. Whatever man does in this world, he will reap the fruit of it in the Hereafter. There is no risk of loss in the commerce of the Hereafter. As far as possible, the supererogatory too should not be omitted. The Messenger of Allahﷺ tells us that on the Judgement Day the first reckoning will be in respect of prayers. If the prayers are found in order, there will be success and if found defective, the reward will be withheld and there will be loss. If the obligatory prayers are found short in some respect, Allah will ask, 'Are their any non-obligatory prayers in this my slave's account?' If the obligatory are short in some respect, the shortage will be compensated by the non-obligatory. Then the reckoning of other duties, such, as fasting, zakat and such will be taken up. Similarly, the supererogatory will be used to compensate. *(Mishkaat ul Masabih)*

Such is Allah's beneficence that He compensates the shortcomings in the performance of duties by deeds of the extra-dutiful. It now devolves upon the wisdom of human beings not to take the sunna and other prayers lightly. The 'specially urged' and extra-obligatory prayers should be well taken care of so that higher stations may be attained in the Hereafter and defects of duty performance may also be compensated. Punishment is not given for omission of such prayers, but their benefits are immense. To deprive one's self of them is great foolishness. The more the offering of these prayers the better. Also the after-sunrise prayers, the pre-noon prayers, *chaasht*, the after-midnight prayers with which we shall soon be dealing.

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REWARD OF TWO RAKAAT AFTER OBLIGATORY PRAYERS

A Companion tells us, "When we had taken Khyber, the Believers took out their gathered spoils which included some slaves. Then we began buying and selling among us. One of us went to Muhammad and told him, 'I made a greater profit in today's business than anybody else'. "How great a *profit*"? he was asked. 'I kept buying and selling until I made three-hundred silver *oqia*.' 'Shall I tell you of a greater profit' ? Allah's Messenger asked. 'Do tell me'. 'Offering two raka after the obligatory prayers'. "

Calculate: one oqia is 40 dirham and 1 dirham is 3 masha, 5 ratti and 5 arti. Multiply by 300. Compare this to the commerce of the Hereafter.

BLESSINGS OF FOUR RAKAT BEFORE THE PRE-SUNSET (ASR) PRAYER

Says the Messenger of Allah: May Allah bless him who prays four raka before the obligatory of *asr*." *(Mishkaat ul Masabih)*

The place of the 'specially urged' prayers is that of the 'preferential' prayers. Omitting them is sin.

رَوِىَ الْهذَا كَانَتْ السُّنَة الـمُؤكِدَهْ قَرِيْبَتَه مِنَ الْوَاجِبِ فِىْ لَحُوْقِ الْاثْمِ كَمَافِى الْبَحْرِ (شامى)

'Specially Urged' prayers may be omitted, for instance, when there is the risk of the train leaving by which one intends to travel, or the compartment is too congested. But the morning sunna should be offered as far as possible. In case of serious illness, the 'specially urged' raka too may be left out, but the *Vitr* should never be omitted because their importance is nearly that of the obligatory prayers. If it becomes too late for the night obligatory prayers (*qaza*), the *vitr* too become 'late' and must be offered with the obligatory.

If it becomes too late for the morning prayers and the sun rises, it is necessary to offer both the sunna and the obligatory prayers. But

if the 'late' morning prayers are not offered until the noon prayers, only the obligatory morning may now be offered as it is too late for offering the morning sunna.

The sunna prayers which are after the obligatory should be offered in continuation with them' after a short invocation prayer, if any. Longer invocation prayer and *tasbih* (تسبيح) , rosary incantation, should come after the sunna are completed.

REWARD OF CHAASHT, ISHRAQ, AND MISCELLANEOUS OPTIONAL PRAYERS (NAVAFIL)

Chaasht

(٢٤) وَعَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ رَضِىَ اللهُ تَعَالى عَنهَا كَمْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يُصَلِى صَلوةَ الضُّحى قَالَتْ اَرْبَعَ رَكْعَاتٍ وَيَزِيْدُ مَاشَاءَ اللهُ (رواه مسلم)

"Hazrat Muaaza رحمة الله عليه reports: "I asked Ummul Momineen Hazrat Ayesha رضى الله عنها how many raka of prayers the Messenger of Allah used to offer for chaasht *prayers. She answered: 'Four raka; and sometimes added by Allah's grace."(Mishkaat ul Masabih)*

وَكَانَت عَائِشَةُ تُصَلّى الضُّحى ثَمَانِىَ رَكْعَاتٍ ثُمَّ تَقُولُ لَوْ نُشِرَتْ لِىَ اَبَوَاىَ مَاتَرَكْتُهَا (رواه مالك)

"Ummul Momineen Hazrat Ayesha رضى الله عنها used to offer eight raka for chasht, *and used to say, 'Even if my mother and father came from their graves, I would not give up these raka." (I will try to find time to serve them).*

(Maalik)

Explanation:

There are two kinds of *nawafil*: one for which no time is appointed; one may offer as many and at any time as one wants. Some elders have been known to offer hundreds of raka. If one has the time, prayers are the best occupation, but the rights of parents and husband and wife must not be tampered with. Islam's objective is to abide by the *shariah*, not according to what one desires.

The other *Nawafil* are those for which the times are fixed. Among these is the *chaasht* prayer. This prayer is of great blessings, the reason why Ummul Momineen Hazrat Ayesha رضی اللہ عنہا was devoted to them. The truth is that people who love to worship Allah, speak in such terms.

The time for *chaasht* begins after nine o'clock in the morning and lasts until the sun is at its zenith in the sky. The number of raka to be offered may vary from, two, four, eight or more.

In one Hadees, the Messenger of Allah ﷺ is reported to have said, "He who regularly offers two raka of *chaasht* prayers will have his sins forgiven even though they be as many as the bubbles in ocean froth."

Abu Zar Ghaffari رضی اللہ عنہ has reported the Messenger of Allah ﷺ as saying : 'It is necessary for you to offer the charity of the joint of your limbs, because these joints are a great blessing of Allah to you. If it were not for these joints, man would be but a plank of wood, unable to move about. ' Then he said, 'Charity need not be only of wealth. To say, *Subhan Allah* (سبحان اللہ) is also charity, to say *La ila ha il-Allah* (لا الہ الا اللہ) is also charity, to say *Allah o Akbar* (اللہ اکبر) is also charity; and if one offers two raka of *chaasht* prayers, they will suffice as an offering of thanks for the joints of the limbs."

(Muslim)

There are 360 jojnts in the human anatomy; to offer thanks for each one of them would be impossible. How great is *Allah's* benevolence that He has made the offer of two raka of prayers as thanksgiving to Him !

According to Hazrat Anas رضی اللہ عنہ, the Messenger of Allah ﷺ said, 'Allah will build a mansion of gold in heaven for him who offers tweleve raka of *chaasht* prayers. *(Tirmizi)*

ISHRAQ PRAYERS --

Ishraq prayers are also among those which are specially blessed. Its time begins fifteen minutes after sunrise. It is best to remain sitting after the pre-sunrise prayers and, in the same place, do recite the Qur'an until the sun ascends in the sky about a pole-high, when the *ishraq* should be offered.

AWWABEEN PRAYERS --

The term is used spcially for the *navafil* offered after the sunset prayers. It is rewarding to offer six *navafil* after the obligatory and sunna of sunset prayers . We have in one Tradition that for him who offers six raka after the sunset prayers, not doing anything evil in between, these six raka will be equal to twelve years of worship.

(Mishkaat ul Masabih)

If one does not have the time, the six may include the sunnah. Twenty raka have also been mentioned in the Traditions. Ummul Momineen Hazrat Ayesha رضی اللہ عنہا has reported the Prophet ﷺ as saying, '*Allah* will build a house for him who offers twenty raka after the sunset prayers'. *(Tirmizi)*

TAHAJJUD — IMPORTANCE AND BLESSINGS

(٢٥) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلاً قَامَ مِنَ اللَّیْلِ فَصَلّٰی وَاَیْقَظَ اِمْرَأَتَهٗ فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ فِیْ وَجْهِهَا الْمَاءَ رَحِمَ اللّٰهُ اِمْرَءَةً قَامَتْ مِنَ اللَّیْلِ فَصَلَّتْ وَ اَیْقَظَتْ زَوْجَهَا فَصَلّٰی فَاِنْ اَبٰی نَضَحَتْ فِیْ وَجْهِهِ الْمَاءَ (رواه ابوداؤد والنسائی)

Hazrat Abu Huraira(ra) has reported the Messenger of Allah(saw) as saying, 'May Allah have mercy on the man who rises from bed at night to offer Tahajjud *prayers; and also wakes up his wife and she too offers* Tahajjud. *If she refuses to rise, he sprinkles water on her face (so that she may rise and offer some raka of the prayers).' Then he said, 'May Allah have mercy on the woman who wakes up at night and offers* Tahajjud *prayer, and also wakes up her husband (that he too may offer the same prayers). And if he refuses to rise, she sprinkles water on his face (so that he may wake up and may offer his prayers).*

(Mishkaat ul Masabih)

This Hadees informs us that the Messenger of Allah(saw) prayed for those who offer *tahajjud* prayers and his prayer never went unanswered. *Tahajjuud* is a great treasure; all one has to do is to put up with a little trouble, and this trouble too disappears in the wake of habit.

We have in one Hadees:

عَلَيكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّه، دَابُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى رَبِّكُمْ وَمُكَفِّرَةٌ لِلسَّيِّاتِ وَمَنْهَاةٌ عَنِ الْاِثْمِ (ترمذی)

"Offer the night prayers (that is, Tahajuud) because the former ummah, (followers of former prophets) too used to offer them. These prayers are a source of bringing you close to Allah (swt), atone for your sins and prevent you against committing sins.:

Someone asked the Messenger of Allah(saw): "Which prayer is best in respect of acceptance," and he replied, 'The middle of the latter part of night and that made after the obligatory raka ." (Tirmizi)

Hazrat Abu Huraira(ra) reports the Messenger of Allah(saw) as saying: 'When one-third of the night has passed, *Allah Ta'la* (swt) proclaims, 'Is there any who who wants to supplicate to Me that I may accept his *supplication*? Is there any who wishes that I

forgive him so that I may forgive him? Who is there that will lend Him Who possesses everything and Who does no wrong?"

(What is given for *Allah's* sake is counted as a loan to *Allah*, though everything has been given by Him. Then when He repays, He repays well). *(Muslim)*

Hazrat Abu Maalik Ash'ari(ra) said: "The Messenger of Allah(saw) said, 'There is no doubt that there are top storeys in heaven, so transparent that those within can see outside and those outside can see inside. These mansions are for those who speak gently, who feed the needy and those who pray in the late hours of the night when others are asleep.'" *(Mishkaat ul Masabih)*

Hazrat Abu Huraira(ra): "The Messenger of Allah(saw) said, 'When a man wakes his wife up at night and both pray to Allah then Allah writes the names of the husband and wife as those who have special relations with Him.'? *(Mishkaat ul Masabih)*

One night Muhammad(saw) woke up and said,

صَوَاحِبَ اَلْحُجَرَاتِ لِكَىْ يُصَلِّيْنَ

"Who is there that will wake up the sleeping women of his household that they might pray? ' "

By these words it was his purpose to wake his wives up, then he said,

رُبَّ كَاْسِيَةٍ فِى الدُّنيَا عَارِيَةٌ فِى الْآخِرَةِ

"There are many women in the world who are dressed in clothes but on the Last Day they will be nude." (Bukhari)

Women are very fond of clothes and jewellery but do not think of the Hereafter. The Ahadees tell us that on the Last Day all men and women will rise up nude. Then those heading for paradise will get silk raiments to wear of better quality than anything in this world; and those heading for hell, will be clothed in fire, as stated in Surah e Hajj:

Hazrat Abu Huraira has reported the Messenger of Allah as saying, 'May Allah have mercy on the man who rises from bed at night to offer Tahajjud *prayers; and also wakes up his wife and she too offers* Tahajjud. *If she refuses to rise, he sprinkles water on her face (so that she may rise and offer some raka of the prayers).' Then he said, 'May Allah have mercy on the woman who wakes up at night and offers* Tahajjud *prayer, and also wakes up her husband (that he too may offer the same prayers). And if he refuses to rise, she sprinkles water on his face (so that he may wake up and may offer his prayers).*

(Mishkaat ul Masabih)

This Hadees informs us that the Messenger of Allah prayed for those who offer *tahajjud* prayers and his prayer never went unanswered. *Tahajjuud* is a great treasure; all one has to do is to put up with a little trouble, and this trouble too disappears in the wake of habit.

We have in one Hadees:

عَلَيكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّه، دَابُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى رَبِّكُمْ وَمُكَفِّرَةٌ لِلسَّيِّاتِ وَمَنْهَاةٌ عَنِ الْاِثْمِ (ترمذی)

"Offer the night prayers (that is, Tahajuud) because the former ummah, (followers of former prophets) too used to offer them. These prayers are a source of bringing you close to Allah (الله), atone for your sins and prevent you against committing sins.:

Someone asked the Messenger of Allah: "Which prayer is best in respect of acceptance," and he replied, 'The middle of the latter part of night and that made after the obligatory raka ." (Tirmizi)

Hazrat Abu Huraira reports the Messenger of Allah as saying: 'When one-third of the night has passed, *Allah Ta'la* (الله تعالی) proclaims, 'Is there any who who wants to supplicate to Me that I may accept his *supplication*? Is there any who wishes that I

forgive him so that I may forgive him? Who is there that will lend Him Who possesses everything and Who does no wrong?"

(What is given for *Allah's* sake is counted as a loan to *Allah*, though everything has been given by Him. Then when He repays, He repays well). *(Muslim)*

Hazrat Abu Maalik Ash'ari said: "The Messenger of Allah said, 'There is no doubt that there are top storeys in heaven, so transparent that those within can see outside and those outside can see inside. These mansions are for those who speak gently, who feed the needy and those who pray in the late hours of the night when others are asleep.'" *(Mishkaat ul Masabih)*

Hazrat Abu Huraira: "The Messenger of Allah said, 'When a man wakes his wife up at night and both pray to Allah then Allah writes the names of the husband and wife as those who have special relations with Him.'? *(Mishkaat ul Masabih)*

One night Muhammad woke up and said,

صَوَاحِبَ اَلْحُجَرَاتِ لِكَیْ یُصَلِّیْنَ

"Who is there that will wake up the sleeping women of his household that they might pray? ' "

By these words it was his purpose to wake his wives up, then he said,

رُبَّ كَاسِيَةٍ فِى الدُّنيَا عَارِيَةٌ فِى الْآخِرَةِ

"There are many women in the world who are dressed in clothes but on the Last Day they will be nude." (Bukhari)

Women are very fond of clothes and jewellery but do not think of the Hereafter. The Ahadees tell us that on the Last Day all men and women will rise up nude. Then those heading for paradise will get silk raiments to wear of better quality than anything in this world; and those heading for hell, will be clothed in fire, as stated in Surah e Hajj:

فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُم ثِيَابٌ مِنْ نَّارٍ

What will these clothes be like: May Allah (ﷲ) be our refuge!

Is it not necessary to think of the raiment of the Hereafter? If it is, you must do the deeds useful in the Hereafter. Far from optional prayers women do not offer even the obligatory. The Messenger of Allah ﷺ draws attention to the Hereafter to make us think of the clothes fated for us over there!

Tahajjud prayers are a great blessing. Husband and wife should offer them together. The one who wakes up first should wake the other up; and it should be settled between them that if one is not roused, water will be sprinkled on his or her face, so that when this is done it should not be felt unpleasant. If the husband is disinclined to get up, leave him alone and the wife should offer the prayers herself. but not the whole night; she should recognise the husband's right and think of her own health as well.

If you can get up for *Tahajjud*, offer the nafil and invoke your supplication; if sleep begins to overtake, go to sleep, but determined to rise in time for the pre-sunrise prayers, --- for instance, by setting the alarm clock.

Some ways of offering *Tahajjud* are common, for instance, reciting the *Surah Ikhlas* so many times in every raka but there is no justification for this in *shariah*. Tahajjud *navafil* should be offered in the same way as any other *navafil*.

If one is certain of rising for *tahajjud*, the *vitr* need not be offered with the night. *isha*, prayers, but after *Tahajjud*. Otherwise after the night prayers.

BLESSINGS OF TAHIYYAT-UL-*WUZOO*

(٢٦) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ يَا بَلَالُ حَدِّثْنِىْ

بِاَرْجٰى عَمَلٍ عَمِلْتَهٗ فِى الْاِسْلَامِ فَاِنِّى سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَىَّ فِى الْجَنَّةِ قَالَ مَاعَمِلْتُ عَمَلاً اَرْجٰى عِنْدِىْ اَنِّىْ لَمْ اَتَطَهَّرْ طَهُوْراً فِىْ سَاعَةِ لَيْلٍ اَوْنَهَارٍ اِلاَّ صَلَّيْتُ بِذٰلِكَ الطَّهُوْرِ مَاكُتِبَ لِىْ اَنْ اُصَلِّىَ

Hazrat Abu Huraira ﷺ reports: "One day the Messenger of Allah ﷺ asked Hazrat Bilal ﷺ at the time of morning prayers, 'What deed have you performed in Islam on account of which more than other deeds you cherish hope, because I have heard your footsteps ahead of me in paradise?' Bilal replied: 'I have done nothing better to justify any hope than that whenever I have performed an ablution by day or night, I have regularly offered prayers with it to the best of my ability!'" *(Bukhari)*

It is stated in one Hadees: "Paradise is assured for that Muslim who performs the *wuzoo* properly, then standing up offers two raka of prayers in such a manner that he concentrates inwardly and outwardly on them." *(Muslim)*

Great is the reward of two raka of prayers with humility and concentration after *wuzoo*! Although some jurists have written that the reward is merited on offering any obligatory or sunnah prayers with *wuzoo*, it appears from the two Ahadees read together that two raka for *tahiyyat-ul-wuzoo* (تحية الوضو) should be regular. It should, however, be taken care that prayers are not offered at a time when it is undesirable to offer them,-- *makrooh*. Praying while the sun is setting or rising is forbidden. *Navafil* should not be offered after the obligatory pre-sunset, *asr*, have been concluded until after the sun has fully set. Some jurists have stated that *Tahiyyat-al-wuzoo* prayers should be offered before the water dries on the limbs. This too should be kept in mind.

Muhammad ﷺ heard Hazrat Bilal's ﷺ footsteps ahead of him in a dream because during waking hours Hazrat Bilal ﷺ, as a special servant, used to wait on the Messenger of Allah ﷺ and on occasions

had to walk ahead of him for rendering some service. The dream gives the good news that just as Hazrat Bilalﷺ was so very near the Messenger of Allahﷺ in this world, so would he be near him in paradise, because the dreams of prophets always come literally true.

سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَلاَ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ

(Fath ul Bari)

Some Ahadees tell us that when Bilal had spoken his reply, the Messenger of Allahﷺ said بهذا. That is, "This is exactly as you say. This blessing is because of this your deed." Everyone should follow this example.

SALAT-UT-TASBIH

Among the optional prayers, this prayer is given great eminence.

Hazrat Abdullah b. Abbasؓ reports that the Messenger of Allahﷺ said to his uncle Abbas b. Abdul Muttalibؓ, "Shall I not give you a gift? Shall I grant you a blessing? Shall I inform you of a great benefit? Shall I give you something, which if you do, *Allah* will forgive you all your sins, old and past and new, committed by mistake or knowingly, small and big, committed in secret or openly? What you have to do is offer four raka of optional prayers in this way: in every raka after the Surah Fatiha and while yet standing, recite the third *kalima* fifteen times, then in the bowing, *ruku*, ten times, then standing up after the bow, *qoma*, ten times, then in each prostration ten times and in between the two prostrations ten times, and sitting up after the second prostration, ten times; seventy-five times per raka, three-hundred times in all.

Then, he said, "If possible, offer this prayer once every day; if you cannot, offer it once on Fridays; if this is not possible, offer it once a month; if this too is not possible, offer it once a year; and if even this is not possible, offer it once in your lifetime."

(Ibn e Maja, Tirmizi, Abu Daud)

Hazrat Abbasؓ used to offer this prayer every Friday and Abul Jauza used to come to the mosque every day as soon as the *azaan* for the noon prayers was called and would offer it by the time the jamaat stood up for the obligatory prayers. Hazrat Abdul Aziz b. Abi Radad held that he who wanted paradise should hold on firmly to Salat ut Tasbih. According to Abu Usman Hairi, "There is nothing better than Salat ut Tasbih to keep away troubles and sorrow."

The *niyah*: 'My *niyah* is four raka of *Salat ut Tasbih* for Allah, facing the Ka'ba'.

Propositions regarding Salat ut Tasbih --

a. No specific Surah is prescribed; according to some Ahadees, there should be at least twenty Verses.

b. The counting should not be done orally (because this would disturb the prayer) but by pressing one of the fingers, wherever it may be.

c. If the recital is forgotten, the count should be made up in the next part, but never in between prostrations or during the *qoma*, nor after the first and third raka, but after the second or fourth raka.

Benefit --

1. This prayer may be offered any time except when a prayer is *makrooh*.
2. It is better to offer it after the sun begins to decline.
3. After the words: سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَلاَ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ, the words: وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْمِ, should be added. This is according to some Traditions. It will be better to add these words also.
4. The words should be recited in the second and fourth raka before *al-Tahiyaat*, and during the bow and prostration, the words: (سبحان ربى العظيم) and (سبحان ربى الاعلى) respectively should be recited first and then the *kalimaat*.

5. Another way is to recite the words fifteen times after *Sana* but before *Surah Fatiha*. Then ten times after *Surah Fatiha* and a *Surah*. The rest as stated above.

If the latter procedure is followed, there will be no need to recite the *kalimaat* after the first and third raka nor before *al Tahiyyaat* in the fourth, (because the seventy-five times will have been completed at the end of the second prostration of every raka).

Proposition --

If, for any reason, the need arises for a *sahv* prostration (an extra prostration required after concluding the *prayers* because of forgetting), the *kalimaat* should not be recited in it, but if the count is missed, the *kalimaat* may be recited in it.

COMMAND TO BE MODERATE IN OPTIONAL PRAYERS

(٢٧) وَعَنْ اَنَسٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ وَحَبْلٌ مَمْدُوْدٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ مَا هٰذَا الْحَبْلُ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ هٰذِهِ حَمْنَةُ بِنْتُ جَحْشٍ تُصَلِّى فَاِذَا اَعْيَتْ تَعَلَّقَتْ بِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِتُصَلِّى مَا اَطَاقَتْ فَاِذَا اَعْيَتْ فَلْتَجْلِسْ قَالَ زِيَادٌ فَقَالَ مَاهٰذَا قَالُوْا لِزَيْنَبَ تُصَلِّى فَاِذَا كَسِلَتْ اَوْ فَتَرَتْ اَمْسَكَتْ بِهٖ فَقَالَ حُلُّوْهُ فَقَالَ لِيُصَلِّ اَحَدُكُمْ نِشَاطَهٗ فَاِذَا كَسِلَ اَوْ فَتَرَ فَلْيَقْعُدْ (رواه ابوداؤد عن شيخه زياد وهارون وزيادة ذكر زينب من زياد)

Hazrat Anas رضى الله عنه reports: "One night the Messenger of Allah ﷺ came to the mosque and saw a rope tied between two pillars. He inquired what the rope was about and was told that it had been tied there by Hamna b. Jahash رضى الله عنها. 'When she gets tired praying, she catches the rope

to support herself. He said: 'As long as one has the strength she should pray and sit down when tired. Then he saw another rope similarly tied and asked what this one was about. He was told that this had been tied by Zainab رضى الله عنها who prayed so much at night that she would get tired and then support herself by it. He had the ropes opened, saying one should pray only as long as one feels cheerful about it and sit down when overcome by fatigue."

(Abu Daud)

(٢٨) وَعَنِ ابْنِ شِهَابٍ قَالَ اَخْبَرَنِىْ عُرْوَةُ بْنِ الزُّبَيْرِ اَنَّ عَائِشَةَ زَوْجَ النَّبِىِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَخْبَرَتْهُ اَنَّ الْحَوْلَاءَ بِنْتَ تُوَيْتِ بْنِ حَبِيْبِ بْنِ اَسَدِ بْنِ عَبْدِالْعُزّٰى مَرَّتْ بِهَاوَعِنْدَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ هٰذِهِ الْحَوْلَاءُ بِنْتُ تُوَيْتٍ وَزَعَمُوْا اَنَّهَا لَاتَنَامُ اللَّيْلَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَا تَنَامُ اللَّيْلَ ؟ خُذُوْامِنَ الْعَمَلِ مَاتُطِيْقُوْنَ فَوَاللّٰهِ لَايَسْاَمُ اللّٰهُ حَتّٰى تَسْاَمُوْا (رواه مسلم)

Ibn e Shahab reports: Ummul Momineen Hazrat Ayesha رضى الله عنها told (her nephew) Urwa b. al-Zubair رضى الله عنه that one day Haula b. Tuwayt passed by her when the Messenger of Allah ﷺ was sitting there. "I told him that this was Haula of whom people say that she does not sleep at night (and keeps up praying). He expressed his displeasure and said, 'Practise as much as you have the strength. By Allah! Allah Ta'la (الله تعالى) does not place burdens on any one that one is unable to bear....."

(Muslim)

Obligatory prayers have to be offered in any case and the *muakkada*, specially urged sunna are also necessary and their reward too is great. They make up for any lapse in the obligatory, as stated in the Traditions. But for the optional it should be understood

that their excess is jutifiable only until they affect the obligatory or the rights of others, and sleepiness and offering them causes no strain on the heart.

From the Ahadees quoted above, we learn of the devotional fervour of the lady Companions as well as of the advice of Messenger of Allah ﷺ that it is not proper to be severe with one's self in the matter of optional prayers. Continue them as long as the heart is light and glad. Forcing one's spirit, using artificial drugs to keep sleep away, losing presence of mind, is forbidden. In such conditions it is better to sleep.

It is reported on the authority of Ummul Momineen Hazrat Ayesha رضی اللہ عنہا , "When you feel sleepy during prayers, go to sleep until you feel sleepy no more, because in a sleepy condition you do not know what you are saying. It is possible that one may intend to pray for good but the words coming from the lips are bad for one's self." *(Bukhari)*

Hazrat Abu Huraira رضی اللہ عنہ reports the Messenger of Allah ﷺ as saying, `When one of you is standing up at night and praying but his tongue falters reciting the words of the Qur`an, and he does not know what he is saying, then let him lie down to rest." *(Abu Daud)*

One day three men came to visit the ladies of the Messenger's of Allah ﷺ house to find out about his ways of worship inside. They were duly informed but they thought that these exercises were not sufficient for them (they might be enough for the Messenger of Allah ﷺ whose sinless character did not require more) and they decided to augment them. One of them said, "I will pray the whole night; the other said, "I will fast everyday", the third said, "I will keep away from women and never marry." This conversation was going on when the Messenger of Allah ﷺ appeared and said, "By *Allah!* I am more afraid of *Allah* than you and more to refrain from sin; I fast and pray at nights, I also sleep and also marry. He who separates from my way is not of me." *(Bukhari, Muslim)*

Hazrat Abdullah b. Amr b. al-Aas رضی اللہ عنہ used to pray all night and fast everyday. When the Messenger of Allah ﷺ heard of it, he told *Abdullah* رضی اللہ عنہ, "I have been informed that you wake all night praying

and fast everyday; is this true?" Abdullah رضی اللہ عنہ said that it was so. The Prophet ﷺ advised him, "Do not do so; fast but not everyday; pray at night and also sleep because your body has a right on you; your eyes have a right on you; and your wife too has a right on you and your visitors have a right on you. It is enough for you to fast three days in a month, for, you will get the reward of ten for one good deed; that is, of thirty for the month."

Hazrat Abdullah b. Amr رضی اللہ عنہ said, "I feel that I have more strength than is required for such."

"Then follow the practice of Allah`s Messenger Dawud علیہ السلام," the Messenger of Allah ﷺ told him. "And what was the Messenger Dawud`s علیہ السلام practice?"

"Fasting for half his life: that is, fasting on alternate days."

Hazrat Abdullah رضی اللہ عنہ did not follow this optional practice and would say that he had "more strength." Then, when he grew old, he used regretfully to confess, "I wish I had taken the option the Messenger of Allah ﷺ had allowed." *(Bukhari)*

Because man is, after all, human being, subject to physical weaknesses, he should not be too severe with himself, otherwise, sooner or later, he will break down and the good deeds he has been performing will cease altogether. A couple of years or so of devotion and then too worne out to continue. This is being neither pious nor wise. As Ummul Momineen Hazrat Ayesha رضی اللہ عنہا has quoted the Messenger of Allah ﷺ:

اَحَبُّ الْاَعْمَالِ اِلَى اللهِ اَدْوَمُهَا وَاِنْ قَلَّ .

"With Allah the most loved deed is that which is most regularly done, although little." *(Muslim)*

Allama Nawavi writes in his commentary in Sharah Muslim: "The reason why less but regular performance is better than more which is not persistent is because obedience, remembrance, meditation, motive, sincerity and attention towards *Allah* are assured by what is continued, and repetition of it exceeds in terms of reward what is discontinued in a few days ."

that their excess is jutifiable only until they affect the obligatory or the rights of others, and sleepiness and offering them causes no strain on the heart.

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Allama Nawavi writes in his commentary in Sharah Muslim: "The reason why less but regular performance is better than more which is not persistent is because obedience, remembrance, meditation, motive, sincerity and attention towards *Allah* are assured by what is continued, and repetition of it exceeds in terms of reward what is discontinued in a few days."

Eyes too are badly affected if one strain's one's self and keeps awake all of every night.

The following words too appear in the Hadees quoted above regarding Hazrat Abdullah b. Amr رضی اللہ عنہ:

فَاِنَّكَ اِذَا فَعَلْتَ ذٰلِكَ هَجَمَتْ عَيْنُكَ وَنَفِهَتْ نَفْسُكَ

(بخاری ص ١٥٤ ج)

"When you keep standing all night in prayer and fast everyday, your eyes will sink in and your spirit will wear down."

And when old age overtakes, he who was not moderate in younger days will become helpless, unable to pray with effort.

Many men and women get so lost in prayers and are so vain about their old age and devotions that they forget the rights of their guests and family members. The right of the guests is not only that they be treated to meals but also that the host sit and converse with them and entertain them in other ways. Of course, it is different with women. They must remain in seclusion and not appear before the (*na-mahram*) guests unveiled, or socialise with them or go near them alone.

The family, too, has a right. Husband and wife should keep each other's rights in mind. For either to keep praying all night and fast all day and find no time to talk with the other is not permissible. To sit with one another, talk, and joke and laugh, lie down, sit and rise are all parts of conjugal rights. It may also be mentioned that a married woman should not keep an optional fast without her husband's permission when he is not out on a journey.

Concisely, then, optional devotions are permissible only with due regard being paid to the rights of all others, be it husband or wife, sons and daughters, guests, and even one's own spirit and eyes and limbs. On the other hand, these should not be made an excuse to refrain from optional devotions altogether. It will be easy if the moderate way is followed.

AN INSTANCE OF SECLUSION

(٢٩) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا اَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ذَكَرَ اَن يَّعْتَكِفَ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ فَاسْتَاذَنَتْهُ عَائِشَةُ فَاَذِنَ لَهَا وَسَاَلَتْ حَفْصَةُ عَائِشَةَ اَن تَسْتَاذِنَ لَهَا فَفَعَلَتْ فَلَمَّا رَاَتْ ذٰلِكَ زَيْنَبُ بِنْتُ جَحْشٍ اَمَرَتْ بِبِنَاءٍ فَبُنِيَ لَهَا قَالَتْ وَكَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اِنصَرَفَ اِلٰى بِنَاءِه فَبَصُرَ بِالْاَ بْنِيَّةِ فَقَالَ مَا هٰذَا قَالُوْا بِنَاءُ عَائِشَةَ وَ حَفصَةَ وَ زَيْنَبَ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ اَلبِرَّ اَرَوْنَ بِهٰذَا مَا اَنَا بِمُعْتَكِفٍ فَرَجَعَ فَلَمَّا اَفْطَرَ اِعْتَكَفَ عَشْرًا مِن شَوَّ الٍ

(رواه البخاری)

Ummul Momineen Hazrat Ayesha رضی اللہ عنہا reports:

"One day in Ramazan the Messenger of Allah ﷺ expressed his intention to go into seclusion during the latter part of the month. She asked him for permission to do the same and he allowed her. Hearing of this, Hazrat Hafsa رضی اللہ عنہا requested her to obtain his permission for her also, and she too was permitted. Then Hazrat Zainab b. Jahash رضی اللہ عنہا heard of it and she ordered that a tent be pitched for her, and this was done.

"It was customary for the Messenger of Allah ﷺ to proceed to his place of seclusion after the prayers. When he came, he saw tents pitched over there. On inquiring, he was told that the tents belonged to the three Ummul Momineens, Ayesha رضی اللہ عنہا, Hafsa رضی اللہ عنہا and Zainab رضی اللہ عنہا. He said: "Have they intended to be virtuous?" I will not go into seclusion.' And he changed

his intention to seclude. Then when the month of Shawwal came, he secluded for ten days." *(Bukhari)*

We learn from this Hadees that the women of those days, specially the wives of the Messenger of Allahﷺ, of whom three have been mantioned here, used to be very enthusiastic about their devotions to *Allah*. They did not care about any material thing; there was no concept of collecting things nor was there any rivalry among them for such matters nor any provision for them. When he expressed his intention to go into seclusion for meditational devotions, some of them also prepared to do the same by having separate tents pitched for themselves.

If the motive is pure in a religious matter, that is only Allah's pleasure is intended, the intention being the attainment of greater reward than others, but not belittling others or pandering to one's ego, the emulation fervour is not only justified but also praiseworthy. But if the motive is to humble others, or have one's self praised, or get puffed up in self-indulgence, it is impermissible in *shariah* and a great sin. Such devotion, far from being rewarded, can have adverse effects.

Self analysis is, therefore, necessary. If the spirit become proud about its devotions, Satan and the ego destroy the devotions.

When the Messenger of Allahﷺ having expressed his intention saw tents being pitched by his wives, he felt, so to say, that there might be a shadow of the egotistic in this their action. He therefore, sounded a warning couched as a question whether their intention was piety or was it mingled with something else. Then, to add to the warning, he himself gave up the idea of retiring into seclusion for the time being and, instead, postponed it until Shawwal. This had the effect of cooling down the enthusiasm of the ladies, and if there was any hint of the egotistic, it perished. He made a practical correction.

PRAYERS DURING JOURNEY

(٣٠) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ تَعَالٰى عَنهُمَا قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ وَالسَّفَرِ فَصَلَّيتُ مَعَهٗ فِي

الْحَضَرِ الظُّهْرَ اَرْبَعاً وَّ بَعْدَهَا رَكْعَتَيْنِ وَ صَلَّيْتُ فِي السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَ بَعدَهَا رَكعَتَيْنِ وَ العَصرَ رَ كعَتَينِ وَلَم يَصَلّ بَعْدَهَا شَيْئًا وَّالمَغْرِبَ فِي الْحَضَرِ والسَّفَرِ سَوَآءً ثَلثُ رَكْعَاتٍ لاَيَنقُصُ فِيْ حَضَرٍ وَّلاَ سَفَرٍ وَّهِيَ وِتْرُ النَّهَارِوَبَعْدَهَا رَكْعَتَيْنِ

(رواه الترمذی و قال حديث حسن)

Hazrat Abdullah b. Omarﷺ reports: "I prayed with the Messenger of Allahﷺ both at home, i.e. when not journeying and during journeys. When not on a journey I prayed four rakat for the noon, zuhr, prayers and two rakat as sunnah, and during journey two rakat for the pre-sunset, asr, *prayers; and whether journeying or not, three rakat for the sunset, maghrib, prayers. He did not reduce the rakat for the sunset prayers. These are the odd,* vitr, *of the day prayers; after them he would offer two rakat."*
(Tirmizi)

Prayers during journey are called *qasr*, or "reduced". Two raka are reduced for the noon, pre-sunset and night prayers, the latter mentioned in other Ahadees. The morning and sunset prayers are not reduced.

The commands for prayers during a journey are detailed: If one travels a stage or two, *shariah* command does not change, and the person going out that distance is not called a traveller. The four *rakat* and fasting during Ramazan remain obligatory. The *shariah* commands for travel begin when a person leaves his house with the intention of travelling three stages or more. As long as one is within a populated area, the travel commands do not apply; for instance, when a railway station or bus stop is in an inhabited area, but if they are beyond the inhabited area, the travel commands become applicable as soon as one reaches the place, howsoever near they may be to the inhabited area.

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Proposition: Three stages means three days of journey if one walks the distance; normally about forty-eight miles.

If a place is three stages for a camel or walking man but travelling by bus or air would take a much shorter time, even so, in *shariah* law, the person is a traveller.

It is quite proper for a traveller, if he is in a hurry, to omit the *sunnah rakat* for the night, pre-sunset and noon prayers, but not of the morning prayers. But if he is not in a hurry nor is there any fear of his being left behind by his companions, the sunnah prayers should not be omitted. The obligatory fasts should also be omitted.

There is no reduction of *rakat* for the obligatory morning, sunset and vitr prayers.

It is a sin for a traveller (according to *sharia*) to pray the full four *rakat* of obligatory prayers.

If one forgetfully prays the full four obliagtory raka, the first two will be counted as the obligatory and the other two as optional, *navafil*, provided one remembers at the end of the first two *rakat* and has recited the *al-tahiyyat*. Otherwise all the four will be counted as *nafil* and two obligatory will have to be offered anew.

If the traveller breaks his journey and intends to stay fifteen or more days, he ceases to be traveller; if he changes his mind and commences his journey before the end of fifteen days, he will not be a traveller. If, however, the intended destination now is three stages, he will be a traveller, but not if the journey is less than three stages.

One is not a traveller if one intends to travel three stages but also to stop on the way for fifteen days. The full prayers will have to be offered whether the stay is for this period or not.

If after intending to travel three stages one is obliged to break the journey at some place for three days but is unable for some reason or other indefinitely to continue the journey, perhaps, passing a month or more, he or she will be bound by the *shariah* law for travellers, irrespective of the duration of the stay.

If one sets out with the intention to travel three stages but somewhere on the way changes his mind and journeys back for home, he is no longer a traveller from the moment of the intention to return home.

A woman travelling with her husband and guided by him and staying on the way with him is bound by the intention or *niyah* of her husand. If he intends to stay fifteen days both he and she will cease to be travellers, and, if less than fifteen days, both will cease to be travellers in *shariah* law, even though the wife's intention be different.

One is not a traveller if one travels three stages to some place which is his home, irrespective of the duration of his stay there. But if the place is not one's home nor was there any intention to stay for fifteen days, one will be a traveller, bound to offer the reduced prayers.

One is a traveller if the intention is to stay at several places on the way, ten days here, five there, for instance.

If one permanently gives up residence in one town and shifts to another, a visit to that first town will be a journey, if the stay there is for less than fifteen days, half the raka of prayers will be necessary.

If the prayers are belated during a journey, *qaza*, only half the *rakat* will be obligatory on reaching home, and if the prayers are delayed at home and a journey is commenced, the full prayers will be necessary on the way for *qaza*. The law is that the *qaza* raka are not modified one way or the other.

If after marriage a woman takes up permanent residence with her husband's home, and she travels three stages to her maiden home not intending to stay fifteen days there, she will be looked upon as a traveller bound by the *shriah's* travel law. But if she does not in her heart intend to stay in her married home, her original home-town will continue to be her home-town.

If one is sailing in a boat and feels giddy standing up, the prayers may be offered sitting down.

The same law applies to travellers by train. But it is not proper to sit down to pray or pray without turning towards the Ka'ba without some valid reason.

If the train or boat changes direction while one is praying, one should turn one'self also during the prayers to face the Ka'ba.

WARNING: A journey of three stages, forty-eight miles, is forbidden to a woman unless accompanied by her husband or other *mahram*, a male with whom marriage is forbidden. It is better to observe this law even if the journey is for a shorter distance, as stated in several Traditions.

It is also unwise to travel with a male companion who is not reliable.

PRAYERS OF THE SICK

(٣١) وَعَنْ عِمرَ انَ بنِ حُصَيْنٍ رَضِـىَ اللهُ تَعَالى عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلِّ قَائِمًا فَإِنْ لَّمْ تَسْتَطِعْ فَقَاعِداً فَإِن لَّمْ تَسْتَطِعْ فَعَلى جَنبٍ (رواه البخارى)

Hazrat Imran b. Hussain reports the Messenger of Allah as saying: 'Offer your prayers standing up, but if you have not the strength, offer them sitting down, and if you cannot sit, offer them lying down.'" (Bukhari)

Prayers are a very great duty of Islam and have a very high status in religion. Journey or illness, sorrow or joy, pain or solace, prayers are obligatory in all conditions. The *Sharia* relaxes its rules for the sick. As long as one remains in one's senses, prayers may not be omitted. Those who neglect them during an illness commit a great sin.

A person is called *maazoor* or disabled if, for instance, one's nose starts bleeding and continues to bleed or one suffers from mictruition, which does not allow him the time to perform the *wuzoo*. The command in such cases is to perform the *wuzoo* at the

time of the prayers. The *wuzoo* remains valid for the duration for which there is time for the prayers unless otherwise made void. Then another *wuzoo* will be necessary.

The disabled person's *wuzoo* continues to be valid for the prayers for which it was performed, but after the time for these perayers has passed, annother *wuzoo* will be necessary for the next prayers, obligatory, sunnah and optional etc.

The command for the 'disabled' is pertinent for the time during which the bleeding, or whatever, does not cease and there is no time for offering the obligatory *rakat* with the *wuzoo*. In *shariah*, one is not 'disabled' when there is time to offer the obligatory *prayer* with due purification. This should be thoroughly understood because many people misunderstand the point.

Prayers must not be waived in any circumstances whatsoever. They must be offered standing up as long as there is the strength to stand, and if one cannot do so standing up, one may sit down and bow and prostrate in this posture. If there is not the strength even to bow and prostrate, one should do so by signs, moving a little more for the prostration than for the bow.

To sit down for prayers is also permitted if the condition is such that one has the strength to stand, but doing so is painful or is likely to increase the disease.

If there is the strength to stand but not the strength to bow and prostrate one may do this from the standing posture or sitting down, but it is better to sit down.

If there is not the strength even to sit, one may use pillows for support and bow and prostrate by signs, facing the Kaa`ba and stretching the legs out towards it. Or lie down flat on the bed, the head lifted up slightly so as to face the Kaa`ba as much as possible. To differentiate between bow and prostration the face should be moved a little further forward for the latter.

The same may be done by lying down on the right or left side, but lying flat on the back is better.

If one faints and returns to his senses within twenty-four hours, all the prayers missed must be offered. But it is not compulsory if the fit continues longer.

Twenty-four hours or one day and night should be calculated as the time required for five prayers.

If one stands up to pray in sound health but suddenly something very painful happens, one may sit or, if necessary, even lie down to continue the prayers.

If one commences the prayers sitting down because of indisposition, then while praying one feels strong enough to stand, the remaining prayers should be continued standing up.

If there was not the strength to bow or prostrate and this was done by signs, then, after part of the prayers, one feels strong enough to bow and prostrate, the prayers so far are nullified and the full prayers should be offered in the normal way.

If there is an attack of paralysis and one does not have the strength to use water, the uncleanliness, if any, may be wiped off with a piece of cloth; and whether or not this can be done, the prayers must be offered in the prevailing condition within the prescribed time and should not be delayed, *qaza*.

EXTRA PROSTRATION TO COMPENSATE AN ACT OF FORGETFULNESS

— *SAJDA SAHV (سجده سهو)* —

(٣٢) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ اِذَا قَامَ یُصَلِّیْ جَاءَهُ الشَّیْطٰنُ فَلَبَّسَ عَلَیْهِ حَتّٰی لَایَدْرِیْ كَمْ صَلّٰی فَاِذَا وَجَدَ ذٰلِكَ اَحَدُكُمْ فَلْیَسْجُدْ سَجْدَتَیْنِ وَهُوَ جَالِسٌ (رواه البخاری و مسلم)

Hazrat Abu Huraira reports the Messenger of Allah as saying, "When you stand up to pray, Satan comes along and puts you in doubts and suspicions, so far that you forget how many rakat you have offered. Thus, if you sense any such thing, you should prostrate while sitting as you may be." *(Bukhari, Muslim)*

Satan does not like that Muslims should pray to Allah and man's own self too tries to find excuses. Somehow when, having humbled Satan, one does begin to pray, he comes along whispering all manner of distractions. The result is that some part of the prayers may be forgotten. To compensate for this, it is commanded that two prostrations (سجده) should be made at the end of the last words of *al tahiyyat* in the last *rakat*. These extra prostrations (اسجاد) are called *sahv* prostrations; *sahv* meaning forgetfulness.

Such prostration (سجده) becomes due if some essential of the prayers is left out or obligatory *rakat* delayed or repeated, for instance, if three raka are offered instead of two, three instead of four, or three prostrations (اسجاد) are made instead of two, or two bows instead of one, and so on. If such lapses are deliberate, the whole prayer is nullified and must be repeated all over again.

Sahv prostration does not compensate for omitted obligatory prayers which must be offered in full even if the omission was due to forgetting.

If several lapses take place calling for *sahv*, only two such prostrations are enough for all of them, not separately for each of them.

What makes *sahv* prostrations necessary for obligatory prayers also makes them necessary for the sunnah, optional and *vitr* prayers. Some conditions for *vitr* and optional are not applicable. (These will be explained later).

If reciting Surah e Fatiha is forgotten or it is recited after another Surah, and the lapse is remembered later on, the *sahv* becomes necessary.

If in obligatory prayers it is forgotten to recite the Surah in the first one or two raka or in all the raka they should be recited in the last two or one raka. In all such lapses only two *sahv* prostrations need be made.

In all sunnah and optional raka it is necessary to recite the Surahs after *Surah Fatiha*. If this is forgotten, *sahv* prostrations become necessary.

If after the *Surah Fatiha* one begins to think of what Surah to recite and the time taken to think is longer than the time taken for reciting *Subhan Allah* (سبحان الله) three times, *sahv* becomes necessary.

If in the last raka and after *al tahiyyat* and the kalima, doubt arises in the mind whether four *rakat* have been offered or three, and the time taken to remember is longer than that taken for reciting *Subhan Allah* (سبحان الله) three times, sahv becomes necessary.

If after *Surah Fatiha* and Surah one begins to think of something and the time taken is longer than as mentioned above, *sahv* becomes necessary.

Sahv prostrations become necessary in all conditions of delay for a longer time than taken for reciting *Subhan Allah* (سبحان الله) three times, for instance, discontinuing to recite whatever was being recited and thinking of something else, or not reciting *al tahiyyat* immediately after sitting down at the end of the second or fourth *rakat* and thinking of something, or after rising from a bow, and so on.

Also, if reciting *al tahiyyat* twice instead of once, or standing up after *al tahiyyat* (التحيات) and *Allah-humma*, (اللهُمَّ) or reciting more than stipulated, (but not if reciting less); or reciting *Allah-humma* (اللهُمَّ) during the first sitting down in the noon prayers sunnah.

It is permissible to recite the *durood* (درود) with *al tahiyyat* (التحيات) at the end of the second raka of optional prayers and the four-*rakat* sunnah. Therefore, *sahv* is not necessitated for this; but it will be necessary if such recitation is made after the first *rakat*.

Sahv-prostrations are necessary if instead of *al tahiyyat*, *al Hamd* or some other words are recited in forgetfulness.

Sahv (سهو) is not necessary if *Qunoot* (قنوت) is recited instead of *Subhan-ka Allah-humma*. Nor if *al tahiyyat* or other words are recited instead of *al Hamd* in the third and fourth raka of the obligatory prayers or if some Surah is recited after al Hamd in these *rakat*.

Sahv is necessary if in the three or four *rakat* obligatory prayers one forgets to sit at the end of the second *rakat* but rises to stand up for the third raka, though not if the knees have not yet straightened and one sits down immediately but if the knees have straightened one must not sit down but stand up and offer four raka, sitting down only at the end of the last *rakat*, and also make the *sahv* prostrations. It is counted as a sin to return to sit down immediately after having stood up to recite *al tahiyyat*. And *sahv* too will be necessary.

If one forgets to sit after the fourth raka and the knees have not yet straightened, he may sit down and complete the prayers with *al tahayyeaat* and *kalima* and not make a *sahv* prostration. And if one stands up, he may yet sit down and complete the prayers but a *sahv* prostration will now be necessary. If one does not remember yet and five raka have been offered, another raka may be added to make six. No *sahv* prostration will now be necessary but the obligatory will be counted as optional prayers and the obligatory will have to be offered again. If the sixth raka is not added and the prayers concluded with five *rakat*, four of them will be counted as optional, one *rakat* wasted, and the obligatory will have to be repeated.

If one sits down after the fourth *rakat* and after *al tahiyyat* stands up and this is remembered before the prostrations, one should sit down, not repeat *al tahiyyat*, do the *salaam* and make a *sahv* prostration, but if five *rakat* are completed another should be added to make six and also make a *sahv* prostration. In this case, four raka will be counted as obligatory and two as optional.

If having commenced the prayers with the intention of four *rakat* one forgets to sit at the end of the second *rakat*, one may sit down if the prostrations of the third *rakat* have not been made. If the prostrations are made, the prayers will still be valid, but *sahv* prostrations will be necessary in both cases.

If doubt arises during prayers whether three *rakat* have been offered or four, and such doubt is unusual, the prayers must be offered all over again; but if such doubt is customary, one should reflect in his heart and decide as prompted. If the weight is on the side that four have been completed, there is no need to repeat the prayers.

But if no decision can be made, it should be assumed that three *rakat* have been offered and another should be added and a *sahv* prostration also made.

The same should be done if doubt arises whether one *rakat* has been offered or two and whether two have been offered or three, adding one raka to make an even number of *rakat*.

If the doubt arises after the prayers have been completed, one *rakat* should be offered and a *sahv* prostration made, provided one has not yet spoken to any one nor is the *wuzoo* desecrated. But if words have been spoken or the *wuzoo* defiled, the full prayers must be offered again. The pricking of the conscience should be given due respect.

If after a *sahv* prostration something happens that calls for *sahv* prostration, another need not be made, as the first is enough.

If something is forgotten that calls for a *sahv* prostration and such prostration too is forgotten, and the whole prayers completed, then, if remembered, a *sahv* prostration may be made now, provided one has not moved from the place nor spoken to any one nor anything happened that voids the prayers; recitation of some *kalima* and *durood* too will also be quite valid.

If *sahv* prostration was due but the intention was deliberately made that the prostration would not be made, the *sahv* can yet be made provided nothing happens to make the prayers void. If the *sahv* is not made, the whole prayers must be offered all over again.

If in the *vitr* or odd number of raka prayers, (other than the sunset prayers), one recited the *Qunoot* in the first or second *rakat*, it should be recited again in the third *rakat* and a *sahv* prostration should also be made.

If in the *vitr* prayers it is forgotten whether the *rakat* offered is the second or third, and no decision can be made to ascertain the fact, the *Qunoot* should be recited and another *rakat* offered and the *Qunoot* recited again and a *sahv* prostration made.

No *sahv* prostration is due if by mistake *Subhana-ka Allah-humma* is recited instead of *Qunoot*.

If *Qunoot* is forgotten and the bow and prostrations made after the Surah, *sahv* becomes necessary.

No *sahv* is necessary if two or more Surahs are recited after *al Hamd*.

Nor if Surahs are recited in the third or fourth raka of the obligatory prayers.

Nor if *Subhana-ka Allahumma* is forgotten in the first *rakat* or *Subhan Rabb-i al Azeem* or *Subhan Rabb-i al Aala* in the bow and prostration, or *Sam-e- Allah-u-le-man hameda* on rising from a bow.

Nor if *Al Hamd* is forgotten in the third and fourth raka of obligatory prayers and the bow made after standing in silence.

Sahv is not due when one deliberately omits what makes *sahv* necessary in forgefulness. Even if *sahv* is made, it will be necessary to offer the prayers all over again. Omitting what is neither obligatory nor optional in prayers does not make *sahv* due. Only some examples have been given here.

***The ritual of Sahv* prostration:**

At the end of the last *rakat* and while sitting, and after *al tahiyyat*, turn the face to the right for *salaam* then with the words (اللہ اکبر) go into prostration, recite (سبحان ربی الاعلی) , then rise to sit with the words *Allah o Akbar* and again similarly make the second prostration, then sit up, recite *al tahiyyat* and *durood* (درود) and invocation and, finally, turn the face right and left for *salaam*.

SAJDA-E-TILAWAT

-- Prostration due while reciting the Qur'an --

There are fourteen places in the Qur`an where the words require prostration. Such prostration is made where the word occurs in the text. Alongside "*al-Sajda*" is written in the border. An exception is made by the Hanafi school for the word near the end of Surah e Hajj.

The ritual is to stand up, say *Allah o Akbar* once without raising the hands and go into prostration, recite *Subhan-a Rabbi al Aala*, at least, three times, and rise with the words *Allah o Akbar*. That is all.

It is better to stand up and recite these words, but it is also permissible to speak them sitting down.

Such prostration is obliagtory for him who reads the words and also for him who hears them, whether one sits down deliberately to listen to the Qur`an or *perchance* hears the words. It is, therefore, better for the reader to recite the verse calling for prostration in a very low voice so that another may not hear it. If the hearer does not *prostrate* it will be sinful for him.

The requirements necessary for prayers are also necessary for this prostration, for instance *wuzoo*, *purity* of place, of the body and clothes and facing the Kaa`ba.

The prostration should be exactly like the normal prostrations during prayers. Some people place their heads on the Qur`an and go into prostration. This is not proper; the prostration remains due.

If one is unable to wash up for *wuzoo* at the time, he may do so later and make the prostration, but it is better that this should be done as soon as the words are heard because there is the danger of forgetting later on.

If a number of such prostrations are due on any one, he should make them now or some time or another during his life, otherwise they will continue to remain due.

If a woman hears the relevant Verse while she is menstruating, no prostration is required of her; but if, for any reason, she is to have a bath, she should bath and then make the required prostration.

If the prostration Verse is recited during prayers, one should go into prostration immediately after completing the Verse. Then, rising to stand up, complete the rest of the Surah, make the usual bow, and so forth. It is also quite proper if the recital or *tilawat* prostration is not made immediately but after reciting another two or three verses. But if several more Verses are recited and then the prostration made, it will be sinful though the prostration will no longer be due.

If the prostration-Verse is recited during prayers and no prostration is made for it, it will never be valid after the prayers and there will be no option but to beseach *Allah's* forgiveness and make penance.

The Recitation prostration is valid if, during prayers, one goes directly into a bow after reciting the Prostration Verse, and in the bow makes the *niyah* that this bow is also for the recitation prostration. And if such niyah is not made during the bow, the normal prostration made after it will suffice simultaneously for the tilawat prostration as well, --that is, whether a *niyah* is made or not --, provided that not more than three other verses are recited after reciting the prostration Verse and the bow is made immediately after.

The *Recitation* prostration should not be made during prayers if a relevant prostration Verse is overheard being recited by someone else. Such a prostration will not be valid and will have to be repeated after the prayers.

Only one *Recitation* prostration is required if one recites the same prostration Verse several times sitting in one place. It may be made at the first instance or the last. But if the place is changed, the prostration will be due for every such change and every recital.

If different prostration Verses are recited though sitting in one place, a separate prostration will have to be made for every such Verse.

Only one prostration will be due if a prostration Verse is recited in the sitting posture as well as standing up, provided one does not walk about.

Two recitation prostrations will be due if the same prostration Verse is recited in one place and then after going somewhere one returns to the same place and recites the same Verse.

Only one prostration is due even if the prostration Verse is recited several times during prayers. The prostration may be made at the first instance or subsequently in the same *rakat* or the next, the same Verse being repeated.

FUNERAL PRAYER (نماز جنازہ)

It is obligatory *farz e kifaya* for every Muslims to participate in funeral prayers. As a rule *funeral* prayers are offered only by men and women do not participate, but in many rural areas no one is found to lead the funeral prayers and the dead are buried without such prayers. As it is necessary that no dead person may be *buried* without his or her funeral prayers, a woman may also offer the *funeral prayers* (نماز جنازہ).

It should be understood that *a jamaat* or congregation is not necessary for funeral prayers, nor is there any stipulation that only men should participate, nor that there should be no *invocations* in the funeral prayers other than those usually made, because *invocations* are neither *farz* nor *sunnah* nor *wajib*. However, *wuzoo* is necessary to participate in funeral prayers.

With the *niyah*, intention, for funeral prayers and placing the body so as to have it face the Kaa`ba and then reciting (اللہ اکبر) four times, is enough to complete the funeral prayers. The *farz e kifaya* is done. The obligatory part is to stand up and recite the *takbir* (تکبیر) four times. Invocations for blessings are sunnah, the obligatory can be performed without them.

Thus even if one man or woman offers the *funeral prayers* (نماز جنازہ) in this manner, the obligatory *kifaya* will have been performed. But the more people there are the better it is for the deceased. The *invocation* prayers should be memorised.

After the first *takbir* (سبحانك اللهُمَّ) is recited in full and *durood* after the second *takbir*; a prayer for the deceased after the third *takbir*, and *salaam* (salutation turning the face right and left) after the fourth.

For the first *takbir*, both hands are lifted up as in *takbir e tehreema* but are not to be lifted for the next three *takbirs*.

If the deceased is an adult man or woman, the *invocation* prayer after the third takbir is as follows:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثَانَا اَللّٰهُمَّ مَن اَحيَيْتَه مِنَّا فَاَحْيِه عَلَى الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَه مِنَّا فَتَوَفَّه عَلَى الْاِيمَان ـ

"Allah! Forgive our living ones and our dead, those present here and those absent, our young and our old, our men and our women! Allah! Those whom Thou keepest alive keep them alive in Islam and those whom Thou givest death give them death in the faith!"

If the deceased be a boy, the prayer for him is:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرطاً وَّ اجْعَلهُ لَنَا اَجْراً وَّذُخْراً وَّ اجْعَلهُ لَنَا شَافِعاً وَّمُشَفَّعاً ـ

"Allah! Make this boy a preparer for us in advance, a reward and a treasure for us, an interceder and one for whom intercession has been made!"

If the deceased be a non-adult girl, the prayer for her is:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطاً وَّاجْعَلْهَا لَنَا اَجْراً وَّذُخْراً وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً ـ

"Allah! Make this girl for us a preparer in advance, a reward and a treasure, an interceder and one for whom intercession has been made!"

The whole funeral prayer is contained in but a few lines. It is regretable that these few lines together with the *durood* are not memorised and the dead are buried without any prayers for them!

COMMAND FOR WOMEN TO PRAY WITHIN THEIR HOUSES

(٣٣) وَعَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلٰوةُ الْمَرْأَةِ فِيْ بَيْتِهَا اَفْضَلُ مِنْ صَلَاتِهَا فِيْ حُجْرَتِهَا وَ صَلَاتِهَا فِيْ مِخْدَعِهَا اَفْضَلُ مِنْ صَلَاتِهَا فِيْ بَيْتِهَا

(رواه ابوداؤد و ابن خزيمه فى صحيح)

وَعِنْدَ الطَّبَرَانِيْ فِيْ الْاَوْسَطْ عَنْ اُمِّ سَلِمَةَ رَضِيَ اللهُ عَنْهَا بِاِسْنَادٍ جَيِّدٍ وَصَلَاتِهَا فِيْ دَارِهَا خَيْرٌ مِّنْ صَلَاتِهَا فِيْ مَسْجِدِ قَوْمِهَا وَعِنْدِهٖ اَيْضاً فِى الْاَوْسَطِ الْمَرْأَةِ عَوْرَةٌ وَاِنَّهَا اِذَا خَرَجَتْ مِنْ بَيْتِهَا اسْتَشْرَفَهَا الشَّيْطَانُ وَاِنَّهَا لَاتَكُوْنُ اَقْرَبَ اِلَى اللهِ مِنْهَا وَفِيْ قَعْرِ بَيْتِهَا وَرِجَالِهٖ رِجَالُ الصَّحِيْحِ (كذا فى الترغيب و الترهيب)

"Hazrat Abdullah b. Masud رضی اللہ عنہ reports the Messenger of Allah ﷺ as saying: 'A woman's prayer inside her house is better than her prayer in the verandah of her house; and her prayer which is in a special room well within the house is better than one offered in a common room'.

In one Hadees from Hazrat Umm e Salma رضی اللہ عنہا, we have: "A woman's prayer in her own mansion is better than one offered in the mosque of her clan". And in yet another Hadees from Hazrat Abdullah b. Omar رضی اللہ عنہ: "Woman is a thing that should be kept in hiding. When she steps out of the house, the devil begins to stare at her; woman is nearest to Allah when she is in her house."

In these Ahadees women have been told that they should not be anxious about going to mosques for prayers. There are all kinds of men outside, hosts of the devils who have little to do but cast evil eyes on them. Just as it is incumbent on the men to earn and bring home things of necessity because they go out, it has also been made their duty to go to mosques and offer congregational prayers.

For women the advice is different: that she should not step out of her house except for some very expedient reasons when she must conceal her limbs and body very thoroughly. Consider again, that woman is nearest to Allah when she is in the most secluded corners in her house. Worshipping in the innermost room of her house is better than worshipping in a mosque. We have in one Hadees:

وَمَا عَبَدَتْ اِمْرَاَةٌ رَبَّهَا مِثْلَ اَنْ تَعْبُدَهٗ فِيْ بَيْتِهَا

"Woman worships the Lord her Allah in her own house; for her there is no worship greater than this." (Tibrani)

Umm e Humaid رضی اللہ عنہا, a Companion, said to the Messenger of Allah ﷺ, "I should like to offer my prayers with you". He replied: "I know that you want to pray with me, but it is better for you to pray in your room than praying in the verandah, and praying in the verandah is better than praying in the courtyard of your house and praying in the mosque of your clan is better than that you come to my mosque and pray here."

After hearing these words, Umm e Humaid رضی اللہ عنہا used to pray in the innermost room of her house, a practice she continued until her death. *(Ahmed)*

In those days women possessed the fervour to put religion into practice. Women of our days also hear the Ahadees, read books and

know the importance *shariah* attaches to *hijab*, being veiled, but they do not practise accordingly. Women have no inclination to live a religious life, and those who do, prefer to execute religious commands according to their disposition, not according to *shariah*, although there is no reward for acting according to one's disposition while acting according to *shariah* is rewarded.

Some women are enthusiastic about prayers – and this is a blessing – but they like going to mosques for the purpose. On such occasions, too, as *khatm e Qur'an*, (ختم قرآن) recitation of the whole Qur'an, *shab e bar'at* (night between Sha'baan 14 and 15) they frequent the mosque, looking upon this as highly rewarding, although this violates the *hijab* requirements. The children they take with them cause disrespect for the place and their own chattering is a nuisance for the men. All this should be avoided.

In the Hadees quoted above about Umm e Humaid رضی اللہ عنہا, the words regarding 'prayers in the clan's mosque being better' are of a time when women went to mosques taking good care of their veils, not even using perfumes. There is a tradition,

لاَ تُقْبَلُ صَلوٰةُ اِمرَأةٍ تَطَيَّبَتْ لِلْمَسْجِدِ حَتّٰى تَغْتَسِلَ غُسْلَهَا مِنَ الجَنَابَتِهِ ـ

"That woman's prayers will not be accepted who uses perfume to go to a mosque until she baths as she would to cleanse herself of impurities." *(Abu Daud)*

The rule was also that after the *salaam* the women would be the first to leave the mosque (their rows were behind the men) and the men would remain sitting in their places until all the women had left. *(Bukhari)*

These days there is neither any arrangement for hijab, nor piety and purity in the men, nor do the women wear simple dress,--they dress most glamorously -- with plenty of perfumes; if they wear a *burqa*, it is a very flowery and bright one, and many walk with their faces open; there are also some whose faces glimmer through their veils. Half sleeves and even sleeveless shirts and frocks, *dopatta* a

mere rag of a few inches round their necks.... men's eyes are attracted to them. Prayers are invalid in such dress. How can it be permissible for them to step out in such condition?

Bukhari quotes our Ummul Momineen Hazrat Ayesha رضی اللہ عنہا as commenting on the women of her time, "Had the Messenger of Allah ﷺ seen the ways of the women which they have now adopted, he would definitely have forbidden them to go to the mosques, just as the women of the Israelies had been forbidden."

When women have been forbidden to go to mosques for congregational prayers, how can it be permissible for them to frequent public fairs, parks and markets? It is a very odd custom today that men have assigned the duty of purchasing cloth and vegetables etc. to women, or the women themsevles have forcibly taken possession of this work which belongs to men. This is a disgrace to the men.

BOOK - 4

BOOK OF

ZAKAT

AND

CHARITIES

ZAKAT AND CHARITIES

Reward of spending on relatives and neighbours

Special commands for women to give zakat and charity

(٣٤) وَعَنْ زَيْنَبَ اْمرَأَةَ عَبْدِاللهِ قَالتْ خَطَبَنَا رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ النِّسَآءِ تَصَدَّقْنَ وَلَوْ مِنْ حِلْيِكُنَّ فَاِنَّكُنَّ اَكْثَرَ اَهْلِ جَهَنَّمَ يَوْمَ الْقِيمَةِ (رواه الترمذى)

"The wife of Hazrat Abdullah b. Masud ﷺ, Hazrat Zainab رضى الله عنها reports that the Messenger of Allah ﷺ addressing women said, 'Give in charity even if you have to do so from your jewellery, because you will be the most among the inmates of hell'." *(Tirmizi)*

The Messenger of Allah ﷺ frequently addressed congregations of women. According to the Hadees quoted above he advised them to give in charity and also apprised them of its benefit, namely, that it helps to save one from the fire of hell. If one does not have anything else to give, charity should be made out of ornaments and jewellery.

The words *sadqa* or charity has been used in the Qur'an and Hadees, as in the one quoted above, for both zakat which is commanded as a duty and the various optional charities.

Zakat is obligatory on all adults, men and women, who possess property as defined in shariah. Such property may be movable or immovable, in the shape of gold and silver or cash, whether kept with one`s self or in a bank, provided that it is equal in value to a minimum of fifty-two and-a-half tola of silver.

There are people who think that zakat is obligatory only on the rich which is quite wrong. Fifty-two-and-a-half tola of silver in terms of currency would be such amount which most men and women do possess in cash or kind, yet they do not pay zakat and remain sinners all their lives.

* Zakat is leviable also on merchandise if their worth is equivalent to the stipulated silver. All manner of goods, cash and sundry, gold and silver plate or articles for show, together, if equivalent to the stipulated value, is subject to zakat, provided it is held for one whole year.

* If the property decreases some time during the twelve months going below the zakat margin and increases again above the level, zakat is leviable and the time calculated will be not from the date the increase commenced but from the earlier date when the property was in possession. This will be more applicable to the person on whom zakat has once become leviable.

It is forbidden for a person to take zakat who himself possesses enough property in cash or kind, kept with himself or deposited in banks, etc., or is liable to give zakat. Zakat will not be counted as paid if given to such a person.

The right to zakat belongs to him or her who does not possess enough property to be subject to give zakat. Many women are given zakat on the ground that they are widows, although they may possess ornaments and/or other property enough to be subject to pay zakat.

The zakat year should be calculated according to the lunar calendar, not the solar because this prolongs the year by ten days and in thirty-six years, one year's zakat would be left unpaid and, therefore, due.

THE RATE

The rate is fixed at two-and-a-half per cent of the value of the property held for a whole lunar year. This is a very small amount to give away considering, specially, the extent of the reward of the

Hereafter. Zakat both protects and increases property. The holy Prophet ﷺ says that charity never reduces one's property!

Some women argue that they have very little besides their ornaments; if every year they give out of their ornaments very soon all they posses will have finished. Firstly, they can ask their husbands to give them the cash to pay zakat. If the husbands can waste money on their numerous whims and fancies, they must pay a very small amount to save their wives from the punishment of hellfire. Besides, as we have just noted, charity does not reduce the principal What is given in God's name is increased by Him. Step forward towards Him. Even assuming that paying zakat year after year on ornaments would finish up all the ornaments, is it not enough to be saved from the damnation of hell and be given the blessings of paradise?

(٣٥) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّه اَنَّ امْرَءَةً اَتَتْ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ وَمَعَهَا اِبْنَةٌ لَهَا وَفِيْ يَدِهَا مَسْكَتَانِ غَلِيْظَتَانِ مِنْ ذَهَبٍ فَقَالَ لَهَا اَتُعْطِيْنَ زَكوةَ هـذَا؟ قَالَتْ لاَ قَالَ اَفَيَسُرُّكِ اَنْ لَسُيُوْرَكِ اللهُ بِهِمَا يَوْمَ الْقِيمَةِ سَوَ ارَيْنِ مِنْ نَّارٍ قَالَ فَخَلَعَتْهُمَا فَاَلْقَتْهُمَا اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَ قَالَتْهُمَا لِلهِ وَرَسُوْلِه (ابو داؤد شريف ص ٢١٨)

Hazrat Amr b. Shuaib quoting his father and grandfather tells us that one day a woman came to the Messenger of Allah ﷺ and with her was a little girl who wore gold armlets. He asked her whether she paid zakat on the child's ornaments. She replied that she did not. "Then, would you like", said the Messenger of Allah ﷺ, "that in the Hereafter Allah give you armlets of fire to wear?" Hearing these words, the woman took the armlets off the child and presented them to the Messenger of Allah ﷺ, saying " They are for Allah and His Messenger."

(Abu Daud)

The Companions of Messenger of Allahﷺ, men and women, used to be very anxious about the Hereafter and afraid of its punishment. It was possible for the woman to pay zakat dues and keep the future zakat in mind, but she did not do so; in her zeal she gave away the very source of the zakat.

THE VIRTUE OF OPTIONAL CHARITY

(٣٦) وَعَنْ اَسْمَاءَ رَضِیَ اللّٰہُ تَعَالٰی عَنْھَا قَالَتْ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ اَنْفِقِیْ وَلَا تُحْصِیْ فَیُحْصِیَ اللّٰہُ عَلَیْكِ وَلَا تُوعِیْ فَیُوْعِیَ اللّٰہُ عَلَیْكِ اِرْضَحِیْ مَا اسْتَطَعْتِ

(رواہ البخاری و مسلم)

Hazrat Asma رضی اللہ عنہا reports the Messenger of Allahﷺ as saying, 'Keep spending (in the path of Allah) and do not count and save up or Allah will also count when giving you; and do not hold back or Allah too will hold back His salvation from you; keep on giving, little or much."

(Bukhari, Muslim)

Hazrat Asma رضی اللہ عنہا was Abu Bakr's daughter, ten years older than the blessed Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا. She had embraced Islam in Makkah and was the eighteenth to do so. In those days conversion to Islam was a noteworthy event, and converts were counted in the order in which they converted: such and such is the seventh, such and such the tenth, and so on.

There are many Ahadees traced to her. The Messenger of Allahﷺ had chosen her husband Hazrat Zubair b. Awamؓ as his special disciple. During Abdul Malik's reign, their sons, Hazrat Abdullahؓ and Hazrat Urwahؓ established their own government in Makkah. Malik's governor Hajjaj b. Yusuf was a tyrant. He marched on Makkah and martyred Abdullahؓ. Then he went to the most respected Hazrat Asma رضی اللہ عنہا and said, "Now, do you see what happened to your son!" To which she fearlessly replied,

رَئَیتَكَ اَفسَدْتَ عَلَیْہِ دُنْیَاہُ وَاَفْسَدَ عَلَیْكَ آخِرَ تِكَ

"As far as I am concerned, the result of the battle between you and my son is that you have spoilt my son's life on this earth and he has spoilt your life in the Hereafter"

Only to please a king, Hajjaj slew a Companion of the Messenger of Allahﷺ, a Companion who had tried to establish an Islamic government. Muslim women of that time were very brave; What a stunning reply the aged Hazrat Asma رضی اللہ عنہا gave the tyrant governor of Iraq and Hijaz!

THREE COUNSELS IN RESPECT OF ONE'S WEALTH

Hazrat Asma رضی اللہ عنہا used to visit the Messenger of Allahﷺ quite frequently and ask him for advice on various questions. Once, stressing on four points, he advised her about spending in the path of Allah, that is, on orphans and widows and the needy:

1. انفقی "Keep spending".
2. ولا تحصی "Do not count and hold back."

That is, 'Do not get into the habit of accumulating, counting and collecting, so much today, tomorrow it will increase to so much; holding back on one's own needs and not giving others for their needs. This is not the way of the faithful, but of those who love this world; whose very life is money; they live for money and die for money. Such people, in one Hadees, are defined as *Abdud-dinar wal dirham*, -- slaves of dinar and dirham. The Messenger of Allahﷺ disliked such people. He said:

تَعِسَ عَبْدُالدِّیْنَارِ وَعَبْدُ الدِّرْھَمِ وَعَبْدُ الْخَمِیْصَۃِ اِنْ اُعْطِیَ رَضِیَ وَاِنْ لَّمْ یُعْطَ سَخِطَ تَعِسَ وَانْتُكِسَ وَاِذَا شِیْكَ فَلَا انْتَقَشَ

(مشکوۃ ص ٤٣٩ عن البخاری)

"Cursed be the slave of dinar and dirham and cloth-sheet, whose condition is that he is happy if he gets and angry if he does not! Accursed be he and ruined, and if a thorn prick him, may there be none to pull it out for him!"

(Mishkaat ul Masabih)

Another meaning traditionists have given the words وَلَا تُحْصِى is: 'Do not count when you are giving to the beggar or other needy one, thinking that too much might not be going. One pushes his hand into pocket, feels two coins and begins thinking whether both or only one should be pulled out. This too is love of money.

He then said: فَيُحْصِى اللهُ عَلَيْكَ, which means that if you calculate and hold back and be anxious about accumulating, or count when giving to a beggar, it will be counted with Allah also when it is your turn to receive, or, whatever you receive will not be blessed and there will be no increase.

According to some commentators the words يُحْصِى اللهُ عَلَيْكَ mean: "If on giving to the poor you think whether too much has been given, Allah too will be strict when He calls for accounting for what He gave you, probing into every detail Allah has given you; spend on His creatures."

The Qur'an tells us:

وَاَحْسِنْ كَمَا اَحْسَنَ اللهُ اِلَيْكَ

"Deal best as Allah has been best to you."

3. The third counsel is : وَلَا تُوْعِيْ فَيُوْعِيَ اللهُ عَلَيْكِ, which implies that do not accumulate and keep back, otherwise Allah will hold back from His treasures and reduce what He gives. The point is that by spending on Allah's creatures, one receives abundance from Him; and even when it's not much, there is great blessing in it.

People who like accumulating and hoarding do not spend on their own necessities or their children's, leave alone the destitute; nor do they fulfil the other duties connected with wealth: zakat, fitr,

sacrifices and the rights of others, their parents, and so forth, of which the punishment in the Hereafter is very great. Says the Qur`an:

كَلَّا اِنَّهَا لَظٰى نَزَّاعَةً لِلشَّوٰى تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى وَجَمَعَ فَاَوْعٰى (سوره معارج)

"A blazing fire that will rip off the skin; it will invite him who turned his back and collected and secured the collection....'

(Surah Ma-aarij)

4. And he said, اَرْضِخِيْ مَا اسْتَطَعْتِ

"Spend (in the path of Allah) of whatever you can...."

The words, "whatever you can" are quite common and everyone, rich or poor can act upon them. "Spending in the path of Allah" is related to love of the Hereafter, not to being wealthy. The poor can spend though they will spend within their means, and the rich according to their status. Everyone spends on the things of this life; if there is any thought of the Hereafter, rich and poor would spend on it also. The traditionists say that the Messenger of Allah ﷺ had used the words "whatever you can" speaking to Asma رضى الله عنها because at the time she was in straitened circumstances; and also because, as a rule, a husband allows spending only "whatever he can spare, little or much".

WOMEN COMPANIONS GIVING ORNAMENTS IN CHARITY ON EID DAY

(٣٧) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَابِسٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ قِيْلَ لَهٗ اَشَهِدْتَّ الْعِيْدَ مَعَ النَّبِيِّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ فَصَلّٰى ثُمَّ خَطَبَ ثُمَّ اَتَى النِّسَاءَ وَمَعَهٗ بِلَالٌ فَوَعَظَهُنَّ وَذَكَّرَ هُنَّ

بِالصَّدَقَةِ فَرَاَيْتُهُنَّ يُهْوِيْنَ بِاَيْدِيْهِنَّ يَقْذِفْنَه' فِى ثَوْبِ بِلاَلٍ ثُمَّ انْطَلَقَ هُوَ وَبِلاَلٌ اِلى بَيْتِه وَ فِىْ رِوَايَةٍ فَبَسَطَ بِلاَلٌ ثَوبَه' فَيُلْقِيْنَ الْفَقَخَ وَالْخَوَاتِمَ فِىْ ثَوْبِ بِلاَلٍ (رواه البخارى ص ١٣٣)

Hazrat Abdul Rehman b. Aabis reports that someone asked Hazrat Abdullah b. Abbas whether he had been present with the Messenger of Allah on the occasion of Eid, and he replied that he had. The Messenger of Allah offered the Eid prayer, then gave a sermon and after it came to the women and advised them to give charity. Bilal was with him; he spread a sheet of cloth and the women took off their ornaments and threw them on it. Among the ornaments were heavy rings also....."

(Bukhari)

In another version of the same Hadees from Hazrat Abdullah b. Abbas we have the words:-

اِلى اذَانِهِنَّ وَحُلُوْ قِهِنَّ يَدْفَعْنَ اِلى بِلاَلٍ فَرَأيتُهُنَّ يُهْوِيْنَ

"I saw that on the advice of Muhammad the women began giving in charity, and taking off their earrings and necklaces presented them to him".

The charity was for distributing among the poor. Such was the value the women attached to the Hereafter. They preferred the ornaments of paradise to those of this life on earth; they preferred that their hands and faces be without jewellery and decorations of any kind. May Allah bestow on us the same zeal and enthusiasm!

It should be seen whether the owner of the women's ornaments is the husband or the wife. Zakat is obligatory on the owner. If the wife has the jewellery made from her dowry, or if she inherits it or the husband makes a permanent gift of it to his wife, she is the owner and responsible for paying zakat on it. It is not permissible for a wife to give zakat on ornaments that are owned by her husband without his permission.

No zakat is leviable on ornaments gifted to minor girls; but if the girls are merely allowed to wear them, the parents or guardian, as the case may be, are responsible for paying zakat on them.

BEHAVIOUR WITH PARENTS
-- SILA E REHMI --

(٣٨) وَعَنْ اَسْمَاءَ رَضِىَ اللهُ تَعَالى عَنْهَا قَالَتْ قَدِمَتْ عَلَىَّ اُمِّىْ وَهِىَ مُشْرِكَةٌ فِىْ عَهْدِ قُرَيْشٍ فَقُلْتُ يَا رَسُوْلَ اللهِ اِنَّ اُمِّىَ قَدِمَتْ عَلَىَّ وَهِىَ رَاغِبَةٌ اَفَاَصِلُهَا قَالَ نَعَمْ صِلِيْهَا .

(رواه البخارى و مسلم)

Hazrat Asma رضى الله عنها tells us: "My mother came to Madina at the time when there was a truce between the Quraish and Muhammad. She had not yet become a Muslim but was yet a polytheist. I asked the Messenger of Allah whether I should treat her handsomely (give her whatever I could). He said, 'yes, treat her handsomely'."

(Bukhari, Muslim)

Hazrat Asma رضى الله عنها and her father Hazrat Abu Bakr had converted to Islam in its earliest days, Hazrat Abu Bakr being the first male adult to do so but not his wife, Asma's mother until after the time of this episode.

There came a time when because of persecution at the hands of the polytheists the Messenger of Allah had to migrate from his home town *Makkah* to *Madina*. This migration is known as the Hijrat.

Here, too, he was not left in peace. There were two battles, Badr and Uhad which have a very prominent place in Muslim history. At that time there were very few Muslims, overwhelmingly outnumbered by the polytheists but their faith was so strong that they loved to die for Allah. For this reason the polytheists could not humble them.

At last, after ten years they agreed on certain conditions to make a truce with the Muslims. This was in the 7th. year of the Hijra and the place where the truce was signed was Hudaibia. Among the conditions was that neither side would attack the other. In the peaceful conditions that followed people on both sides now had the opportunity to meet one another. Though there was enmity because of religion, blood ties made Muslim and non-Muslim desirous to meet one another. Conditions were such that if father was Muslim, the son was polytheist, or if son was Muslim, the father was polytheist; one brother on the path of the right religion, worshipping Allah the One and Only, the other a worshipper of idols. The Muslims had left all their wealth and relatives in *Makkah* and gone to *Madina*. Allah had truly taken possession of their hearts!

It was sometime during this period when Hazrat Asma's mother came to Madina. She probably needed financial help, but the daughter was not only a daughter, she was also a lover of truth and custodian of Islam. She asked herself if it was right to help a polytheist although the polytheist may be a mother. So she went to Muhammad ﷺ and asked him if it was proper to help her mother. "Help her, treat her handsomely," he, the mercy for all mankind, commanded her.

The fact is that Islam is a religion of justice. Associating partners with Allah and commission of the greater sins are not permitted. otherwise whatever may be the differences or animosity on account of religion, serving parents and financial assistance are incumbent.

As the Qur'an says:

وَاِنْ جَاهَدَاكَ عَلٰى اَنْ تُشْرِكَ بِیْ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا

وَصَاحِبْهُمَا فِی الدُّنْیَا مَعْرُوْفًا وَّاتَّبِعْ سَبِیْلَ مَنْ اَنَابَ اِلَیَّ

If they (your parents) force you to associate/ set up associates with Me of whom you have no knowledge, do not obey them but treat them well and walk in the path which is towards Me. *(Surah Luqman)*

BLESSINGS OF SPENDING ON ONE'S OWN CHILDREN

(۳۹) عَنْ اُمِّ سَلِمَةَ رَضِیَ اللّٰہ تَعَالٰی عَنْهَا قَالَتْ قُلْتُ یَارَسُوْلَ اللّٰہِ اَلِیْ اَجْرٌ اِنْ اُنْفِقُ عَلٰی بَنِیْ اَبِیْ سَلْمَةَ اِنَّمَا هُمْ بَنِیَّ فَقَالَ اَنْفِقِیْ عَلَیْهِمْ فَلَكِ اَجْرُ مَا اَنْفَقْتِ عَلَیْهِمْ

(رواہ البخاری و مسلم)

Hazrat Umm e Salma رضی اللہ عنہا reports: "I said, Messenger of Allah ﷺ, will I be rewarded for spending on the children of my former husband? They are my own children." (Is one rewarded for spending on one's own children?).

Muhammad ﷺ replied, "Keep spending on them; you will be rewarded for spending on them". (Bukhari, Muslim)

Hazrat Umm e Salma رضی اللہ عنہا was one of the wives of Muhammad ﷺ. She contributed greatly to the spreading of religious knowledge and numerous Ahadees have been reported by her. Her maiden name is Hynd. According to the Arab *kunya* custom, she is better known as 'Salma's mother' after her son's name, Hazrat Umm e Salma, and the boy's father as Hazrat Abu Salma.

She and her former husband Hazrat Abu Salma were among the earliest converts to Islam and suffering terrible persecution at the hands of the Quraish both had migrated to Abysinnia. Later, when they tried to migrate to Madina Hazrat Umm e Salma was forcibly held back by her relatives in Makkah, but a year later, she was allowed to join her husband. But he died in the fourth year of the Hijra. A few months after Muhammad ﷺ married her, and brought up her children who, naturally, had come with her. She used also to spend on them out of her own assets. This occasioned her inquiry referred to above. The Messenger of Allah ﷺ answer conveys to us that spending on one's own children is meritorious of reward.

It is out of Allah's mercy that righteous spending on one's self also merits reward with Him, as spending on others, relatives and neighbours, and the needy. How great is the blessing of Allah, that spend on your ownself or on your own near and dear ones and get its reward from Allah.

فَمَنْ يُّؤْمِنْ بِرَبِّهٖ فَلَايَخَافُ بَخْسًا وَّلَا رَهَقًا

UMM UL MOMINEEN HAZRAT AYESHA رضی اللہ عنہا GAVE ONE DATE IN CHARITY

(٤٠) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ جَاوَتْنِيْ اَمْرَاَةٌ وَمَعَهَا اِبْنَتَانِ لَهَا تَسْاَلُنِيْ فَلَمْ تَجِدْ عِنْدِيْ غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَاَعْطَيْتُهَا اِيَّاهَا فَقَسَمَتْهَا بَيْنَ اِبْنَتَيْهَا وَلَمْ تَاْكُلْ مِنْهَا فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهٗ فَقَالَ مَنِ ابْتُلِيَ مِنْ هٰذِهِ الْبَنَاتِ بِشَيْءٍ فَاَحْسَنَ اِلَيْهِنَّ كُنَّ لَهٗ سِتْرًا مِّنَ النَّارِ

(رواه البخاری و مسلم)

Hazrat Ayesha رضی اللہ عنہا reports: "A woman came to me with her two little daughters and asked me to give her something. At that time I had nothing but one solitary date which I gave her. She cut the date in two pieces and gave the girls one each, leaving nothing for herself. Just as she left the Messenger of Allah ﷺ came in and I told him about it. He said, 'Whoever has been involved with little girls and then treats them well, for him/her these girls will become a barrier to save him/her against hell'.?

(Bukhari, Muslim)

The point is that whatever is given in sincerity, however little, is acceptable in Allah's sight. As the Qur'an says:

وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَاللّٰهِ

"You will find with Allah whatever you send ahead of you for yourselves."

The Messenger of Allah ﷺ says, "Allah accepts whatever one gives in charity even as little as one date out of his legitimate earning. Then He increases the charity so far that it becomes as a mountain." *(Bukhari, Muslim)*

Man gives as little as a date, and Allah the Merciful, the Munificent returns as much as a mountain! Never hold back on charity. It satisfies the need of a needy person and also rewards the giver!

In the Hadees quoted from Hazrat Ayesha رضی اللہ عنہا, the great blessing of bringing up girls is mentioned together with the reward for charity. Girls are weak, usually unable to earn for themselves, and in many families they are oppressed and they are even denied their legal rights. That is why to bring them up properly is a virtue, be the girls one's own daughters or orphans of another. This should be taken good note of by stepmothers and stepfathers.

"Shall I not tell you of the finest charity?" Muhammad ﷺ asked Hazrat Suraqa b. Maalik رضی اللہ عنہ, and went on to answer. "The finest charity is to spend on your own daughter who returns to your house after a divorce or becoming a widow, and there is none to earn for her except yourself."

And he went on further to say, "He who brings up three girls or three sisters, bears their expenses, teaches them good manners and treats them with compassion and love until they grow up and become independent of him, for him paradise is guaranteed." Someone asked what the command was in respect of two girls, and the Messenger of Allah ﷺ said, "The same is the blessing for him." Commentators say that if the question was about one girl, the answer would have been the same.

GOOD TREATMENT TO RELATIVES

-- Sila e Rahmi --

(٤١) وَعَنْ مَيْمُوْنَةَ بِنْتِ الْحَارِثِ اَنَّهَا اَعْتَقَتْ وَلِيْدَةً فِىْ زَمَانِ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذالِكَ لِرَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ اَعْطَيْتِـه اَخْوَالَكِ كَانَ اَعْظَمَ لَاَ جْرِكِ (رواه البخارى و مسلم)

Hazrat Maimoona رضى الله عنها, tells us that she freed her slave maiden and told the Messenger of Allah ﷺ about it. He told her, "It would have been better if you had given her to your maternal uncle." (Bukhari)

Hazrat Maimoona رضى الله عنها was one of the wives of the Messenger of Allah ﷺ. Her maiden name was Barra but he changed it to Maimoona. Likewise he changed the name Barra of other ladies too, one to Jawaria and another to Zainab. The name Barra means, "pious woman" which he did not like because it implies self praise. On another occasion, changing a woman's name, he told her, "Do not show off your piety; Allah knows well who is pious and who is not."

لَا تُزَكُّوْ اَنْفَسَكُمْ اَللهُ اَعْلَمُ بِاَهْلِ الْبِرِ مِنْكُمْ

There are many Ahadees reported by Hazrat Maimoona رضى الله عنها. The reward of freeing a slave is very great and she freed one without consulting her husband, the Messenger of Allah ﷺ. Later when she told him he advised her that it would have been better to make a gift of her to someone in need, which would have merited better reward. The point is that to do good also requires wisdom --- religious wisdom which one acquires from pious people, those walking in the right path and from religious literature. If man has religious wisdom, he can earn greater spiritual reward. Satan desires that no Muslim man or woman may do a good deed, but if, despite.

one does make up his mind to do good, Satan tries his best to make the good deed weak. He may weaken the intention or he may tempt one who has done good to someone to make the latter feel obliged, and so on. May Allah preserve us!

TO SPEND ON RELATIVES IS DOUBLY REWARDED

The Hadees quoted above also tells us that to look after one's relatives and near ones merits very great reward. Many people will give to strangers in the name of charity, --- it gives them a good name also --- and strangers come along to ask, but relatives may be too ashamed to do so and the needs remain unfulfilled. To spend on relatives is doubly rewarding because it is charitable and, next, for keeping them in one's thoughts and taking care of them. The Messenger of Allah ﷺ says,

اَلصَّدَقَةُ عَلَى الْمِسْكِيْنِ صَدَقَةٌ وَهِىَ عَلٰى ذِى الرَّحْمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ (مشكوة شريف ص ١٧١)

"Giving the needy stranger is only charity, but giving charity to a relative is doubly rewarding because it is both charity and also fulfilment of the rights of relationship."
(Mishkaat ul Masabih)

It is not necessary to tell the recipient that charity is being given to him. If anything is given to a relative telling him that it is charity, he will not accept it and he will also feel bad. He should be told that it is a gift or that it is being given to purchase clothes or alike. It is not even necessary to use the word 'gift'.

Zakat too merits double reward if given to relatives other than one's own parents, grand-parents, children, brothers, sisters, uncles, aunts, nephews or nieces, father-in-law or mother-in-law. Nor to a descendant of the Messenger of Allah ﷺ nor to one on whom zakat is obligatory. Nor is it necessary to tell the recipient that zakat is being given to him. Also, zakat must be given directly to the recipient's possession and ownership. If one's debt is cleared or fees paid without the money being actually placed in the recipient's

hands, it will not be fulfilling the obligations of zakat, though the reward of spending for a good cause will be there.

HAZRAT ZAINAB رضی اللہ عنہا USED TO GIVE CHARITY BY SELLING HER EMBROIDERY WORK –

(٤٢) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا اَنَّ بَعْضَ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قُلْنَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّنَا اَسْرَعُ بِكَ لُحُوْقًا قَالَ اَطْوَلُكُنَّ يَدًا فَاَخَذُوْا قَصَبَةً يَذْرَعُوْنَهَا كَانَتْ سَوْدَةُ اَطْوَلَهُنَّ يَدًا فَعَلِمْنَا بَعْدُ اِنَّمَا كَانَ طُوْلُ يَدِهَا الصَّدَقَةُ وَكَانَتْ اَسْرَعُنَا لُحُوْقًا بِهٖ زَيْنَبُ وَكَانَتْ تُحِبُّ الصَّدَقَةَ .

(رواہ البخاری)

"Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا tells us that some of the wives of the Messenger of Allah ﷺ asked him who (i.e. which wife of him) would meet him first after he passed away. He replied: "She whose arms are the longest." The wives, then, began measuring one another's arms with a piece of stick and it turned out that Sauda's رضی اللہ عنہا arms happened to be the longest, and it was understood that Sauda would be the first to pass away after him. But as it happened, it was not Hazrat Sauda رضی اللہ عنہا but Hazrat Zainab رضی اللہ عنہا who was the first to follow. It was now realized that what the words of Muhammad ﷺ had meant was not measurement by the yardstick but giving the most of charity. It was Hazrat Zainab who was the most charitable of the wives."

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Hazrat Sauda رضی اللہ عنہا was one of the wives of the Messenger of Allah ﷺ. He had married her in Makkah after the lady

Khadija's رضی اللہ عنہا death. Hazrat Zainab رضی اللہ عنہا was his cousin (father's sister's daughter). She was first married to Zaid b. Haris رضی اللہ عنہ but the two could not get on together and there was a divorce, after which by Allah's decree, the Prophet ﷺ married her (in the 5th. year of the Hijra). This is referred to in Surah e Ahzaab of the Qur'an,

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا ـ

"Then when Zaid had freed her, We married her (to you)."

Hazrat Zainab رضی اللہ عنہا used to tell the other wives of the Messenger of Allah ﷺ that they had been arrived to the Messenger of Allah ﷺ by their relatives but she had been married to him by Allah himself.

(Details about Hazrat Zainab رضی اللہ عنہا have been taken from *al-Istiab* and *al-Asaba).*

The lady Ayesha رضی اللہ عنہا tells us,

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"No woman excelled Hazrat Zainab رضی اللہ عنہا in piety, fear of Allah, uprightness, doing good to relatives and charity. She used to work very hard to obtain Allah's pleasure through charitable deeds." (al-Istiab).

Such is the evidence of a rival-wife. On the one hand, we learn of Hazrat Zainab's رضی اللہ عنہا virtues and, on the other, of Hazrat Ayesha's رضی اللہ عنہا truthful and selfless character. To speak so highly of a rival-wife shows true greatness.

The women of today should reflect how much they have of truthfulness and unselfishness. Can they speak a word of truth about a rival-wife or one they have differences with? Hazrat Zainab رضی اللہ عنہا was excessively fond of giving charity and went even to the

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The women of today should reflect how much they have of truthfulness and unselfishness. Can they speak a word of truth about a rival-wife or one they have differences with? Hazrat Zainab رضی اللہ عنہا was excessively fond of giving charity and went even to the

extent of making embroidery work only to sell it and give away the entire proceeds to the needy. Today's women would hardly give away a penny.

Another rival-wife of Hazrat Zainab رضی اللہ عنہا, Hazrat Umm e Salma رضی اللہ عنہا speaks of her in these words:

كَانَتْ صَالِحَةً قَوَّامَةً صَوَّامَةً صَنَّاعًا تَصَدَّقُ بِذَالِكَ كُلِّهِ عَلَى الْمَسَاكِيْنَ

Hazrat Zainab رضی اللہ عنہا was a pious woman; she used to keep night vigils standing and praying, and fasted very often. She was also an expert handicrafts-woman, with which she earned and gave away in charity."

We have in one Hadees: "The Messenger of Allah ﷺ has said, 'The similitude of a miser and charitable man is like that of two men in armour which is so tight on them that their arms stick to their chest and should ebonies. When the charitable man stretches out his arm to give the chain-rings of his armour loosen out and his hand goes on extending; but when the miser thinks of giving charity, his arm shrivels up and the chain-rings of his armour get jammed in their place." *(Bukhari, Muslim)*

Ladies! Cultivate the habit of giving charity. Go on sending for the Hereafter, like sending a money-order home from a foreign land. This world is a 'foreign country' and the Hereafter is our 'native land'.

Hazrat Ata reports: "Hazrat Omar رضی اللہ عنہ fixed an annual allowance of 12,000 dirhams for Hazrat Zainab رضی اللہ عنہا, but she spent it all in charity. Hearing this, Omar رضی اللہ عنہ sent her another 1,000 dirhams, with the message that she should keep it for her personal expenses, but this amount too she gave away in charity. Before her death, she advised that as she had prepared her coffin and Hazrat Omar رضی اللہ عنہ too would send a coffin for her, one of the two should be given away in charity. Accordingly, when she breathed her last her sister gave the coffin in Charity which Hazrat Zainab رضی اللہ عنہا had prepared. Hazrat Ayesha رضی اللہ عنہا said, ذَهَبَتْ حَمِيْدَةَ مُتَعَبَّدَةَ مُفْزِعَ الْيَتَامى وَالْاَرَامِلِ

'Hazrat Zainab رضی اللہ عنہا left this world in such manner that she is praised for her goodness; she departed in devotional worship and left orphans and widows in anguish because she used to spend on them.

REWARD FOR EARNING AND SPENDING

(٤٣) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ اِذَا اَنْفَقَتِ الْمَرْءَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا اَجْرُهَا بِمَا اَنْفَقَتْ وَلِزَوْجِهَا اَجْرُهُ بِمَا كَسَبَ وَلِلْخَازِنِ مِثْلُ ذٰلِكَ لَايَنْقُصُ بَعْضُهُمْ اَجْرَ بَعْضٍ شَيْئًا

(رواه البخارى و مسلم)

Hazrat Ayesha رضی اللہ عنہا reports the Messenger of Allah ﷺ as saying: " The woman who spends out of the food of her household, but not in the wrong way, will be rewarded; and the husband for earning, and the cashier too who keeps secure his master's wealth, for, although he is not its owner he spends on the orders of his master in the path of Allah. And the reward of neither of the three is reduced because of the reward of the other two."

(Bukhari, Muslim)

That is, the reward is not divided, but each gets his full reward.

There are women who are by nature so miserly that when the husband wishes to give in charity, they resent it. If they have to give, they do so with a heavy heart.

In the Hadees quoted, the words *ghaira mufsida* means, 'not for mischief' or 'corruption'. That is, 'Do not spend in the way of perversity'. The word implies many things. For instance, spending without the husband's permission. It is not necessary for 'permission' to be in clear spoken words. If a woman knows that her husband permits such and such in his heart, it is permission. And it is the pervert way to spend on one's own relatives but not on her

needy in-laws. Or spending on superstitions; or spending too much so as to cause annoyance to the husband. To spend excessively requires the husband's permission in clear terms. Some women are very enthusiastic about spending in charity but do not think of the husband's permission. This is a mistake. If the property is the woman's own, the husband's permission is not required, but it would be better if his counsel is taken.

A woman asked the Messenger of Allah ﷺ what things from the property of husbands or sons is permissible without his permission. He told her وَتُهْدِيْنَه 'اَلرَّطْبُ تَاكُلْنَه'. "Eat of the green and wet things and give away also (in charity). That is, perishable articles of consumption.

BEGGARS MUST ALWAYS BE GIVEN

(٤٤) وَعَنْ اُمِّ بُجَيْدٍ رَضِىَ اللهُ تَعَالٰى عَنْهَا قَالَتْ قُلْتُ يَارَسُوْلَ اللهِ اِنَّ الْمِسْكِيْنَ يَقِفُ عَلٰى بَابِىْ حَتّٰى اَسْتَحِىْ فَلَا اَجِدُ فِىْ بَيْتِىْ مَا اَدْفَعُ فِىْ يَدِه فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِدْفَعِىْ فِىْ يَدِه وَلَوْظِلْفًا مُحَرَّقًا

(رواه الترمذى وقال حسن صحيح)

Hazrat Umm e Bujaid رضى الله عنها told the Messenger of Allah ﷺ "Some beggar or another comes and stands at my door but I have nothing in the house to give him. What shall I do?" He replied, "Place something on his hand even if it be the burnt hoof of a goat." (Tirmizi)

Just as people naturally do not like giving an insignificant thing as a gift, so they should not like giving meager amounts in charity. If they do not have much to give, or they do not like giving much, and consider it below their dignity to give little, they deprive themselves of the virtue of charity. The Messenger of Allah ﷺ made it clear that

something or another, however insignificant, should always be given to a supplicant. The example of a goat's burnt hoof should be reflected on. It is of no use whatever, it can neither be eaten nor utilised in any way. The idea is, that one should not hold back small things, looking upon giving them as below dignity or for any other reason. Drops of water make a river. A little given everyday adds up to a lot in the Hereafter while it helps to increase whatever relieves the recipient of his need.

Our elders tell us that bodily devotions are a means to enter paradise and charity a sure way of being saved from hell. One should give whatever is possible, and however little. In one Hadees, the Messenger of Allah ﷺ tells us: اِتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ (مشكوة شريف). "Protect yourself against hell even though it be by means of a date."

Professional beggars are usually quite well-to-do. Instead of them, charity should be given to those who are really poor. They should be sought.

Coming calamities are averted by charity. Says the Prophet ﷺ,

بَادِرُوْا بِالصَّدَقَةِ فَاِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا

"Give charity before calamity comes. (Charity stands like a wall in its way which it cannot jump).

REWARD OF CONTINUED CHARITY (SADQA JARIA)

(٤٥) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَا مَاتَ الْاِنْسَانُ اِنْقَطَعَ عَمَلُه اِلَّا مِنْ ثَلَاثَةٍ اِلَّامِنْ صَدَقَةٍ جَارِيَةٍ اَوْ عِلْمٍ يُنْتَفَعُ بِه اَوْ وَلَدٍ صَالِحٍ يَدْعُوْلَه

(رواه مسلم)

Hazrat Abu Huraira رضى الله عنه reports the Messenger of Allah ﷺ as saying :

"When a man dies all his deeds come to an end except three: one, his charity that is continued; two, virtuous beneficial knowledge from which human beings derive benefit; three, good children who pray for him." (Muslim)

As long as a man lives he may do good and add to his treasure of the Hereafter, but when he dies he can do nothing more and earn further reward. But there are three things which are the result of his deeds and continue after his death.

1. Continued charity is that the benefit of which is not temporary but continues on and on and thus brings continuous reward to its doer. For instance, constructing a mosque, contributing to the building of a school for religious education, donating religious books, constructing a water-well or a travellers inn, and such; anything that might be beneficial to humanity. The reward of such deeds is recorded as constantly as the benefits accrue.

   As far as possible, everyone should strive to establish such charities.

2. Knowledge that constantly benefits. For instance, teaching the Qur'an, its reading or memorizing; writing a book on religion or getting it published. The students benefit, and the students of the students benefit and spread its knowledge. He who is taught to *namaz* (prayer) will pray and teach others to *salat*, and so on. The reward thus continues century after century. He who spreads knowledge and he who becomes the medium for spreading knowledge, all are rewarded, and the reward of none is diminished on this account.

3. The benefit of the prayers of good children who *supplicate* for their parents accrues to the parents. To *supplicate* for their forgiveness, for the elevation of their status effects great benefits to them; and to *supplicate* requires no spending of wealth. The birth of children and bringing them up is the duty of parents, after which alone the children become able to pray and invoke blessings. That is why the

offspring's pray is counted as the deed of the parents. And if the children are taught religion and their lives moulded on religious lines, the reward of it is made due to the parents. Then, growing up, when these children give similar virtuous training to their children, there will be the share in it of the grand-parents as well.

VIRTUE OF GIVING TO NEIGHBOURS

(٤٦) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ یَانِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةٌ لِجَارَةٍ وَلَوْ فِرْسَنَ شَاةٍ (رواه البخاری و مسلم)

Hazrat Abu Huraira reports the Messenger of Allah as telling Muslim women: "Let no woman think little of giving or taking the most meager of things to or from a woman-neighbour, even if it be a goat's hoof."

(Bukhari, Muslim)

In Islam, a neighbour has great rights which must be respected. The Messenger of Allah tells us, "The Archangel Gabriel drew my attention to the rights of the neighbour and treating him well with such emphasis and persistence that I thought he would make one neighbour heir to the other."

We have in one Hadees: "The best of companions is he who is best with his companions; and the best of neighbours is he who is best with his neighbours."

This means that we can judge a person's goodness by his treatment of his companions and neighbours. His pleasant disposition is praiseworthy if he continues to be pleasant with his companions, because there is nothing special about being courteous to strangers or those one meets only now and then, but to be always nobly considerate to those who may at times cause a little or great pain is difficult and, therefore, deserves higher merit.

It is no longer customary these days to maintain good relations with brothers and sisters and other relatives, leave alone neighbours. This is a great lacuna in religious life.

Women are more weak in manners and cannot possibly get on with the women among folk of their neighbours, and dig out such defects that the pen refuses to write about them. That woman is too short; this one has a slight limp in her walk; another is too daklimps; ....It is not considered that these faults are inborn and not of human creation. To find fault with them is to raise objections on the Divine Being.

Briefly, women are more versed in the art of spoiling relations than maintaining them. That is why the Messenger of Allah ﷺ taught the virtue of giving and receiving gifts. He tells us in one of the Traditions,

تَهَادُوْا فَاِنَّ الْهَدِيَّةَ تُذْهِبُ الضَّغَائِنَ (مشكوة شريف)

"Let there be give and take of gifts because gifts keep ill-feeling away." *(Mishkaat ul Masabih)*

Do not look upon any gift with disdain. Satan tries to insinuate ideas that make people refrain from offering gifts. They think that it is no use giving little gifts; it is much better to give nothing at all than give trifles.

Similarly, Satan insinuates ideas of big and small for acceptance of gifts. If something small is sent as a gift, it is said that the sender has respected neither his or her own self nor shown any respect for the recipient. Instead of gratitude there is a shower of taunts and reproaches and for days there is nothing but malicious backbiting and slander. And if for any reason there is a squabble, even after years, it is thrown in one's face that such a trifling thing was sent as a present.

Blessed be the master physician, Muhammad ﷺ, whom the Creator of the Universe trained in the art of curing diseases of the

heart. The physician discovered the malaise and proposed:

"Let no neighbour look with disdain on a gift!"

Commentators state that in these words are implied both that the giver should not look upon giving a small thing as too small to give, nor the recipient look upon it as too small to accept. Every gift, big or trifling, should be accepted with sincere gratitude, even the "burnt hoof of a goat", for example. And blessings should be invoked for the giver, and a gift sent in return; and the recipient should speak about it among his or her companions.

This does not mean that only trifling gifts should be given; if valuable gifts can be afforded, the valuable should be given.

PRIORITIES OF NEIGHBOURHOOD

(٥٧) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ يَا رَسُوْلَ اللهِ اِنَّ لِيْ جَارَيْنِ فَاِلٰى اَيِّهِمَا اُهْدِيْ قَالَ اِلٰى اَقْرَبِهِمَا مِنْكِ بَابًا

(رواه البخارى)

Hazrat Ayesha رضى الله عنها asked the Messenger of Allah ﷺ: "I have two neighbours, to which of the two should I send a gift?" He replied, "To the one whose door is nearer to yours." *(Bukhari)*

Besides the manner of making gifts, these words teach us that to do good one requires intelligence, knowledge and sensibility.

FITR CHARITY

(٥٨) وَعَنْ ابْنِ عُمَرَ قَالَ فَرَضَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ زَكٰوةَ الْفِطْرِ صَاعًا مِّنْ تَمْرٍ اَوْصَاعًا مِّنْ شَعِيْرٍ عَلَى الْعَبْدِ

وَالْحُرِّ وَالذَّكَرِ وَالْاُنْثٰى وَالصَّغِيْرِ وَالْكَبِيْرِ مِنَ الْمُسْلِمِيْنَ وَاَمَرَبِهَا اَنْ تُوءَدّٰى قَبْلَ خُرُوْجِ النَّاسِ اِلَى الصَّلٰوةِ(رواه البخارى و مسلم)

Hazrat Abdullah b. Omar tells us that the Messenger of Allah made fitr charity obligatory: one sa'a *of dates or a similar weight of barley on behalf of every Muslim, free or slave, man or woman, young or old, given away before leaving for the Eid prayers.* *(Bukhari, Muslim)*

Fitr charity is obligatory for those on whom zakat is obligatory; those who possess the equivalent of the value of 52 1/2 tola of silver. For fitr charity it is not necessary that property of this value should have been with the owner for a whole year, but he or she should be in possession of it on the morning of Eid ul Fitr.

Besides being a fulfillment of the command, fitr charity purifies the foregoing thirty days of fasting of the forbidden or useless things done or spoken during them.

Moreover, the poor and needy are provided with food and nourishment for at least this day. That is why the command is that this charity should be dispensed by the latest, in the early morning of the day, if not, even earlier, say the day before. That is, there should be no obstacle in the way of acceptance of the fast. Some elders advocate that fitr charity should be given even by those on whom it is not obligatory.

فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ زَكٰوةَ الْفِطْرِ طُهْرَةً لِلصَّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِيْنِ . (رواه ابوداؤد)

Fitr is payable by every adult, a married woman for herself; the husband is not obliged to pay on her behalf, unless she requests him and he agrees; but he, and not the mother, is obliged to pay on behalf of the minor children. In days gone by, the fitr for captive slaves taken in war used to be paid by their master.

Fitr falls due at daybreak and will remain due until it is paid up, even after Eid day. If a person dies before sunrise of Eid day, fitr ceases to be obligatory on him. Nor is fitr due on a child born after daybreak.

If a minor child possesses his own property sufficient to make fitr obligatory on him, his guardian should pay the fitr out of the child's property. It is not obligatory on the guardian to pay it out of his own property.

WHAT SHOULD BE GIVEN AS FITR --

The Messenger of Allah never mentioned cash money to be given as fitr but only articles of food commonly used in households. As mentioned above, one sa'a of dates or barley and oats, or as stated in other Ahadees, a sa'a of raisins or cheese or half a sa'a (one and-a-half kg) of wheat per person.

In those days the custom was to measure wheat and barley and not weigh them. Our elders have worked out that one sa'a is equal to three and a half kg, approximately six lbs.

Fitr is due even from those who do not fast, provided, of course, they possess the stipulated value of property.

Cash may also be paid in lieu of food grain and such payment is better. Food-grain other than wheat or barley of like value or more may also be given, such as rice, pulses or maize.

It is permissible to divide the fitr and distribute it among several needy persons; or give the fitr of several persons only to one needy person.

It is not legitimate to give fitr to a person on whom fitr is obligatory.

Fitr must not be given to Syeds (descendants of the Messenger of Allah) or husband or wife, or parents, or grand-parents or children, but may be given to other relatives such as one's own brothers, sisters and uncles and aunts.

Fitr should be given after considering that the recipient has a right to it. Beggars and widows, even if clad in old or torn clothes, usually have enough to bé excluded from fitr and zakat.

Giving fitr to deserving relatives merits greater reward as it includes *sila e rahmi*.

Poor servants may also be given zakat, fitr and other charity.

Fitr may also be given to a poor, deserving adult woman although her relatives may be rich.

BOOK - 5

BOOK

OF

EID UL AZHA

BLESSINGS OF SACRIFICIE

(٥٩) وَعَنْ اَبِىْ سَعِيْدٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَاطِمَةُ قُوْمِىْ اِلٰى اُضْحِيَتِكِ فَاشْهَدِيْهَا فَاِنَّ لَكِ بَاوَّلِ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا اَنْ تُغْفَرَ لَكِ مَاسَلَفَ مِنْ ذُنُوْبِكِ قَالَتْ يَا رَسُوْلَ اللّٰهِ اَلَنَا خَاصَّةً اَهْلِ الْبَيْتِ اَوْلَنَا وَلِلْمُسْلِمِيْنَ قَالَ بَل لَّنَا وَ لِلْمُسْلِيمْنَ

(رواه البزار و ابو شيخ بن حبان فى كتب الضحايا وغيره)

الترغيب والترهيب للمنذرى

It is reported by Hazrat Abu Saeed رضى الله عنه that the Messenger of Allah ﷺ told his daughter Hazrat Fatima رضى الله عنها: "Stand by your sacrificial animals as its first drop will wash away your past sins." She asked him: "Is this blessing only for us, (members of his household) or for all Muslims?" He said: "This blessing is for us as well as for all Muslims." *(al Munzari)*

(٦٠) وَعَنْ زَيْدِ بْنِ اَرْقَمَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ اَصْحَابُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ مَا هٰذِهِ الْاَضَاحِىْ قَالَ سُنَّةُ اَبِيْكُمْ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ قَالُوْا فَمَالَنَا فِيْهَا يَارَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ مِّنَ الصُّوْفِ حَسَنَةٌ

(رواه احمد و ابنِ ماجه)

Hazrat Zaid b. Arqam رضى الله عنه narrates: "The Companions once asked the Messenger of Allah ﷺ what exactly was the truth

about such sacrifices, and he replied: "This practice began with your father Abraham ﷺ and is coming down from him." They asked: "What do we get out of it?" He said, "One blessing for every single hair of it." They asked," And what about woolen animals?" And he said, "One blessing for every single strand." (Ibn e Maja)

(٦١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللهِ مِنْ اِهْرَاقِ الدَّمِ وَاِنَّهٗ لَيَاتِيْ يَوْمَ الْقِيَامَةِ بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلَافِهَا وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ بِالْاَرْضِ فَطِيْبُوْا بِهَا نَفْسًا . (رواه الترمذى وابن ماجه)

Hazrat Ayesha رضى الله عنها narrates the Messenger of Allah ﷺ as saying: "No deed is dearer to Allah on the day of Eid ul Azha than spilling the blood of a sacrificial animal. On the Last Day the sacrificer will come with the hair and horns and hooves of his sacrificed animal." Besides, he said, "Before its blood drops on the ground, it finds acceptance with Allah. Therefore, sacrifice with all your hearts." (Tirmizi, Ibn e Maja)

The Messenger of Allah Hazrat Abraham ﷺ saw in a dream that he was sacrificing his only son Ismail ﷺ. The dreams of Prophet are always true as they are from Allah. So the Messenger of Allah Hazrat Abraham ﷺ looked upon his dream as Allah's command and told Hazrat Ismail ﷺ about it. Hazrat Ismail ﷺ replied.

يَاَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِى اِنْشَاءَ اللهُ مِنَ الصَّابِرِيْنَ

"Do as you have been commanded; by the Will of Allah, you will find me of those who are steadfast."

Accordingly, Hazrat Abraham ﷺ started off from Makka for Mina about three miles away among the hills. When the two stepped into the precincts of Mina, Satan began to mislead Hazrat Ismail ﷺ. Realising this, Hazrat Abraham ﷺ saying *Allah o Akbar*, Allah is Great, pelted Satan with seven pebbles and had to repeat the action four times after every few steps because Satan kept repeating his instigation.

Finally, they arrived at the spot where Hazrat Abraham ﷺ made the boy lie down with his forehead to the ground, but as he was about to run his knife across the lad's neck a voice called out from heaven,

يَابِرْاَهِيْمُ قَدْصَدَّقْتَ الرُّوْيَا

"O Abraham! You have already fulfilled the dream".

And in Hazrat Ismail's ﷺ place, Hazrat Abraham ﷺ sacrificed a sheep sent down for him to slaughter.

كَمَا قَالَ اللهُ تَبَارَكَ وَتَعَالٰى وَفَدَيْنَاهُ بِذِبْحٍ عَظِيْمٍ

Slaughtered was a sheep but the reward reaped was that of sacrificing the son! This was because Allah sees the heart's motive. Both Hazrat Abraham ﷺ and Hazrat Ismail ﷺ had set out to fulfil Allah's command, both having gladly submitted to it; the boy had lain down on the ground, the knife had been raised and only the final sweep of it remained when Allah Himself came to the rescue.

كَمَا قَالَ اللهُ تَبَارَكَ وَتَعَالٰى فَلَمَّا اَسْلَمَا وَتَلَّه‘ لِلْجَبِيْنِ

This incident marks the beginning of the sacrificial ceremony and the casting of pebbles by pilgrims during Hajj at Mina is in commemoration of Hazrat Abraham's ﷺ having done so to drive Satan away. The spots where he did this are marked by small towers for our convenience.

From that day on sacrificing an animal has been looked upon as an act of devotion. Offering sacrifice by slaughtering an animal is incumbent (as a sunnah) on those who can afford it. Those who offer

the sacrifice despite their paucity of means merit great reward, indeed.

IMPORTANCE OF SACRIFICE

The objective of this sacrifice is blood, that is, to deliver a life to the Creator of life. Therefore, to give money or things of the value of a sacrificial animal in lieu of slaughtering it does not meet the requirement. One is also be deprived of the reward of 'one pious deed for every hair'. We have in one Hadees:

مَنْ وَجَدَ سِعَةً لِأَنْ يُضَحِّيَ فَلَمْ يُضَحِّ فَلَا يَحْضُرْ مُصَلَّانَا

"Let him not come to our Eid-Namaz-ground who has the means but does not sacrifice."

Hazrat Abdullah b. Omar has reported that the Messenger of Allah lived in Madina for ten years and offered a sacrifice every year. Such continuity emphasises the importance of sacrifice. Accordingly, Imam Abu Hanifa gives this sacrifice a *wajib* grade. That is, almost a duty; and he says that it is binding on every one who possesses the means.

Sacrifice is binding on all those on whom zakat is obligatory. But this does not mean that sacrifice is not binding on those on whom zakat is not obligatory. Zakat becomes due when one has any property whatsoever for twelve whole lunar months. This is not a precondition for sacrifice. If a person comes into property worth the equivalent of 52 1/2 tola of silver only a day or two before Eid-ul-Azha, sacrifice becomes incumbent on him. Every adult individual of a family, but not a minor is liable to offer a sacrifice if he or she has the stipulated value of property, be it old furniture or jewellery.

Sacrifice is not incumbent on one who travels 48 miles or more from his residence before the sacrifice days; but if one sets out on a journey during these days or makes up his mind to stay anywhere for fifteen days or more, sacrifice becomes incumbent on him.

The animals that may be sacrificed are stipulated by shariah. They are cows and bulls, goats, buffaloes, camels and sheep. Slaughtering any other animal is not right, no matter how expensive or delicious it may be. Deer is not permissible as sacrifice, although it is perfectly permissible as food.

Seven people may participate in the price and slaughter of the bigger animals, camel, cow or buffalo, whether the seven be of one family or of different families.

Because the *aqiqa* ceremony is a pious deed, a part of the bigger animals may be considered as part of the sacrifice for it and a part for the Azha ceremony.

If six people participate with the motive of sacrifice and a seventh man with the intention of selling the meat or eating it, the sacrifice will be invalidated for all the seven participants. If a Qadiani or other renegade participates, the sacrifice will be invalid.

The sacrifice of none of the seven participants will be valid if the share of any of them is more or less than one-seventh. However, six people may participate and take a share of one-sixth each the share of none being less than one-seventh.

The sacrifice will be invalid if eight or more people participate.

Participation in the smaller animals, goats or sheep, is not permissible.

Age-wise, it is necessary for the camel to be, at least, five years old; cow, bull or buffalo, two years and goats and sheep, at least, one year. However, if the goat or sheep of less than one year but not less than six months be so fat and healthy that it cannot be differentiated from the older ones, its sacrifice will be valid. In such cases, the animal should be shown to a *mufti*.

Because the animal is to be presented to the Divine Majesty of God, it should be healthy and void of all defects whatsoever.

Hazrat Ali tells us, "The Messenger of Allah commanded us that the eyes and ears of the sacrificial animal should be carefully

examined and none should be slaughtered of which the ear is bored or torn." *(Tirmizi)*

Hazrat Bara' b. Aazibؓ states that the Messenger of Allahﷺ was asked which of the animals should be avoided and he replied gesticulating with his hands as well,

1. اَلْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا
"a lame one that limps;

2. وَالْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا
"a squinted one of which the squint shows";

3. وَالْمَرِيْضَةُ الْبَيِّنُ مَرَضُهَا
"a diseased one of which the disease is manifest;

4. وَالْعَجْفَاءُ الَّتِى لَاتُنْقِىْ
"an animal so thin that it has no marrow in its bones."
(Malik, Tirmizi, Abu Daud and others)

The jurists tell us that if an animal has lost one-third or more of the light of one eye, or one-third of its ear or its tail, its sacrifice is invalid. A slightly lean animal is quite valid and also one with a slight limp, but not if it cannot rest on one of its four legs.

An animal that has lost all its teeth is not valid, but it is valid if its remaining teeth are more than those it has lost.

If an animal was born without ears, it is not valid for sacrifice; but is valid if one ear be shorter than the other, there being no other defect.

An animal born without horns is valid. Also if one or both horns are partly broken, but not if they are broken from their roots.

Sacrifice of castrated animals is more commendable, because its flesh is superior. The Messenger of Allahﷺ has sacrificed such animals.

رَوَى اَبُوْدَاؤدْ وَغَيْرَه، عَنْ جَابِرْ رَضِىَ اللّٰهُ عَنْـهَ قَـالَ ذَبَـحَ النَّبِـىُّ صَلَّى اللّٰهُ عَلَيْـه وَسَلَّمَ يَـوْمَ الذِّبْـحِ كَبْشَـيْنِ اَقْرَنَيْـنِ اَمْلَحَيْـنِ مَوْجُوْئَيْنْ .

If a female is sacrificed and a calf or kid emerges after the slaughter, the sacrifice is quite valid. If the kid or calf be alive, it should also be slaughtered.

The days of the sacrifice are the 10th, 11th and up to the evening of the 12th day of the month of al Azha, but the best day is the 10th and then the 11th, and last the twelfth.

If any defect crops up after a sacrificial animal has been purchased, another beast should be purchased for the sacrifice, unless a very poor man has bought the animal out of pure devotion, in which case, he may sacrifice the animal as it is.

It is not permissible to slaughter the sacrificial animal before offering the congregational prayer of Eid, unless it be in a village or some place where the congregational prayers are not held. There the sacrifice may be made after the pre-sunrise prayers

On the 12th day the sacrifice must be made before sunset, at the latest.

Between the 10th and the 12th day the sacrifice may be offered at any time of the day or night, but enough light is necessary to make sure that no mistake is made, lest a wrong vein may be severed, for instance.

A vow made to sacrifice if such and such prayer is granted, must be fulfilled as soon as it is granted, whether the person making the vow be rich or poor. The flesh of an animal slaughtered under a vow should be distributed among the poor. If any part of it is consumed by the vower or given to the well to do, an equal amount must be given in charity to the poor.

A man or woman may will that after his death a sacrifice should be offered from out of his/her assets. The flesh of such sacrifice too

should be distributed only among the poor. (It should be understood that a will is valid only up to one-third of the deceased's assets).

A sacrifice offered on behalf of someone away on a journey without his permission is not valid. If in a shared sacrifice, a share of the absentee is assumed without his permission, the sacrifice of the others will also be invalid. A sacrifice, shared or wholly offered, on behalf of an absentee with his express permission is valid.

DISPOSING OF THE FLESH AND SKIN OF A SACRIFICED ANIMAL

(٥٠) عَنْ عَمْرَةَ بِنْتِ عَبْدِالرَّحْمنِ قَالَتْ سَمِعْتُ عَائِشَةَ رَضِىَ اللهُ عَنْهَا تَقُوْلُ دَفَّ نَاسٌ مِنْ اَهْلِ الْبَادِيَةِ حَضْرَةَ الْاَضْحٰى فِىْ زَمَانِ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِدَّخِرُوْا الثُّلُثَ وَتَصَدِّقُوْا بِمَا بَقِىَ فَلَمَّا كَانَ بَعْدَ ذٰلِكَ قِيْلَ لِرَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللهِ لَقَدْ كَانَ النَّاسُ يَنْتَفِعُوْنَ مِنْ ضَحَايَاهُمْ وَيَجْمِلُوْن مِنْهَا الْوَدَكَ وَيَتَّخِذُوْنَ مِنْهَا الْاَسْقِيَةَ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَا ذٰكَ اَوْكَمَا قَالَ قَالُوْا يَارَسُوْلَ اللهِ نَهَيْتَ عَنْ اِمْسَاكِ لُحُوْمِ الضَّحَايَا بَعْدَ ثَلٰثٍ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا نَهَيْتُكُمْ مِنْ اَجَلِ الدَّافَّةِ الَّتِىْ دَفَّتْ عَلَيْكُمْ فَكُلُوْا وَتَصَدَّقُوْا وَادَّخِرُوْا . (رواه ابو داؤد)

Hazrat Umra b. Abdul Rehman رضى الله عنها reports: "I heard Hazrat Ayesha رضى الله عنها say that once a party of some villagers came to Madina on the occasion of Eid ul Azha. The Messenger of Allah ﷺ ordered that the flesh of the sacrificed animals may be stored only for three days, and what is left should be given away in charity.

Next year on the Azha occasion, people said, 'Messenger of Allah, before this people used to derive some benefits from their sacrifices, such as melting the fat for storing as cooking medium and making water-bags out of the skins'.

He said, 'What is new now?'

They answered, 'Last year you advised us that sacrificial flesh should not be stored for more than three days'.

He told them, 'Last year I forbade you because a party of outsiders had come to you during Eid. But now you may eat and give in charity and also store up for future use'."

(Abu Daud)

Sacrifice is accomplished by offering an animal with the motive that it is for the pleasure of Allah. It is the motive that earns the reward.

Says the Qur`an:

لَنْ يَّنَالَ اللهَ لُحُوْمُهَا وَلَا دِمَاءُ هَا وَلٰكِنْ يَّنَالُه التَّقْوٰى مِنْكُمْ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوْا اللهَ عَلٰى مَاهَدٰكُمْ وَبَشِّرِالْمُحْسِنِيْنَ

(سوره حج)

Their flesh and their blood do not reach Allah but it is the devotion of your hearts that reaches Him. Allah has given you power over the animals that you may glorify Allah and give glad tidings to the faithful. *(Hajj)*

He who offers the sacrifice owns the flesh and bones and skin. Even if nothing of it is given to the poor in charity, the sacrifice is accomplished, because the objective is to make an offering of the blood/spill the blood for Allah's pleasure and offer life to the Creator of Life, but when this is done, the needs of the poor and destitute should be kept in mind. The flesh may also be consumed by one's self and one's own family and others, and may be stored for an indefinite period, according to the requirements of any particular situation.

فَكُلُوْا وَتَصَدَّقُوْا وَادَّخِرُوْا

"Eat, give in charity and store up."

Hazrat Nisha Hazli reports the Messenger of Allah as saying, "I forbade you to eat sacrificial flesh for more than three days so that all of you may be able to use it (those who offered the sacrifices as well as those who did not). But now Allah has augmented His blessings so eat and store and give in charity." And he also said, "Beware! These are days for eating and nourishment and remembering Allah." *(Abu Daud)*

As stated above, the flesh and skin of sacrificial animals are the property of the sacrificer, and like the flesh, the skin may be disposed of by him as he pleases; he may give it away in charity or keep it for himself, curing it and using it as a *Namaz* carpet or make of it something of use in the house. It may not, however, be sold, and, if sold, the price should be given away in charity and not used for personal benefit. It may, of course, may not be given to a Syed or one for whom it is not permissible to take zakat.

Many people give skins away to mosques for their needs, or constructing an Eidgah (place for offering Eid *Namaz*) to a boundary wall for graveyards. Let it be remembered that it is not right to use the proceeds of skins of sacrificial animals for these purposes. Such proceeds may be given only those to whom it is permissible to give zakat. It is also said that such Skins are the right of widows. There is no basis for this, unless the widow be a destitute.

In many areas the prevailing custom is to give the skins to imams in lieu of their salaries or wages. The result is that these imams anxiously await the Eid days when the fitr charity and sacrificial skins are handed over to them and they accept them as their emoluments for the year's services. This is highly improper because fitr charity and sacrificial skins must not be given as compensation for anything. Payment made to an imam for his services is also compensation.

Now a days, a number of committees, welfare associations special aid societies crop up during Eid. These people even contest elections with the income from sacrificial skins. Do not waste your sacrificial skins but fulfil your shariah responsibilities!

We have just mentioned that Eid occasions are for nourishment and remembrance of Allah. This means that these are days for feasting as guests of Allah; we are to nourish ourselves and thank Allah. Fasting is forbidden. One should obey Allah's command; when the command is to fast one must fast, and when the command is to refrain from fasting, one must refrain. Fasting during the first nine days of Eid ul Azha, specially on the ninth day, is commendable, but it is strictly forbidden to fast on any of the following four days just as it is forbidden to fast on the Eid following Ramazan during which month fasting is incumbent as a duty.

The Hadees also requires us to remember Allah during these days, but people have forgotten this part of the obligation and think of nothing but eating and drinking. One should remember Allah more specially on these days. The glorification after the obligatory raka is also remembrance. Additional *takbir* (saying Allah o Akbar) have been added to Eid *salat*; the sermon is wholly remembrance. During the sermon frequent *takbir* is commended. Going for *Namaz* on the day of Eid ul Fitr one should glorify Allah in a low voice all along the way. And on the day of Eid ul Azha one should chant the glorification in an audible voice all along way. All these are expressions of Allah's remembrance. A believer's happiness is remembrance of Allah; his soul derives peace only from remembrance of Allah.

Eid should not be defiled by sin. Muslims of these days instead of turning to Allah, commit sin to heart's content. Going to a movie has been made a duty by many people. The joy of Eid is turned into dust by the foul deed of movie seeing. There is no happiness in sin. How can anything that displeases Allah be a source of happiness. People who make new clothes for Eid do not consider the permissibility or otherwise of it. The men wear pyjamas reaching below their ankles; women dress up in thin fabrics. Eid intended

wholly for demonstrating obedience and devotion is messed up with sin and, therefore, no longer remains Eid. Eid is an Islamic function and should be spent specially in good works and specially preparing to avoid sin. The spirit should be made to relent and determine that sin shall be voided in the future. A believer's life is not a sinful life.

BLESSINGS OF GOOD DEEDS DURING THE FIRST TEN DAYS OF ZIL HAJJ

(٥١) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالٰى عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ الْعَمَلُ الصَّالِحُ فِيْهِنَّ اَحَبُّ اِلَى اللهِ مِنْ هٰذِهِ الْاَيَّامِ الْعَشْرَةِ قَالُوْا يَارَسُوْلَ اللهِ وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ قَالَ وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ اِلَّا رَجُلٌ خَرَجَ بِنَفْسِهٖ وَمَالِهٖ فَلَمْ يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ (رواه البخارى)

Hazrat Abdullah b. Abbas reports: "The Messenger of Allah has said that a good deed during the first ten days of Al Azha is dearer to Allah than on any other day. (That is, the blessings of these are greater than those of any other day). The Companions asked if jihad in the path of Allah were not superior, and he said that even jihad in the path of Allah was not superior, except that one set out with his life and property and not return with anything."

(Bukhari)

(٥٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ اَحَبُّ اِلَى اللهِ اَنْ يُّتَعَبَّدَلَهٗ فِيْهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلَّ يَوْمٍ مِّنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلَّ لَيْلَةٍ مِّنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ

Hazrat Abu Huraira reports: "The Messenger of Allah said that to fast one day of the first ten days of Eid ul Azha merits the reward of fasting a whole year; and keeping devotional vigil during these nights merits the reward of keeping up on Shab e Qadr. *(Tirmizi)*

The Ulema tells that the nights of the last ten days of Ramazan and the days of the first ten days of Zil Hajj are full of blessings. Therefore, these days should be spent completely in worshipping because every moment of both of these ten days is full of benedictions.

Hazrat Abu Qatada reports the Messenger of Allah as saying about the fasting on the ninth day of Zil Hajj, "I am absolutely optimistic that Allah will forgive the sins of one previous and one next year on account of this fast". He further said, "I have a firm belief that owing to the fast on the tenth day of Muharram, Allah will forgive the sins of the preceding one year." *(Muslim)*

MISCELLANEOUS

The sacrificial animal should be slaughtered by the sacrificer with his own hands, though it is permissible to have it slaughtered by someone else, preferably in his presence, as the Messenger of Allah asked his daughter to be present. It is necessary for women to make the necessary arrangements for purdah.

Sacrificial meat may be given to the rich and to servants but not in return for services rendered or as wages. It is permissible to give sacrificial meat to non-Muslim neighbours and servants.

During the sacrifice days, only animals may be sacrificed. If a living animal is given as charity, it will not be counted as a sacrifice. If one cannot slaughter an animal during the Eid ul Azha days, for instance, an animal is not available, one may be given in charity after three days, when it is available, or the equivalent of its price may be given to some needy person.

Sacrifice is *wajib* only on one's own behalf, not on behalf of one's children, parents or wife. They should do so individually, each on his or her own behalf.

If one is not liable to sacrifice, yet buys an animal intending to sacrifice it, he or she must offer the sacrifice.

If before a female animal is slaughtered, milk begins to ooze from her udder, cold water should be sprinkled on it so that the milk may cease; but if the milk is taken out it should be given away as charity. Similarly, if the wool is sheared before the slaughter, it should be given away as charity. But if the animal is milked after it is slaughtered or the wool sheared, it may be put to one's own use.

If the animal has been sacrificed in fulfilment of a vow, its milk and wool must be given away in charity.

The rope or other strapping of a sacrificial animal should be given away as charity after it has been slaughtered.

An animal slaughtered, whether on Eid or any other day by a renegade, a qadiyani, an atheist or fire-worshipper is forbidden and its flesh is equally forbidden.

During Eid days, from the morning pre-sunrise *Namaz* of the ninth day until the pre-sunset *Namaz* of the thirteenth day, it is commendable to chant these words after the obligatory prayer, the women in a low voice:

Allah o Akbar, Allah o Akbar, La ilha il Allaho, wa Allah o Akbar, Allah o Akbar. wa li Allah-il hamd.

اَللّٰهُ اَكْبَرْ اللّٰهُ اَكْبَرْ لَا اِلٰهَ اِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرْ وِلِلّٰهِ الْحَمْد

Keeping devotional vigil during the two nights preceding Eid ul Fitr and Eid ul Azha is highly commended. Hazrat Abu Umama رضی الله عنه tells us that the Messenger of Allah ﷺ said: " The heart of him who keeps alive the nights preceding the two Eids shall not die on the day when many hearts will be dead."

(Al Targhib wal Tarhib, from Hafiz Munzari)

HAIR AND NAILS

(٥٣) وَعَنْ اُمِّ سَلِمَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَيْهِ وَسَلَّمَ اِذَادَخَلَ الْعَشْرُ وَاَرَادَبَعْضُكُمْ اَنْ يُّضَحِّیَ فَلاَ يَمَسَّ مِنْ شَعْرِه وَبَشَرِه شَيْئاً وَفِیْ رَوَايَةٍ: فَلاَ يَا خُذَنَّ شَعْرًا وَلاَ يَقْلِمَنَّ ظُفُراً وَفِیْ رَوَايَةٍ مَّنْ رَّأَی هِلاَلَ ذِی الْحَجَّةِ وَاَرَادَاَنْ يُّضَحِّیَ فَلاَ يَأ خُذْ مِنْ شَعْرِه وَلاَ مِنْ اَظْفَارِه

(رواه و مسلم)

Hazrat Umm e Salma رضی الله عنها reports: "The Messenger of Allah ﷺ said, 'He who sees the new moon of the month of Zil Hajj and intends to offer a sacrifice should not cut his hair or nails until after the sacrifice." (Muslim)

This counsel implies that it is better not to cut the hair or nails, but there is no sin if one does. It is rewarding if one desists.

BOOK - 6

BOOK

OF

RAMAZAN

BLESSINGS OF RAMAZAN

Address of the Messenger of Allah ﷺ on the eve of Ramazan ul Mubarak

(٥٤) عَنْ سَلْمَانَ الْفَارْسِيِّ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ خَطَبَنَا رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فِيْ آخِرِ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ يَآاَيُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ شَهْرٌ مُّبَارَكٌ شَهْرٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ جَعَلَ اللهُ صِيَامَه، فَرِيْضَةً وَ قِيَامَ لَيْلِه تَطَوُّعاً مَنْ تَقَرَّبَ فِيْهِ بِخَصْلَةٍ مِّنَ الْخَيْرِ كَانَ كَمَنْ اَدّٰى فَرِيْضَةً فِيْمَا سِوَاهُ وَمَنْ اَدّٰى فَرِيْضَةً فِيْهِ كَانَ كَمَنْ اَدّٰى سَبْعِيْنَ فَرِيْضَةً فِيْمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُه، الْجَنَّةُ وَشَهْرُ الْمَوَ اسَاةِ وَ شَهْرٌ يُزَادُ فِيْهِ رِزْقُ الْمُؤمِنِ مَنْ فَطَّرَ فِيْهِ صَائماً كَانَ لَه، مَغْفِرَةً لِذُنُوْبِه وَعِتْقُ رَقَبَةً مِنَ النَّارِ وَ كَانَ لَه، مِثْلُ اَجْرِه مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ اَجْرِه شَئٌ قُلْنَا يَا رَسُوْلَ اللهِ لَيْسَ كُلُّنَا نَجِدُ مَانُفَطِّرُ بِهِ الصَّآئِمَ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يُعْطِى اللهُ هٰذَا الثَّوَابَ مَنْ فَطَّرَ صَائِمًا عَلٰى مَذْقَةِ لَبَنٍ اَوْتَمْرَةٍ اَوْشَرْبَةٍ مِنْ مَّآءٍ وَمَنْ اَشْبَعَ صَآئِمًا سَقَاهُ اللهُ مِنْ حَوْضِيْ شَرْبَةً لاَيَظْمَأُ حَتّٰى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ اَوَّلُه، رَحْمَةٌ وَ اَوْسَطُه، مَغْفِرَةٌ وَاٰخِرُه، عِتْقٌ مِّنَ النَّارِ مَنْ خَفَّفَ عَنْ مَمْلُوْكِه فِيْهِ غَفَرَاللهُ لَه، وَاَعْتَقَه، مِنَ النَّارِ كَذَا فِى الْمِشْكوةِ عن البيهقى فى شعب الايمان و زاد

المنذرى فى الترغيب فَاسْتَكْثِرُوْا فِيْهِ مِنْ اَرْبَعِ خِصَالٍ خَصْلَتَيْنِ تُرْضُوْنَ بِهِمَا رَبَّكُمْ وَخَصْلَتَيْنِ لِاَغِنَاءَ بِكُمْ عَنْهُمَا، فَاَمَّا الْخَصْلَتَانِ اللَّتَانِ تُرْضُوْنَ بِهِمَا رَبَّكُمْ فَشَهَادَةُ اَنْ لاَّ اِلٰهَ اِلاَّ اللهُ وَتَسْتَغْفِرُوْنَهُ، وَاَمَّا الْخَصْلَتَانِ اللَّتَانِ لاَغِنَاءَ بِكُمْ عَنْهُمَا فَتَسْئَلُوْنَ اللهَ الْجَنَّةَ وَتَعُوْذُوْنَ بِهِ مِنَ النَّارِ" اخرجه فى المشكوة عن البيهقى فى شعب الايمان والمنذرى فى الترغيب الترهيب،

Hazrat Salman Farsi reports: "On the last day of Sha'baan the Messenger of Allah addressed us in these words:

"O mankind! A glorious month has arrived which is Ramazan. In it there is one night which is better than a thousand months. Allah has prescribed fasting during this month as a duty and has counselled devotional vigil in its nights. He who does a good deed in this month will be rewarded like the reward of the performance of any obligation during any other month; and who carries out a duty in this month will be given the reward of seventy obligations carried out in any other month. This is the month of patience and the reward of patience is paradise. And this is the month of mutual sympathising. A believer's providence is increased in this month. Any one who helps a fasting man with refreshments, will be awarded salvation and saved from hell, and he will be given as much reward as the fasting one will be given, and the reward of the fasting one will not be diminished on that account."

The Companions said that not everyone of them could afford to feed a fasting man.

The Messenger of Allah explained: "Allah will give this reward even to him who gives a mouthful of water to the fasting man or a little milk mixed with water or one date".

Continuing his address the Messenger of Allah said, "He who feeds a fasting man to the fill will be so satiated from my pool in paradise that he will not be thirsty until he is in paradise. The first part of this month is mercy, the second salvation, the third liberation from hell, He who lightens the work of his slave in this month, Allah will give him salvation."

Some Ahadees state, "Do four things very often because out of these four, two are those with which you will please your Lord the Providential Allah thereby. And there are two things which you cannot ignore: to ask for paradise and seek refuge from hell; and the two which please Allah: chanting La ilaha il Allah, *and to keep beseeching His forgiveness.*

Man's creation is for serving Allah and only for serving Allah, as stated in Surah e Zariyyat:

وَمَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلاَّ لِيَعْبُدُوْنِ

"We did not create the jinn and mankind except that they worship Me.

Fasting is a physical worship and was prescribed on past nations also:-

يآاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ـ اَيَّاماً مَّعْدُوْدَاتٍ (بقره)

"O you who believe! prescribed for you is fasting, as it was prescribed for those before you, that you may become pious; fasting a countable number of days....." (Baqar)

The reason given is contained in the words لَعَلَّكُمْ تَتَّقُوْنَ 'that you may become pious'. *Taqwa* or piety is to save one's self against sin, small or great. The verse tells us that fasting is ordained for the purpose of attaining piety. Man has within him all manner of animal passions and low desires which incline him to sin. Fasting is an act

of devotion that weakens the passions and desires and the longing for pleasure is reduced.

Fasting during the month of Ramazan is obligatory on every adult Muslim. Abstaining from food and water and sex for a whole month makes for internal cleanliness and rectitude of passions. If one keeps up the fasting in the light of the discipline prescribed in the Qur'an and Ahadees the self is, indeed, purified, and by the time it begins to reassert itself another month of Ramazan comes along.

Besides Ramazan fasting, there are also the optional fasts the reward of which is stated in various Ahadees. There is also the benefit that the lapses occurring during Ramazan are compensated.

Of the sins committed by man, most of them arise from the tongue or sex. Tirmizi quoting Hazrat Abu Huraira ﷺ reports that the Messenger of Allah ﷺ being asked what things would be the greatest cause of sending one to hell, answered, 'The mouth and the private parts.' During the fast there is control over the mouth and the private parts, so that fasting keeps away the sins that arise from these two sources.

اَلصِّيَامُ جُنَّةٌ

"Fasting is a shield"; a shield against sin and the fire of hell.

There is not the least doubt that if fasting is carried out with the respect and care required for it, there can be no doubt that it becomes easy to protect one's self against sin. But, if during the fast or after it, one does not pay attention to its requirements and while indulging in sin makes up his mind, *niyah*, to fast and then abstains from food and water and sexual sin, but earns in illegitimate ways and backbiting, though the ritual of fasting will have been observed he will be denied the blessings and fruit of fasting.

اَلصَّوْمُ جُنَّةٌ مَالَمْ يَخْرِقْهَا

"Fasting is a shield until it cleft asunder." (Nisai)

In another Hadees, we have:

مَنْ لَّم يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِه فَلَيْسَ لِلّٰهِ حَاجَةٌ فِىْ اَنْ يَّدَعَ طَعَامَه، وَشَرَابَه،

"If a man fasts but does not give up telling lies and doing wrong, Allah has no need that he should merely give up food and water."

Fasting is not complete by simply abstaining from eating and drinking. It is incumbent to protect the fast against low desires, the forbidden things and all kinds of sins. "It does not become one to fast by the mouth and yet utter foul words." Says the Messenger of Allah ﷺ.

وَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ فَاِنْ سَابَّه، اَحَدٌ اَوْ قَاتَلَه، فَلْيَقُلْ اِنِّىْ امْرُءٌ صَآئِمٌ

"When one of you is fasting, let him not utter foul words or make a noise. If any one abuse him or pick up a fight with him, let him not abuse or fight back, but only say, 'I am fasting."

Hazrat Abu Huraira ﷺ reports the Messenger of Allah ﷺ as saying, "There are those who fast but have nothing beside hunger and thirst; and there are those who keep up nightly vigil (in *Namaz*) but have nothing besides keeping awake."

Besides, purifying the inner and the outer, fasting also contributes to good physical health. As the Messenger of Allah ﷺ says:

اُغْزُوْا تَغْنِمُوْا وَصُوْمُوْا تَصِحُّوْا وَسَافِرُوْا تَسْتَغْنُوْا

"Go out to Jihad and you will get spoils; fast and you will be healthy; travel and you will become rich."

(Hafiz Munzari)

The truth of what the Messenger of Allah ﷺ said is before our eyes. Physicians tell us that fasting has a special relationship with health, and we see that the things one eats at the time of breaking the fast after twelve or more hours of an empty stomach are quickly absorbed without the least inconvenience. This is only because of the blessings of fasting. otherwise, from the medical point of view, because of the utterly useless things that are eaten, the belly should become sick.

THE BLESSING OF FASTING

Said the Messenger of Allah ﷺ:

مَنْ صَامَ يَوْماً فِيْ سَبِيْلِ اللهِ بَعَّدَ اللهُ وَجْهَهٗ عَنِ النَّارِ سَبْعِيْنَ خَرِيْفاً (بخارى و مسلم عن ابى سعيد الخدرى)

"Allah will keep him who fasts for His pleasure so far from hell as one walks a distance covered in seventy years." *(Bukhari, Muslim)*

In this Hadees no difference has been made between obligatory and optional fasting. For Ramazan fasting, Muhammad's words are:

مَنْ اَفْطَرَ يَوْماً مِّنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَّلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّه وَاِنْ صَامَهٗ

(رواه احمد و الترمذى و ابوداؤد و ابن ماجه والد ارمى عن ابى هريرة والبخارى فى ترجمة باب كمافى المشكوة)

"He who gives up one fast of Ramazan, not being permitted by law to abstain, nor incapacitated by illness, not a whole life of fasting will compensate for it."

The reason is that everything has a season according to which its price increases or decreases. The month of Ramazan has been made specific for fasting. If any unfortunate one omits a single fast during it, not only is a great sin recorded to his account, besides

being deprived of so many blessings, a whole life of fasting cannot bring what one Ramazan fast would yield. The requirements of shariah may be carried out by another (qaza) fast instead, but it would be vain to think that the blessings of Ramazan fasting would be compensated.

These days many healthy and stout people do not fast during Ramazan. The desire for food and tobacco and such things is too strong for them. This is lack of courage and infidelity. They cannot make a little effort for Him Who has given them life and limbs and human status. Fasting is one of the pillars of Islam; he who does not fast demolishes one pillar and, therefore, is a criminal.

A SPECIAL ATTRIBUTE OF FASTING

كُلُّ عَمِلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِ مِائَةِ ضِعْفٍ قَالَ اللهُ تَعَالٰى اِلَّا الصَّوْمَ فَاِنَّه لِىْ وَاَنَا اَجْزِىْ بِه يَدَعُ شَهْوَتَه وَ طَعَامَه مِنْ اَجْلِىْ (بخارى و مسلم عن ابى هريرة)

"The wage for every man's deeds is increased (at least) ten times; but for fasting, Allah's declaration is: 'Fasting is an exception to this rule. Fasting is only for Me and I will apportion its reward. It is for Me that my creature gives up his food and desires'."

(Bukhari, Muslim from Abu Huraira)

All devotions being for Allah, why does He specify fasting as being for Him? The ulema explain that the other devotions are those which are actions and action is visible and, therefore subject to possible hypocrisy. But fasting is not action but a negation of action. It is invisible and, therefore, not subject to hypocrisy. Only he fasts who fears Allah and having begun a fast, only he will continue it who intends to be rewarded for it. If one fasts and secretly eats and drinks and then appears before his fellowmen, they will look upon him as fasting. Only he fasts and keeps it up who sincerely seeks Allah's pleasure. That is why the words are *al-souma-li*, "fasting is only for Me." For a deed free of the possibility of hypocrisy, the

reward too should be distinguishing; therefore, Allah has the angels give the reward for other devotions but Himself gives the reward for fasting, --- and this is unlimited.

قَالَ القَارِیْ فِیْ الْمِرقَاةِ فَاِنْ ثَوَابَه، لَا یَقْدِرُ قَدْرَهٗ وَلَا یُحْصِیْ حَصْرَه، اِلَّا اللهُ لِاشْتِمَالِه عَلٰی خُصُوصِیَاتٍ لَا یُوْجَدُ فِیْ غَیْرِه وَلِذٰلِكَ یَتَوَلّٰی جَزَاءَه، بِنَفْسِه وَلَا یَكِلُه، اِلٰی مَلٰئِكَةِ قُدْسِه

A SPECIAL DOOR

"Hazrat Sahal b. Sa'd رضی الله عنه reports the Messenger of Allah ﷺ as saying. 'There are eight doors to paradise, and the name of one of them is *al Ryan* [1] by which only those who fast will enter'."

p(Bukhari, Muslim)

TWO JOYS

The Messenger of Allah ﷺ said,

فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِه وَ فَرْحَةٌ لِقَاءِ رَبِّه

"There are two joys for the fasting man: one when he breaks his fast and the other when he will meet his Lord."

The end of all devotions is meeting the Lord Allah. Great will be the moment when the humble worshipper meets the Worshipped One. May Allah grant this meeting to all of us!

RAMAZAN and AL QUR'AN

The Qur'an has a special connection with the month of Ramazan.

شَهْرُ رَمَضَانَ الَّذِیْ اُنْزِلَ فِیْهِ الْقُرْاٰنُ

"The month of Ramazan is that in which the Qur'an was sent down."

[1] *Ryan* means 'satiating thirst'. Those who fasted suffered a lot of thirst on earth; they are compenated in paradise.

The *taravih Namaz* are also for reciting and hearing the Qur'an. To fast during the day and with special fervour recite or listen to the Qur`an at night while standing in *Namaz*, inspires a unique rapture.

The Messenger of Allah ﷺ says,

اَلصِّیَامُ وَ الْقُرْاٰنُ یَشْفَعَانِ لِلْعَبْدِ یَقُوْلُ الصِّیَامُ اَیْ رَبِّ اِنِّیْ مَنَعْتُه، الطَّعَامَ وَ الشَّهْوَاتِ بِالنَّهَارِ فَشَفِّعْنِیْ فِیْهِ یَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّیْلِ فَشَفِّعْنِیْ فِیْهِ فَیُشَفَّعَانِ

(مشكوة ١٧٣ عن البيقى فى شعب الايمان)

"The fast and the Qur'an will intercede before Allah. The fast will say, 'Lord! I prevented this Thy creature from eating and drinking and other desires; therefore, accept my intercession for him! And the Qur'an will submit, 'I did not let him sleep in the night; therefore, accept my intercession for him. And the intercession of both will be accepted."

Every year during Ramazan the Arch-angel Gabriel and the Messenger of Allah ﷺ used to recite and hear the Qur'an mutually. The year the Messenger of Allah ﷺ passed way, the mutual recitation and hearing was done twice." *(Bukhari)*

This means that the custom prevailing among those who have memorised the Qur'an to recite it to one another is according to the sunnah. Let the Qur'an be memorised and properly recited to the very end.

FASTING AND *NAMAZ* DURING *RAMAZAN*

(٦٥) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ اِیْمَاناً وَّاِحْتِسَاباً غُفِرَلَه، مَا

تَقَدَّمَ مِنْ ذَنْبِه وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ اِيْمَاناً وَّاِحْتِسَاباً غُفِرَ لَه، مَا تَقَدَّمَ مِنْ ذَنْبِه، (رواه البخارى و مسلم)

Hazrat Abu Huraira reports the Messenger of Allah as saying: 'He who observes the fasts of Ramazan with faith and firm in the belief of salvation will have all his past sins forgiven; and he who keeps up the nights of Ramazan Namaz (taravih and optional) with faith and firm in the belief of salvation will have all his past sins forgiven; and he who keeps up the Night of Power (Shab e Qadr) in Namaz will have all his past sins forgiven.'"

(Bukhari, Muslim)

Here the announcement is about the forgiveness of sins by keeping up nights in prayers during Ramazan and that particular night known as that of Power. In such *Namaz* are included the twenty *taravih* raka and other optional ones. Imam Abu Hanifa used to read the whole Qur'an every night , after *taravih*, and again during the day the whole Qur'an, thus completing the reading sixty-one times in the month.

Taravih Salat are alike for men and women, the raka being specially urged, (*sunnat e muakkada)*. It is commendable that the *Namaz* should be offered in a mosque. If one is a *hafiz* --- has memorised the whole Qur'an --- he should recite it to others and have others recite it to him.

In Ramazan the emotions of a true believer are kindled so that he loves to recite and hear the Qur'an. People are usually reluctant about *taravih* or choose a hafiz who hurries through the recitations so that they might be able to get over the trouble very quickly, even though the words may be mispronounced or omitted, and the meaning changed. The opportunity comes only once a year and if, even then, there is no attachment with the mosque and people run away as though in a panic, it can be nothing but a great misfortune.

Many women fast and keep awake *Namaz* on the *Qadr* night but are very indolent about *taravih Namaz*. They would be well

advised to pay more attention to them. If for any reason they are unable to offer them in the early night, they should offer them at some other time of it, even the early next morning.

RAMAZAN, MONTH OF SALVATION AND ABUNDANT DEVOTIONS

(٦٦) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَادَخَلَ رَمَضَانُ فُتِحَتْ اَبْوَابُ السَّمَآءِ وَفِىْ رِوَايَةٍ فُتِحَتْ اَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ اَبْوَابُ جَهَنَّمَ وَ سُلْسِلَتِ الشَّيَاطِيْنُ وَ فِىْ رِوَايَةٍ فُتِحَتْ اَبْوَابُ الرَّحْمَةِ ،

(رواه البخارى و مسلم)

Hazrat Abu Huraira reports the Messenger of Allah as saying: "When the month of Ramazan dawns, the gates of heaven are opened and those of hell closed and the devils are shackled in chains". In another Hadees we have that the doors of mercy are thrown open."

(Bukhari, Muslim)

(٦٧) وَعَنْهُ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ اَوَّلُ لَيْلَةٍ مِّنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِيْنُ وَمُرَرَةُ الْجِنِّ وَ غُلِّقَتْ اَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَ فُتِحَتْ اَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِىْ مُنَادِيًا بَاغِىَ الْخَيْرِ اَقْبِلْ وَيَابَاغِىَ الشَّرِّ اَقْصِرْ وَ لِلّٰهِ عُتَقَاءُ مِنَ النَّارِ وَ ذٰلِكَ كُلَّ لَيْلَةٍ، (رواه الترمذى)

Hazrat Abu Huraira reports the Messenger of Allah as saying: "When the first night of Ramazan comes the

devil and rebellious jinn are shackled in chains, and the gates of hell are closed and (until the end of the month) no door of it is opened and the gates of paradise are opened and none of them is closed (until the end of the month). And an announcer proclaims, 'O those who seek goodness, come forward, and, O those who seek evil stay back'."

(Tirmizi)

We conclude from the two Ahadees:

1. that from the very beginning of Ramazan, the gates of heaven are opened and those of hell are closed --- for the duration of the month;
2. that the devils and rebellious jinn are shackled up;
3. that a proclaimer announces an invitation to seekers of good to step forward and tells the seekers of evil to stay away;
4. Allah by His mercy releases many from hell;

Ramazan is a month of many blessings, a season for earning for the Hereafter.

Ramazan is a month of piety and doing good. The reward of doing good is increased many times. The reward of *nawafil* equals that of a duty, and of a duty that of seventy duties. As stated in an address of the Messenger of Allah ﷺ, there is such an air of goodness in this month that temperaments incline on their own towards good deeds. Believers get absorbed in piety. He who hesitated to offer two *rakat* of *Namaz* in other months, offers five daily regular *Namaz* in Ramazan and recites the Qur'an besides, and the *taravih* too after the night prayer. It has also been observed that in this month, habitual addicts to strong drink give it up altogether and those who earn by forbidden means cease to do so.

The commands prescribing duties must, in all cases, be carried out. Due attention should also be paid to optional *Namaz*, discourse, Qur'an recitation and other acts of devotion . Care should be taken that not a minute is wasted in this month. There should be frequent chanting of *La ilaha il Allah* and beseeching forgiveness, invoking

security against hell and begging paradise, as explained in the Messenger's of Allah ﷺ address. It may be asked that if the devils are chained up in Ramazan why are people seen committing so many sins in this month? The fact is that human nature is no less than any devil to incline one to sin. Those habituated to committing sin, relished it. Without the devil tempting them, they continue along the groove. Sins are committed by man but to cultivate a habit of sinning and persist with it, and commit it even during such a month as Ramazan is fraught with peril. What must be the mischief ingrained in one's own nature where it is not necessary for Satan to tempt!

RAMAZAN and *TAHAJJUD*

Because of having to rise for nourishment in the very early pre-dawn, *subh e sadiq*, it is quite easy to offer *tahajjud*, after-midnight prayers, in Ramazan. Optional *navafil* may be offered in the intervening hours. The blessings of *tahajjud* for the whole month of Ramazan may thus be attained. Once the habit is cultivated, *tahajjud* may be offered during the whole year.

GENEROSITY and RAMAZAN

Ramazan is a month of magnanimity. However much one may spend in this month in the path of Allah is not enough. The month is one of earning salvation in the Hereafter. To help the fasting man with nourishment when he breaks his fast and then feed him at dinner is a great virtue. The month is described as *shehr ul mawasa-at* as stated in the Messenger's of Allah ﷺ address. Helping the poor is one of the most important preoccupations of the month.

كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَادَخَلَ شَهْرُ رَمَضَانَ
اَطْلَقَ كُلَّ اَسِيْرٍ وَّاَعْطٰى كُلَّ سَائِلٍ . (مشكوة)

"When the month of Ramazan came the Prophet ﷺ used to free every prisoner and give to every supplicant."

كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ اَجْوَدَمَا يَكُوْنُ فِىْ رَمَضَانَ كَانَ جِبْرَئِيْلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِىْ رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْقُرْاٰنَ فَاِذَا لَقِيَهُ جِبْرَئِيْلُ كَانَ اَجْوَدَ بِالْخَيْرِ مِنَ الرِّيْحِ الْمُرْسَلَةِ . (متفق عليه)

"The Messenger of Allah ﷺ was the most generous of all people, and his generosity during Ramazan was greater than it was on other days. The Arch-angel Gabriel used to visit him every night of Ramazan, and recite the Qur'an to him. When Gabriel visited him, he would become more generous than the wind which brings rain." (Unanimous)

TO HELP BREAK A FAST

Said the Last of the Messengers ﷺ, the mercy for all:

"He who helps a fasting one to break his fast, or give arms to a mujahid, fighter, will get the reward of one who fasts and of one who himself is a mujahid, and the reward of the fasting one or of the mujahid will not be diminished on that account."

"If one eats or drinks in forgetfulness while on a fast, should complete the fast, because it is no fault of his; it is Allah Who fed him." *(Bukhari, Muslim from Abu Huraira رضي الله عنه)*

"Have *sehri* (to have nourishment before starting a fast in pre-twilight morning) for, there is blessing in it."
(Bukhari, Muslim from Anas رضي الله عنه)

"The difference between our fasting and that of the Peoples of the Scriptures is that of Sehri
(Muslim from Hazrat Amr b. al Aas رضي الله عنه)

"Allah and His angels send their blessings on those who partake Sehri. *(Tibrani from Ibn Omar رضي الله عنه)*

"People will always be in the right as long as they hasten to break the fast."

That is, the fast should be discontinued as soon as the sun sets.
(Bukhari, Muslim from Sahal)

"Allah loves him most among his creatures who hastens most to break his fast." *(Tirmizi from Abu Huraira رضي الله عنه)*

"When night comes from this side (the east) and day departs from that side (the west), it is time to break the fast."
(Muslim from Amr b. Al Aas رضي الله عنه)

"Use dates when you begin to break the fast, because dates are altogether a blessing. If dates are not available, drink water because water purifies the inner and the outer."
(Tirmizi from Hazrat Salman b. Aamir رضي الله عنه)

"There is a zakat on everything and zakat of the body is fasting." *(Ibn e Maja from Hazrat Abu Huraira رضي الله عنه)*

"Fasting during winter is obtaining a reward for nothing."

(There is hardly any thirst and the days are shorter)
(Tirmizi from Hazrat Aamir b. Masud رضي الله عنه)

"When the Messenger of Allah ﷺ had been with his wife, he would have a bath in the morning and observe the fast."
(Bukhari, Muslim from Hazrat Ayesha رضى الله عنها)

The *niyah* or intention to fast was made as early as the pre-twilight hour, and the bath was taken and morning *Namaz* offered in the early, pre-sunrise dawn.

A wet dream does not render the fast invalid.

"I have seen the Messenger of Allah ﷺ brush his teeth during fast with a *miswak* so many times that I cannot count the number."
(Hazrat Aamir b. Rabi رضي الله عنه quoted by Tirmizi)

A miswak, whether damp or dry, may be used any time during a fast, but tooth paste, tooth powder and ground coal is not proper.

Use of antimony in the eyes during a fast is permissible.

"A man who was fasting came to the Messenger of Allah ﷺ and asked whether he could apply antimony to his eyes as they were paining. The Messenger of Allah ﷺ permitted him to do so."

(Tirmizi from Hazrat Anas رضي الله عنه)

DEVOTIONAL PRAYERS DURING THE LAST TEN DAYS

(٦٨) وَعَنْهَا قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ تَعَالى عَلَيهِ وَسَلَّمَ إِذَادَخَلَ العَشْرُ شَدَّ مِيْزَرَه، وَاَحْيى لَيلَه، وَاَيقَظَ اَهلَه،

(رواه البخارى و مسلم)

"Umm ul Momineen Hazrat Ayesha رضى الله عنها reports that with the beginning of the last ten days of Ramazan, the Messenger of Allah ﷺ used to tighten up his lower dress and devote whole nights to prayers, and also wake up the inmates of his house to do the same." (Bukhari, Muslim)

Ulema derive two implications from the words 'tighten up his lower dress': one, that of "girding up his loins", that is, getting ready to do the utmost in prayers. Two, abstaining from conjugal relations and devoting the whole time to prayers.

The words 'اَيقَظَ اَهلَه *aqaza ahla-hu* signify that the Messenger of Allah ﷺ used to devote all his spirit and effort to the nightly prayers and also encouraged his family and other relatives to do the same.

Why will he not be devoted to prayers who is occupied with thoughts of the Hereafter, knows what happens after death and cherishes hope of high reward? Then, what he wishes for himself, he ought to wish for his family as well.

The Messenger of Allah ﷺ used to stand for such long hours during prayers at night that his feet would swell. During Ramazan and, specially, during the last ten of its days, the Messenger's devotions would be still greater, because this month and,

particularly, its last ten days, provide special opportunity to reap for the Herefter. Hence his concern for waking up his near ones during the night.

Many people who are quite devoted to prayers, are not sufficiently interested about their children. Some of them do not offer even the obligatory prayers. If regular effort is made to have the children follow the religious path and pray, to see that they are bound to the obligatory duties, the elders would have the courage to wake them up for nightly devotions during Ramazan and on the *Lailat ul Qadr* (ليلة القدر). When a child's mind is not fostered in religion, the elders are afraid of talking about nightly vigil in prayer.

May Allah bestow on us love for Him, longing for devotions and remembrance of Him!

LAILAT UL QADR (ليلة القدر)

(٦٩) وَعَنْهَا رَضِيَ اللهُ تَعَالى عَنْهَا قَالَتْ قُلتُ يَا رَسُولَ اللهِ اَرَاَيتَ اِنْ عَلِمْتُ اَيُّ لَيلَةِ القَدْرِ مَا اَقُولُ فِيْهَا قَالَ قُولِيْ اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ العَفْوَ فَاعْفُ عَنِّيْ

(رواه احمد و ابن ماجه والترمذى وصححه)

"Hazrat Ayesha رضى الله عنها reports: 'I asked the Messenger of Allah ﷺ, if I knew when the Night of Power came, what prayer should I make? He said: "Allah! Thou art, indeed, the forgiving one, Thou lovest to forgive, Forgive me!"

ITS GREAT BLESSING

The entire month of Ramazan is for earning the treasure of the Hereafter; the last ten days require more persistence and effort in devotions, and somewhere in these ten days comes the Night of Power --- *Lailat ul Qadr* (ليلة القدر), which is a night of great blessings. The Qur'an describes it as

لَيْلَةُ القَدْرِ خَيْرٌ مِّنْ اَلْفِ شَهَرٍ ـ

"The night of power is better than a thousand months."

One thousand months are equal to eighty-three years and four months. The Night of Power is not described as equal to but as better than a thousand months. How far better is known only to Allah, but for believers it is one of great blessings. Keep up vigil for one night in prayers and earn the reward of more than a thouand months of prayers! What more can one really ask for?

A Hadees quotes:

مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّه، وَلَايُحْرَمُ خَيرَهَا اِلاَّ كُلُّ مَحْرُوْمٍ (ابن ماجه)

"He who is deprived of Lailat ul Qadr (ليلة القدر) is as though he was deprived of all blessings. And only he deprives himself of the blessings of Lailat ul Qadr who is totally deprived." (Ibn e Maja)

A night consists of a few hours and praying in these few hours brings the reward of praying for more than a thousand months. This trouble is not so great as to be unbearable. The inconvenience is little and the reward very high. How great must be the happiness of one who invests only a few pennies in some business and makes a profit of millions. If any one is given the opportunity to make so great a profit but misses it, it will be quite proper to say that such a person is a totally deprived one.

The ages of the people of former *ummah* ---followers of former Messengers of Allah --- used to be very long; the life span of those of the present is at the most seventy or eighty years, Allah has been merciful enough to grant this *ummah* a *Lailat ul Qadr, a Night of Power,* and has appointed the reward of devotions on this one night as greater than those of more than a thousand months. For a little effort and a little time, the reward is greater than that given to peoples of far longer life span. It is Allah's great blessing that He

has patronised this *ummah* more than the others. Is it not unfortunate that one should be fast asleep while Allah holds out so great a bounty!

Do not waste one moment of Ramazan. Special effort and preparations should be made during the last ten days of it. Be anxious about keeping up night-long devotions on *Lailat ul Qadr (ليلة القدر)* and encourage children to do the same.

The prayer taught by the Prophetﷺ in answer to Hazrat Ayesha's رضى الله عنها request, quoted above, is not for the granting of any kind of worldly wealth but only for Allah's forgiveness. The Hereafter presents the most difficult of problems. Only Divine forgiveness can be of avail there and nothinhg else. If that forgiveness is denied, and punishment surrounds, no amount of the wealth of this world, its comforts and pleasures will compensate for it. We have a Hadees to say:

مَنْ قَامَ لَيلَةُ القَدرِ اِيمَاناً وَّاحْتِسَاباً غُفِرَلَه، مَاتَقَدَّمَ مِنْ ذَنبِه

(بخارى و مسلم)

"He who stands on Lailat ul Qadr (ليلة القدر) with faith and the motive for spiritual reward, shall have all his past sins forgiven him." (Bukhari, Muslim)

"To stand" means stand in prayer; the command includes recitation and *remembrance*; and 'motive' for reward implies that there should be no pretence, and such, nothing to desecrate the motive.. But devotion alone with sincerity and purity, seeking Allah's pleasure.

Some ulema explain that the word *ehtisab* implies standing up in prayer with a light and joyful heart and with certainty of faith in spiritual reward. Not with a heavy heart. The greater the faith the easier it will be to bear the strain of the devotional effort. This is the reason why success in achieving nearness to the Divine Being is proportionate to the enthusiasm for devotional prayers.

It should also be made clear that the ulema are agreed unanimously that in the light of the relevant Ahadees the bigger sins are not forgiven without repentence. Wherever, in the Ahadees, forgiveness of sins is mentioned, the reference is to smaller sins, and smaller sins are what human beings are always committing. How very profitable it is to obtain forgiveness of thousands of sins and reward of devotional prayers as well!

DATES OF LAILAT UL QADR

The Ahadees do not give the exact date of *Lailat ul Qadr* but direct Muslims to look for it among the odd-number dates of the last ten days of Ramazan. Therefore, the 21st., 23rd., 25th., 27th., and 29th. nights should be specially devoted to prayers. Of these the 27th. is the most likely one to be the night sought after.

Hazrat Ubada رضی اللہ عنہ tells us: "One day the Messenger of Allah ﷺ came out to inform us of the specific date of Lailat ul Qadr but, at the time, two Muslims were quarrelling with eachother. The Messenger of Allah ﷺ said, 'I had come out to tell you of the date of Lailat-ul Qadr, but so and so were quarrelling, on account of which the thought of it was lifted from me. Who knows that this forgetting was better in Allah's knowledge of things.'" *(Bukhari)*

This Hadees also indicates that the consequences of quarrelling are so bad that because of it Allah took back from the heart of his Messenger of Allah ﷺ the knowledge which He had given him, namely, the knowledge of the exact date. Although this too has been to the *Ummah*'s benefit, the quarrelling itself, being the cause, is condemned.

THE REASONS --

Our ulema have given a number of reasons for the date not being specified.

One: If the date were made known, many people would not keep up the other nights, whereas, not knowing the specific night, they devote several nights to prayers.

Two: There are many people who cannot help but sin. Therefore, if, in spite of knowing the date, they continued to commit sins, it would not be good for them.

Three: After being made known, had the night been missed for some reason, the other nights, because of the regret, would not be cheerfully observed.

Four: We are blessed with the blessings of devotion on each one of the nights spent in search of the specific night.

Five: Allah the Glorious shows His pride with greater boast before His angels that in spite of not knowing the date, human beings keep up devotional vigils night after night.

There may be other reasons as well. Only Allah knows better.

SECLUSION, "AITKAAF" (اعتکاف)

(٧٠) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ العَشْرَ الاَوَاخِرَ مِنْ رَمَضَانَ حَتّٰى تَوَفَّاهُ اللهُ ثُمَّ اعْتَكَفَ اَزْوَاجُهُ، مِنْ بَعْدِهِ (رواه البخاری و مسلم)

Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا reports: "The Messenger of Allah ﷺ used to go into devotional seclusion during the last ten days of Ramazan. This was his practice until his death and his wives did the same after him." *(Bukhari, Muslim)*

Every moment of Ramazan should be availed of for earning great rewards in the Hereafter, specially during its last ten days, when devotions in *seclusion* (اعتکاف) are recommended. In seclusion the devotee concentrates on the Divine Being with singular mind, and since the *Lailat ul Qadr* is somehwere in these ten days, its blessing also accrue in the bargain.

The men should go into *seclusion* (اعتكاف) in a mosque where all the five daily prayers are held, and the women somewhere in their own houses. The spot selected by them for prayers is their mosque. The *seclusion* (اعتكاف) should begin just before the sun sets on the twentieth of the month and until the appearance of the new moon of Eid. During these days, except to answer the call of nature, the devotee must not move out of the *precincts* of the mosque. He eats and drinks and sleeps here, prays, recites the Qur'an, and chants the rosary. Special arrangements should be made for nightly vigil prayers, particularly, when *Lailat ul Qadr* (ليلة القدر) is expected.

Husband-wife relations during this period are forbidden.

It is quite permissible to talk during *seclusion* (اعتكاف), give good counsel or direct servants and family members for household chores. Women will find this latitude particularly convenient.

Women's *seclusion* (اعتكاف) ends if the menses commence. If this happens during the last ten days, an aalim should be consulted for continuing the *seclusion* (اعتكاف) later on.

The Messenger of Allah ﷺ tells us that devotion *seclusion* (اعتكاف) prevents one from committing sins and the devotee also gets the reward of the good deeds he might have done had he not been in *seclusion* (اعتكاف).

"His heart who keeps up devotional vigil on the nights preceding Eid ul Fitr and Eid ul Azha, shall not be dead on the day when other hearts will be dead ", meaning the Hereafter. *(Tirmizi)*

"Hazrat Abu Huraira رضي الله عنه reports the Messenger of Allah ﷺ as saying, "My followers are forgiven their sins on the last day of Ramazan." His Companions asked if he referred to *Lailat ul Qadr* (ليلة القدر), and he answered, "It is not so. "

The blessings of the last day are quite separate from the blessings of *Lailat ul Qadr* (ليلة القدر). The point is that wages are paid as soon as the performance is completed. The performance due in Ramazan is completed with the dawning of the last day of Ramazan.

THE EID DAY

Hazrat Anas رضي الله عنه reports the Messenger of Allah ﷺ as saying: "On the Night of Power, *Lailat ul Qadr*, the Archangel Gabriel descends with a company of angels who pray for every one of those who may be glorifying the Lord, standing or sitting. Then, when the day of Eid dawns, Allah on High proclaims with great pride, `These, My slaves, have fasted one whole month and obeyed My command. Now, My angels, tell Me what should be the recompense for him who completes observance?' The angels say, `Our Lord their recompense should be that their reward be given in full.' Allah tells the angels, 'My creatures have fulfilled their duty to Me and are now on the way to the prayer-ground to pray to Me. I swear by My Glory and My Mercy and My Compassion, My Highness and My Eminence that I will answer the prayer of every one of them!' Then He turns to His devotees and says, 'I have forgiven you, and have replaced your evil with good!'

And the devotees return to their home purged and forgiven!"
(Baihaqi)

It is forbidden to fast on Eid day. To refrain from fasting on this day is an act of worship. The charity, known as *fitr*, obligatory on those who possess a certain minimum amount of property, must be given away on or before Eid. A Hadees states that *Fitr* has been made obligatory in order to help the needy and purge the fasting ones of the defects of their fast. *(Abu Daud)*

PERMISSION TO FOREGO FASTING

(٧١) وَعَنْ اَنَسِ بنِ مَالِكِ ۨ الْكَعَبِىْ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ اِنَّ اللهَ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلوةِ وَالصَّوْمَ عَنِ الْمُسَافِرِ وَ عَنِ الْمُرْضِعِ وَالْحُبْلٰى

(رواه ابوداؤد والترمذى والنسائى وابن ماجه)

"Hazrat Anas reports the Messenger of Allah as saying: 'Allah has waived one half of prayers for travellers and has also permitted them to refrain from fasting, and He has also permitted a nursing woman and a pregnant woman to forego fasting in Ramazan and make up for it some other time.' "

It is a great sin to forgot even one fast during Ramazan; he who does so is an evil doer.

Everyone knows that he or she who is ill, or one who is liable to fall seriously ill, should not fast, and should make up for the lapse at some other time. But some errors are made in this connection. Some people refrain from fasting even though their indisposition may be slight. An Allah-fearing doctor, acquainted with the *shariah* should be consulted before excusing one's-self about fasting.

We have already stated that prayers must be curtailed during a journey. If, however, a traveller, prays behind an imam who is not a traveller, the full number of *rakat* will have to be offered. Just as many people do not make up the lost prayers after returning home from a journey, so they never make up for the fasts they lawfully forego and die loaded with sin. The Qur'an states:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيْضاً اَوْ عَلٰى سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ يُرِيدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيْدُ بِكُمُ الْعُسْرَ

"He who is at home during this month shall fast the whole month, but he who is sick or on a journey shall fast an equal number of other days. Allah wishes ease, not hardship, for you."

This Verse shows that fasting is not waived altogether for the sick or traveller, but may only be postponed until the illness or journey is over. If the illness is not too painful, it is better to fast during Ramazan.

وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ

"But that you fast is better."

That is, although it is permissible to forego a fast during Ramazan and make up for it on other days, it is better to fast during Ramazan. The reason is that by doing so one is not deprived of the blessings of Ramazan. Besides, it is easier to fast when other Muslims are also fasting.

It is not permissible to abstain from fasting during a journey of less than 48 miles.

A nursing woman may forego fasting but not if the infant's food can be supplemented by food or drink other than the mother's milk. Also, the infant should be under two years of age. Fasting must not be forgone after the weaning.

If arrangements are made for another woman to nurse the infant, the mother must fast.

A preganat woman may forego fasting but subject to the same condition, namely, that fasting would be too painful or injurious to the unborn infant's health.

FIDYA (فديه)

A man or woman who suffers from a chronic disease and fasting would be dangerous to his or her life, and cannot hope ever to recover, or one who is too old to fast, may give *fidya* instead. If, however, one does recover and is quite capable of fasting, one must fast to compensate for the fasts lost or missed. The *fidya* already given will now be looked upon as charity.

The *fidya* for each fast is (approx.) one-and-a-half kilograms of wheat or its equivalent in cash; or feed a poor man to his fill twice a day.

A MENSTRUATING WOMAN SHOULD NEITHER PRAY NOR FAST

(٧٢) وَعَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنهَا فَقُلتُ مَا بَالُ الحَائِضِ تَقْضِيْ الصَّومَ وَلاَ تَقْضِيَ الصَّلوةَ فَقَالَت اَحَرُورِيَّةٌ اَنْتِ ؟ قُلتُ لَسْتُ بِحَرُورِيَّةٍ وَلكِنِي اَسَالُ قَالَتْ كَانَ يُصِيْبُنَا ذلِكَ فنُؤمَر بِقَضَاءِ الصَّوْمِ وَلاَ نُؤمَرُ بِقَضَاءِ الصَّلوةِ وَفِي رِوَايَةٍ قَد كَانَت اِحدَنَا تَحِيضُ عَلى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ثُمَّ لاَ تُؤمَرُ بِقَضَاءٍ (رواه مسلم)

Hazrat Muaaza رحمة الله عليه reports that she asked Hazrat Ayesha رضى الله عنها why a menstruating woman being forbidden to pray is not required to make up for the prayers thus missed, while a menstruating woman being forbidden to fast is required to make up for the missed Ramazan fasts on other days? Why this difference?

Umm ul Momineen Hazrat Ayehsa رضى الله عنها asked her if she had become a hurooratun. *"All I know', she said, 'is that during Muhammad ﷺ lifetime we were not commanded to make up for the prayers not offered during the menstrual period, but were commanded to make up for the fasts which we had to refrain from in such condition."*

(Muslim)

Hazrat Muaaza رحمة الله عليه was a Tabee, very learned and accomplished. and had the honour of being a pupil of Hazrat Ayesha رضى الله عنها . Huroor was a village inhabited by the *Khwarij* who used to judge religion in the light of their own thinking. That is why Hazrat Ayesha رضى الله عنها asked her if she had become one of them.

Many people try to judge religion by the touchstone of their intelligence and when they do not understand a subject, they reject it

altogether. This is nothing but a malady which prevents true religion from entering the heart.

SHARIAH COMMANDS MUST BE OBEYED WITHOUT AGRUMENT

There is no harm in trying to understand the reasons underlying religious commands but this does not mean that if the reason is not understood, the command should be rejected. It is good if the reason is understood, but, if not understood, the command should be observed as though the underlying reason had been understood. Besides, it should never be assumed that what one believes to be the reason must be the reason or the only reason. It is possible that with Allah there might be another reason or more reasons for the command.

The answer, Hazrat Ayesha رضى الله عنها gave to Muaaza رحمة الله عليه was quite sufficient for a true believer, because the life's purpose is to obey the commands of the Divine Being, not to discover reasons behind them.

Muslim philosophers state that the reason for the difference referred to above is that the number of prayers during a woman's menstrual period accumulate to so many that it would be extremely difficult for her to offer them together subsequently, but Ramazan comes only once in a year, and the fasts missed during it can easily be kept another time.

فَسُبْحَانَ مَنْ لَا يُكَلِّفُ نَفْساً اِلاَّ وُسْعَهَا

REWARD OF OPTIONAL FASTS

(٧٣) وَعَنْ اَبِيْ هُرَيرَةَ رَضِيَ اللهُ تَعَالى عَنهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ لاَ يَحِلُّ لِلْمَرءَةِ اَنْ تَصُوْمَ وَزَوْجُهَا شَاهِدٌ اِلاَّ بِاِذْنِه وَلاَ تَأذَنَ فِيْ بَيتِه اِلاَّ بِاِذْنِه (رواه مسلم)

"Hazrat Abu Huraira reports the Messenger of Allah as saying that it is not permissible for a married woman to keep an optional fast without her husband's permission. Nor is it permissible for her to allow anyone to come to her house except with his permission". *(Muslim)*

This is because a Muslim husband will not permit anyone to come to the house unless he or she be a well-wisher of his wife.

Islam is a perfect religion (deen). In it the rights of Allah as well as the rights of human beings have been clearly stated. Just as fulfilment of the rights of Allah is worship, so is fulfilment of the rights of man worship, *ibadat* (عبادت) . In the Hadees quoted attention is drawn to the respect due to the rights of man. Husband and wife have rights on one another and their mutual relation is such as cannot be maintained during a fast.

If a woman goes on fasting day after day and neglects her husband's rights, she will be a sinner. To keep the husband happy and be mindful of his rights is also an act of worship, *ibadat* (عبادت) It has been seen that some women fast everyday and get into the habit of it. They are too tired by the end of the day and forget all about the poor husband. This is not permitted by *shariah.*

The Messenger of Allah has warned women against optional fasting without the husband's permission. She may fast, if he permits, but, even so, she must not fast everyday.

DAILY FASTING FORBIDDEN

The Messenger of Allah has said, "To fast every day is neither fasting nor non-fasting. *(Muslim)*

This is because daily fasting becomes a habit, and becoming a habit, no effort is required to fast, and without effort the fasting loses its objective. Daily fasting is but a change of timing for meals. The devotion loses its glory. If at all possible, one may fast on alternate days, which is a great blessing. But still, the condition for women is unaltered: the husband's permission must be there, nor should fasting be allowed to weaken a person so much that other

devotions are adversely affected and the rights of others, too, cannot be fulfilled.

Hazrat Abdullah b. Amr b. al-Aas was an eminent Companion. He used to fast everyday. The Messenger of Allah told him: "Fast and also do not fast; at night stand up to worhip and also sleep, because your body has a right on you, your eyes have a right on you and your wife also has a right on you and people who visit you also have a right on you." *(Bukhari, Muslim)*

We understand from these words that worship to perfection means that optional devotions should be offered alongwith fulfilment of the rights of the limbs and body, wife and children, visitors and guests. At the same time, the evil in one's self, too, should not be allowed to mislead one. Excuses should not be made to forego the spiritual devotions altogether.

FASTING ON SPECIFIC DAYS

Besides Ramazan, one should fast during other months also. Fasting is an act of great devotion and its reward is very great. Fasting on Mondays and Thursdays has been specially mentioned. The Messenger of Allah said:

"Human deeds are presented before Allah on Mondays and Thursdays and I want that I should be fasting when my deeds are presented."

Fasting on the 13th. 14th. and 15th. of every lunar month is also a great blessing and the Messenger of Allah has advised Muslims to fast on these days.

Fasting on the 9th. day of al-Azha (اضحی)

The Messenger of Allah said: "I hope that on account of fasting on the ninth day of al Azha, Allah on High will pardon all the sins of the past year and of the next year."

Fasting on the 10th. day of Muharram

And Messenger of Allahﷺ also said: "I firmly hope that on account of fasting on the tenth day of Muharram, Allah on High will forgive all the sins of the coming year."

Fasting on the first eight days of al Azha has also been spoken of as meriting great blessings. Optional fasting on other days, too, is beneficial. On the Last Day, the optional devotions will make up for the shortcomings of the obligatory ones. These devotions, therefore, should not be ignored, but care must always be taken that one does not become so weak as to be unable to earn a living for his wife and children or neglect the rights of others, for instance, the wife of her husband's or the husband of his wife's.

SIX FASTS DURING EID MONTH

(٧٤) وَعَنْ اَبِی اَیُّوْبَ الْاَنصَارِی اَنَّ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتبَعَه، سِتًّا مِن شَوَّالٍ کَانَ کَصِیَامِ الدَّهرِ (رواه مسلم)

Hazrat Abu Ayub Ansariؓ reports the Messenger of Allahﷺ as saying: "He who keeps six fasts in the month of Shawwal (شوال) will be given the reward of fasting a whole year, and he who does so every year, it will be as if he had fasted all his life." (Muslim)

In this Hadees we are given tidings of the immense blessings of fasting during Shawwal (شوال) . Allah's reward for a good deed is multiplied, at least, ten times. If any one fasts thirty days of Ramazan and adds six more, the total is thirty-six, which, multiplied by ten makes three-hundred-and sixty, the number of days in a lunar year. That is to say, fasting thirty-six days is, with Allah, like fasting three-hundred-and-sixty days and, therefore, earns the reward of fasting a whole year. If one observes these thirty-six fasts every year it will be like fasting a whole life-time. Such is the benevolence of Allah's infinite mercy! How many opportunities He has granted for earning for the Hereafter!

Sometimes there may be only twenty-nine days in the month of Ramazan, but these will be counted as thirty because every Muslim intends to observe the full thirty days of fasting. The Messenger of Allahﷺ has given us good tidings of the blessings of six days of fasting during Shawwal (شوال) , therefore, it is irrelevant to question whether a day less of fasting merits the same reward or not.

These six fasts may be observed any time during Shawwal after Eid.

VIOLATED OPTIONAL FASTS

(٧٥) عَنْ ابنْ شِهَابٍ اَنَّ عَائِشَةَ وَحَفصَةَ زَوجَیِ النَّبِی صَلَّی اللهُ عَلَیهِ وَسَلَّمَ اَصبَحَتَا صَائِمَتَینِ مُتَطَوِّعَتَینِ فَاُهدِیَ لَهُمَا طَعَامٌ فَاَفطَرَتَا عَلَیْهِ فَدَخَلَ رَسُولُ اللهِ صَلَّی اللهُ عَلَیهِ وَسَلَّمَ قَالَ قَالَتْ عَائِشَةُ فَقَالَتْ حَفصَةُ وَبَدَرَتْنِیْ بِالْکَلَامِ وَکَانَتْ بِنْتَ اَبِیهَا یَارَسُولَ اللهِ صَلَّی اللهُ عَلَیهِ وَسَلَّمَ اِقْضِیَا مَکَانَه، یَوْمًا اٰخَرَ (رواه المالك فی الموطا)

"Hazrat Ibn Shahab Zehri reports: Once Hazrat Ayesha رضی اللہ عنہا and Hazrat Hafsa رضی اللہ عنہا, wives of the Messenger of Allahﷺ, kept a fast but in the morning a gift arrived of some food which they ate. Then the Messenger of Allahﷺ stepped in. Hazrat Ayesha رضی اللہ عنہا says, 'I wished to tell him about it but Hafsa رضی اللہ عنہا -- being a true daughter of her father[2] (by her nature) -- anticipated me, and spoke first, telling him about our violating the fast. He said that we should make up for it another day.'" (Imam Maalik)

It is not obligatory on any one to observe an optional prayer or fast, but should one commence an optional prayer and discontinue it, or commence a fast and deliberately eat or drink before sunset or do

[2] She was the daughter of Hazrat Omarؓ. As he was a man of courage, so was she.

something which violates the fast, it becomes incumbent to make up for it by repeating the process. The reason is that by commencing a good deed only a beginning is made but not completed. To discontinue it before its completion is to disrupt the process. This is undesirable in Islam.

The Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ -

"O you who believe, obey Allah and obey the Messenger of Allah ﷺ and do not waste your deeds..... "

From the Hadees quoted before we conclude the law that it becomes obligatory to complete any optional devotion once it is commenced. Besides prayers and fasting, for instance, should anyone, man or woman, don the *ehram* (احرام) for *umrah* (عمرہ), or Hajj, shorter or greater pilgrimage respectively, it is not permissible to unrobe it until the very end. If anyone does something which desecrates the *umrah* (عمرہ) or *Hajj*, it will be incumbent to perform it another time, the Hajj next year but *umrah* during any month. *Umrah* is forbidden during the five days of Hajj.

Every two *rakat* of optional prayers are counted as a separate prayer. It is no sin if *niyah* is made for four raka, but the prayers concluded only after two.

If *niyah* is made for four raka but before the completion of two the prayers are discontinued, only two raka may be offered later (as *qaza*).

If *niyah* is made for four raka and two raka completed together with *al tahayyat* etc., but the prayers discontinued in the third or fourth raka, only two raka may be offered as *qaza* (قضا), but if *al-tahayaat* has not been recited all the four raka will have to be offered.

If the four sunnah raka of afternoon prayers are not completed for any reason, the full four raka will have to be offered all over again.

If after commencing an optional prayer or fast menses start, the prayer or fast must be discontinued at once, but offered as *qaza* later on after cleansing.

It is not permissible deliberately to discontinue a fast or prayers, even if the intention is to make up for it later on as *qaza*; but should a guest arrive and he insists that he will not partake of a meal unless the host accompanies him, the fast may be discontinued for his pleasure.

EATING IN THE PRESENCE OF ONE WHO IS FASTING

(٧٦) وَعَنْ أُمِّ عَمَّارَةَ بِنْتِ كَعْبٍ رَضِيَ اللهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَدَعَتْ لَهُ بِطَعَامٍ فَقَالَ لَهَا كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ النَّبِيُّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ إِنَّ الصَّائِمَ إِذَا أُكِلَ عِنْدَهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يَفْرُغُوا

(رواه احمد والترمذی وغیر هما)

"Hazrat Umm e Ammara b. Ka'b رضی اللہ عنہا reports that one day the Messenger of Allah ﷺ came to her house and she prepared a meal for him. When it was set before him, he asked her to participate with him but she told him that she was fasting. The Messenger of Allah ﷺ said, "Indeed, when one eats in the presence of a fasting person the angels pray for him (or her) as long as one keeps eating."
(Tirmizi, Ahmed)

Fasting is another name for patience. When one makes up his mind to fast, he decides that he will neither eat nor drink anything until after sunset. Should someone eat in the presence of a fasting

man, the latter's blessing for his patience increases because of his self-control. Angels pray for him as long as he/she eats in his presence.

FASTING IN THE MONTH OF SHA'BAAN

(٧٧) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالى عَنْهَا قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ تَعَالى عَلَيهِ وَسَلَّمَ يَصُوْمُ حَتّى نَقُولَ لاَ يُفطِرُ وَيُفطِرُ حَتّى نَقُولَ لاَ يَصُومُ وَمَا رَئَيتُ وَسُولِ اللهِ صَلَّى اللهُ تَعَالى عَلَيهِ وَسَلَّمَ اِستَكْمَلَ صِيَامُ شَهْرٍ قَطُّ اِلاَّ رَمَضَانَ وَمَارَأَيتُه، فِيْ شَهْرِ اَكْثَرَ مِنْهُ صِيَا ماً فِى شَعبَانَ وَ فِى رَوَايَةٍ قَالَتْ كَانَ يَصُوْمُ شَعبَانَ كُلَّه، وَكَانَ يَصُوْمُ شَعْبَانَ اِلاَّ قَلِيلاً (رواه البخارى و مسلم)

"Umm ul Momineen Hazrat Ayesha رضى الله عنها reports: 'When the Messenger of Allah ﷺ began an optional fast, he would fast day after day until we thought that he would never discontinue fasting. And when he gave up fasting he would not fast for so many days that we thought he would never fast again. And I never knew him to fast so often as during Sha'baan, except Ramazan.'

"Another Hadees has it that he fasted the whole month of Sha'baan (شعبان) except a very few days."

(Bukhari, Muslim)

SHAB E BAR'AT

(٧٨) وَعَنْ مُعَاذِ بنِ جَبَلٍ رَضِيَ اللهُ عَنهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَقَالَ يَطَّلِعُ اللهُ اِلى جَمِيعِ خَلْقِه لَيلَةَ النِّصفِ مِنْ شَعبَانَ فَيَغْفِرُ لَجَمِيْعِ خَلْقِه اِلاَّ لِمُشْرِكٍ اَوْمُشَاحِنٍ (رواه الطبرانى

ابن حبان وروى البيهقى مِن حَدِيث عَائِشَةَ مَرْفُوعًا هذه لَيلَةُ النِّصفِ مِنْ شَعبَانَ وَلِلّهِ فِيهَا عُتَقَاء مِنَ النَّارِ بِعَدَدِ شُعُورِ غَنَمِ كَلبٍ لاَيَنْظُرُ اللهُ فِيهَا اِلى مُشرِكٍ وَّلاَ اِلى مُشَاحِنٍ وَلاَ اِلى قَا طِعِ رِحِمٍ وَالاَ اِلى مُسبِلٍ وَلاَ اِلى عَاقٍ لِوَ الِدَيْهِ وَلاَ اِلى مُدمِنِ خَمْرٍ وَعِندَ احمد من رواية عَبدِاللهِ بنِ عَمرٍ وَ فَيَغفِرُ لِعِبَادِه اِلاَّ اثنَينِ مُشَاحِنٍ وَقَاتِلِ نَفْسٍ -

"Hazrat Muaaz b. Jabal رضى الله عنه reports the Messenger of Allah ﷺ as saying: 'On the fifteenth night of Sha'baan (شعبان), Allah the Glorious turns to all His creatures and forgives them. But the mushrik (مشرك) and the malicious are not forgiven. (Tibrani, Ibn e Haban).

Baihaqi adds Hadees that he who does not do good to others, and he whose leg-wear drops below his ankles, and he who is habituated to strong-drink or takes another's life without valid reason will also not be forgiven."

(٧٩) وَعَن عَائِشَةَ رَضِيَ اللهُ عَنهَا قَالَت فَقَدتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ لَيلَةً فَاِذَا هُوَ بِالبَقِيعِ فَقَالَ اَكُنْتِ تَخَافِيْنَ اَنْ يَّحِيْفَ اللهُ عَلَيْكِ وَ رَ سُوله، قُلتُ يَارَسُولَ اللهِ اِنّي ظَنَنْتُ اِنَّكَ اَتَيْتَ بَعْضَ نِسَائِكَ فَقَالَ اِنَّ اللهَ تَعَالى يَنزِلُ لَيلَةَ النِّصْفِ مِنْ شَعْبَانَ اِلى اسَّمَآءِ الدُّنْيَافَيَغْفِرُ لِاَكْثَرَ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ (رواه الترمذى و ابن ماجه و قال الترمذى سمعت محمداً يعنى البخارى يضعف هذا الحديث)

"Hazrat Ayesha رضى الله عنها tells us that one night she woke up to find the Messenger of Allah ﷺ missing in the

house, so she went out looking for him and, at last, found him in the (Jannat ul Baqee cemetery جنت البقیع). He said to her, "Did you think that Allah and His Messenger ﷺ would do you wrong?" She said that that was so; that he might be with some other of his wives. He said, "This is the 15th. night of Sha'baan when Allah the High turns to the heaven nearest the earth with special attention and gives salvation to more people than can be counted." (lit. "than the hair of the goats of Bani Kalab clan").

FUTURE DECISIONS ON SALVATION NIGHT

(٨٠) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا عَنِ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ تَدْرِيْنَ مَافِيْ هٰذِهِ اللَّيْلَةِ يَعْنِى لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ قَالَتْ مَا فِيْهَا يَارَسُوْلَ اللهِ فَقَالَ فِيْهَا اَنْ يُكْتَبَ كُلُّ مَوْلُوْدٍ بَنِيْ اٰدَمَ فِيْ هٰذِهِ السَّنَةِ وَفِيْهَا اَنْ يُكْتَبَ كُلُّ هَالِكٍ بَنِيْ آدَمَ هٰذِهِ السَّنَةِ وَفِيْهَا تُرْفَعُ اَعْمَالُهُمْ وَفِيْهَا تُنْزَلُ اَرْزَاقُهُمْ فَقَالَتْ يَارَسُوْلَ اللهِ مَا مِنْ اَحَدٍ يَّدْخُلُ الْجَنَّةَ اِلاَّ بِرَحْمَةِ اللهِ تَعَالٰى فَقَالَ مَامِنْ اَحَدٍ يَّدْخُلُ الْجَنَّةَ اِلاَّ بِرَحْمَةِ اللهِ تَعَالٰى ثَلَاثًا قُلْتُ وَلَا اَنْتَ يَارَسُوْلَ اللهِ فَوَضَعَ يَدَهٗ عَلٰى هَامَتِهٖ فَقَالَ وَلَا اَنَا اِلاَّ اَنْ يَّتَغَمَّدَنِيَ اللهُ مِنْهُ بِرَحْمَتِهٖ يَقُوْلَهَا ثَلٰثَ مَرَّاتٍ

(رواه البهيقى فى الدعوات الكبير)

"Hazrat Ayesha رضی اللہ عنہا tells us that the Messenger of Allah ﷺ said to her, 'Do you know what happens on this night of the middle of Sha'baan?' She said, 'Tell me, O Messenger of Allah ﷺ'. He said, 'This night the name of every child to be born in the ensuing year and of every one

who is to die is written down, and the provision of everyone is sent down. (Allah knows everything, a list is given to the angels). She asked, 'Will no one enter heaven save by the mercy of Allah?' He said three times, 'Yes, that is so. No one will enter heaven save by Allah's mercy.' She asked, "Then, will you also not enter heaven save by Allah's mercy?" Hearing these words, he placed his hand on his head and said three times, 'Yes, I too will not enter heaven unless Allah covers me with his mercy!' "

(Baihaqi)

PRAYERS BY NIGHT AND FASTING BY DAY

(٨١) وَعَنْ عَلِيٍ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَصُوْمُوْا يَوْمَهَا فَاِنَّ اللهَ تَعَالٰى يُنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ اِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ اَلَا مِنْ مُسْتَغْفِرٍ فَاغْفِرْلَهٗ اَلَا مُسْتَرْزِقٌ فَاَرْزُقَهٗ اَلَا مُبْتَلٰى فَاُعَافِيَهِ اَلَا كَذَا اَلَا كَذَا حَتّٰى يَطْلُعَ الْفَجْرُ (رواه ابن ماجه)

"Hazrat Ali رضی اللہ عنہ reports the Messenger of Allah ﷺ as saying: 'When the night of Sha'baan-half comes, stand up in prayers, and begin fasting with dawn, because Allah the Glorious turns His special attention to the nearest heaven from the moment the sun sets and proclaims, 'Is there any who seeks forgiveness that I may forgive him? Is there any who seeks provision that I may provide him? Is there any in trouble, that I may relieve him of his trouble? And until the pre-dawn He continues proclaiming in such strain, is there any in such and such want that I may answer him?' "

(Ibn e Maja)

The requirements of the 15th. of Sha'baan are clear and require no explanation.

To go to a cemetery is also proper, but one should go there alone and should not light a lamp there.

house, so she went out looking for him and, at last, found him in the (Jannat ul Baqee cemetery جنت البقيع). He said to her, "Did you think that Allah and His Messenger ﷺ would do you wrong?" She said that that was so; that he might be with some other of his wives. He said, "This is the 15th. night of Sha'baan when Allah the High turns to the heaven nearest the earth with special attention and gives salvation to more people than can be counted." (lit. "than the hair of the goats of Bani Kalab clan").

FUTURE DECISIONS ON SALVATION NIGHT

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(Baihaqi)

PRAYERS BY NIGHT AND FASTING BY DAY

(٨١) وَعَنْ عَلِيٍ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوا لَيْلَهَا وَصُوْمُوْا يَوْمَهَا فَاِنَّ اللهَ تَعَالٰى يُنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ اِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ اَلاَ مِنْ مُسْتَغْفِرٍ فَاغْفِرُلَه، اَلاَ مُسْتَرْزِقٌ فَاَرْزُقَه، اَلاَمُبْتَلىً فَاُعَافِيْهِ اَلاَكَذَا اَلاَ كَذَا حَتّٰى يَطْلُعَ الْفَجْرُ (رواه ابن ماجه)

"Hazrat Ali ﷺ reports the Messenger of Allah ﷺ as saying: 'When the night of Sha'baan-half comes, stand up in prayers, and begin fasting with dawn, because Allah the Glorious turns His special attention to the nearest heaven from the moment the sun sets and proclaims, 'Is there any who seeks forgiveness that I may forgive him? Is there any who seeks provision that I may provide him? Is there any in trouble, that I may relieve him of his trouble? And until the pre-dawn He continues proclaiming in such strain, is there any in such and such want that I may answer him?'"

(Ibn e Maja)

The requirements of the 15th. of Sha'baan are clear and require no explanation.

To go to a cemetery is also proper, but one should go there alone and should not light a lamp there.

INNOVATIONS (بدعات) AND SACRILEGE (خرافات)

It is a pity that many Muslims have replaced the blessings of this night with curses and have turned it into sin and flagrant disobedience. Leaving the excellent example of our Prophetﷺ, they have gone into innovations and all manner of rituals and ceremonies which are conducted as if they were obligatory duties.

Fireworks and Illumination --

These are not only a senseless sin, their destructiveness also keeps turning up before our eyes. They are a waste of money. The Qur'an says:

إِنَّ الْمُبَذِّرِينَ كَانُوٓا إِخْوَانَ الشَّيَاطِينِ

"Indeed, the prodigals are brothers of Satan."

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"Do not commit excesses; Allah does not like those who commit excesses."

What should be expected of a nation of which the economic condition is perilous and the poverty of which has made it a slave of other nations, if it wastes its money on utterly useless ceremonies? On this night every year these people spend millions on fireworks, and hard-earned income is thrown into flames burning up the blessings of this auspicious night as well. Fireworks are opposed not only to *shariah* but also to ordinary commonsense.

By giving money to children for fireworks, the parents cultivate them in the practice of things which are against Allah's commands. Sometimes, elders and children die of burns and even whole houses and shops are reduced to ashes. Even then, the custom is not given up. May Allah give them sense!

A number of mosques and other places are lighted up quite unnecessarily. Roofs, walls, cornices, doors and gates are decked

with rows of bulbs. All this is commission of excess and prodigality condemned by the Qur'an, as quoted above. Such illumination is mere imitation of the pagan custom of Divali and is strictly forbidden. Playing with fire and to be fond of it began with the fire-worshippers. Some elders think that it began with Bramika. These people used to be worshippers of fire; later, they nominally converted to Islam but continued the practice so that fire might remain in front of them while they prayed. How sad it is that Muslims have adopted the ways of the fire-worshippers!

It is strange that blessings come down from heaven, and, down below, the blessings are confronted with fireworks, waste and all manner of sins! Allah proclaims, 'Is there any who beseaches Me?' and, here, instead of beseaching Him, we get engrossed with mischief, evil deeds and sport !

GATHERING INSIDE MOSQUES -

There is no harm if two or three men come incidentally to the mosque and get busy in prayers and reciting the Qur'an but it is highly improper to call people, wake up the night and offer optional prayers in congregation. All this is not permissible. The women are forbidden to go to mosques and pray there. As for men, it should be remembered that no one today can possibly be more fond of devotional prayers than the Companions of the Messenger of Allahﷺ and they never gathered in the mosques in this manner. Because of indifference or ignorance many things take place which are disrespectful to mosque etiquette, and, becoming a source of trouble for Allah's angels, cause harm and loss instead of benefit. It is better to go to sleep comfortably than indulge in such innovations and forbidden rituals.

HALWA (حلوا) CUSTOM --

This custom is followed up so devoutedly as if there could be no Salvation Night without it. One is not so remorseful about foregoing devotional duties as about *halwa* (حلوا) not being prepared. And he or she who does not have it cooked is endowed with such titles as a 'miser', 'wahabi', and such. To give an

unnecessary performance the grade of obligatory duty, or nearly so, is sin and innovation. Some people argue that when the Prophetﷺ was injured and lost one or two of his molar teeth, he ate *halwa* (حلوا), and eating halwa now is in memory of that occasion. Others say that Hazrat Hamzaؓ met his martyrdom on this date, and the ritual is kept up for *eesal e sawab* (ایصال ثواب), conveyance of reward. The fact is that both incidents took place in the month of Shawwal. But even if it is presumed perforce that they took place in Sha`baan, to observe such commemoration without any *shariah* command is an innovation and impermissible. Further, it is a peculiar *eesal e sawab* (ایصال ثواب) for one to cook a food and also devour it by one's self and entertain three or four friends and relatives with it. Those who really deserve charity are left out. By giving some beggar a little of it with some bread, it is believed that the full reward has been conveyed. It is also strange that the Messenger of Allahﷺ partook of *halwa* (حلوا) because of some pain but his followers devour it without suffering the least pain. Sahib ul Mudkhal writes while stating the blessings of the Saluation Night:

ثُمَّ جَاءَ بَعْضَ هَوُ لَاءِ فَعَكَسُوْا الْحَالَ كَمَا جَرَى مِنْهُمْ فِيْ غَيْرِهَا فَمَا ثَمَ مَوضَع مُبَارَكٌ اَوْ زَمَنْ فَاضَلَ حَضّ الشَّرْعَ عَلى اِغْتَنَامِ بَرَكَتِه، وَالتَّعَرُّضَ لِنَفَحَاتِ الْمَوْلٰى سُبْحَانَه، وَ تَعَالٰى اَلَا وتَجِدَ الشَّيْطَانْ قَدْ ضَرِبَ بَخْيِلَه، وَ رَجَلَه، وَجَمِيْعَ مَكَائِيْدَه، لِمَنْ يَصْغٰى اِلَيْه اَوْيَسْمَعْ مِنْهُ حَتّى يُحْرِمَهُمْ جَزِيْلِ مَافِيْهِ مِنَ الثَّوَابِ وَ يَفُوْتُهُمْ مَا وَعَدُوْا فِيْهِ مِنَ الْخَيْرِ العَمِيْمِ اَسْأَلُ اللهَ السَّلَامَةَ بِمَنِّهِ وَكَرْمِه. ثُمَّ اَنَّه، لَمْ يَكْتَفِ مِنْهُمْ بِسَبَبِ تَمَرَّدَه، وَ شَيْطَنَتَه، وَاَغْوَائِه بِمَانَالَ مَنْهُمْ فِيْ كَوْنِهِمْ سَمِعُوْا مِنْهُ وَنَالَ مَنْهُمْ بِاَنَ حَرَمَهُمْ مَافِيْهَا مِنَ الْخَيْرِ الْعَظِيْمِ حَتّى اُبْدِلَ لَهُمْ مَوْضِعَ الْعِبَادَةَ

وَالْخَيْرِ ضِدّ ذٰلِكَ مِنَ اِحْدَاثِ الْبِدْعِ وَشَهَوَاتِ النُفُوْسِ مِنَ الْمَأْكُوْلَاتِ وَالْحَلَاوَاتِ الْمُحْتَوِيَةِ عَلَى الصُوَرِ الْمَحْرِمَةَ

(المدخل ج ا ص ٢٩٣)

"Then some innovation-minded people came who reversed the truth, as they have done with Salvation Night and certain other matters. The result is that when the time comes of which the shariah orders that its blessings be availed of. Satan expends all his cunning and craft to deprive people who lend their ears to him, of the great blessings and common goodness. May Allah protect us against satanic deeds! Satan was not content with seducing them to his side and depriving them of immense blessings. He also turned them to such misdeeds as, instead of devotions and goodness, are opposed to them. He started innovations for them and involved them in low desires, and brought up foods and sweetmeats which are in the shape of statues, and the making of which and placing them in the house is forbidden by shariah."(Al Mudkhal, V.1, p. 293)

MASOOR PULSE --

Some people cook masoor pulse on this night. No one knows how the ritual started but the same holds good for it that does for *halwa*. Those who cook it, eat it while the others are ignored.

Another custom is to wash the house with clay and change the utensils. This is another absurd ritual akin to Hindu practice, which the Qur`an and Ahadees disapprove of.

In short, the fifteenth night of Sha'baan is a blessed night meant for prayers and recitation of the Holy Book, followed the next morning by fasting. Illuminations, special foods, holding fairs in

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cemeteries and fireworks are innovations are against *shariah*. Since Allah has granted us this night we should be grateful to Him. But Satan has distracted us far away; he is always busy misleading us.

اَللّٰهُمَّ احْفِظْنَا مِنْهُ قَالَ اِبْنِ اَمِيْرَ الْحَاجْ فِىْ الْمُدْخِـل: ٣,٢ ج ١ـ
وَ مُقْتَضى زِيَادَةَ لَافَضِيْلَةَ زِيَادَةَ الشُكْرَ اللَائِقِ بِهَامَنْ فُعِلِ الطَّاعَاتَ
وَاَنْوَاهَا فَبَدّلَ بَعْضَهُمْ مَكَـانْ الشُّكْرِ زِيَـادَةِ البِـدْعِ فِيْهَـا عَكْـسِ
مُقَابَلَةِ ذَلِكَ لِزِيَادَةِ الفَضِيْلَةِ ضِدّ شُـكْرِ النَعْـمِ سِـوَا ءِ بِسَـوَا فَـالِىَ
اللهِ الـمُشْتَكِىْ



BOOK - 7

BOOK OF HAJJ AND UMRAH

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اللهِ الـمُشْتَكِىْ



BOOK - 7

BOOK OF HAJJ AND UMRAH

HAJJ AND UMRAH – BLESSINGS AND COMMANDS

Hajj -- duty and importance

(٨٢) عَنْ عَائِشَةَ رَضِىَ اللهُ تَعَالى عَنهَا قَالَتْ اِستَأذَنْتُ النَّبِىَّ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ فِى الْجِهَادِ فَقَالَ جِهَادُ كُنَّ الحَجُّ

(رواه البخارى ومسلم)

"Hazrat Ayesha رضى الله عنها reports: 'I asked the Messenger of Allah ﷺ for permission to participate in jihad. He said, 'Your (women's) jihad is Hajj.'"

(Bukhari, Muslim)

Hajj is the fifth pillar of Islam and is obligatory on every adult man and woman of sound mind, provided one can afford the journey to Makkah. Performance once is a duty; subsequent pilgrimages for Hajj are optional. Nevertheless their blessing too is very great. The first Hajj should be performed as soon as possible because life is uncertain.

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلاً وَمَنْ كَفَرَ فَاِنَّ اللهَ غَنِىٌّ عَنِ الْعَالَمِيْنَ

"The responsibility for Hajj is on those who can afford it. Let him who refuses know that Allah is independent of all the worlds."

WARNING

"Hazrat Abu Umama رضى الله عنه reports the Messenger of Allah ﷺ as saying: 'He who is not prevented by lack of means or sickness or a tyrannical ruler from performing Hajj should die as a Jew or as a Christian, whichever he chooses'."

(Baihaqi)

This is a serious warning. Many people, both men and women, on whom Hajj is obligatory make excuses of worldly preoccupations and do not even intend ever to go on Hajj. Sometimes whatever money they have is spent here and there and, ultimately, death overtakes them as sinners.

The Blessings --

The blessings are great. A Hadees states: "A pilgrim who does not engage in foul things and sinful deeds returns home so pure as though he were a new-born infant."[2] Another Hadees states:

اِنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَه،

"Hajj washes away all past sins."

Like Hajj, *Umrah*, the shorter pilgrimage, is also an act of worship. There is the same circumambulation of the Ka'ba and the same going to and fro between Safa and Marwa. *Umrah* is a specially urged (*muakkada*) (مؤکدہ) sunnah.

The Messenger of Allah ﷺ says that the pilgrims of Hajj and *Umrah* are so elevated that the invocations they make are answered and if they seek forgiveness they are forgiven.

Hazrat Abu Huraira رضی اللہ عنہ tells us that the Messenger of Allah ﷺ prayed

اَللّٰهُمَّ اغْفِرْ لِلْحَاجِّ وَلِمَنْ اسْتَغْفَرَلَه، الْحَاجّ

"O Allah! Forgive the pilgrim of Hajj and also forgive him whom the pilgrim prays for!"

Hazrat Abdullah b. Masud رضی اللہ عنہ reports the Messenger of Allah ﷺ as saying: 'Perform Hajj and *Umrah* together, (*Umrah* immediately following Hajj) because the two remove sin and paucity of means as a furnace removes dirt from iron, gold or silver. And the reward of such pilgrimage is nothing but paradise."

WOMEN'S JIHAD IS HAJJ --

When the Prophet ﷺ told Hazrat Ayesha رضی اللہ عنہا that a woman's jihad was Hajj, he meant that the strength and stamina required in warfare are beyond a woman. If she wants to earn a higher reward than what comes to her lot by attending to household chores, she should perform Hajj and *Umrah* (عمرہ). A Hadees in Ibn e Khuzaimah is to the same effect: that there is oligatory on women a jihad in which there is no fighting, namely, Hajj and *Umrah*. Another similar Hadees is reported by Hazrat Abu Huraira رضی اللہ عنہ in *Nisai*, that for the very old and the weak and women the jihad is Hajj and *Umrah* (عمرہ).

Hajj expenses justified in *shariah* do not include the journey to Madina and cost of the offerings. Estimates of means owned should be made and the decision made accordingly. If the pilgrimage is found to be due, no delay should be permitted. The cost of the journey to Makkah and back does not amount too much. Even if one cannot afford a journey to Madina, the Hajj is still obligatory. The taxes imposed on pilgrims by governments may not be justifiable but have to be paid and included in the Hajj expenses.

MODESTY

(٨٣) وَعَنْ عَبدِاللهِ بنِ عَبّاسٍ رَضِیَ اللهُ تَعَالٰی عَنهُمَا قَالَ كَانَ الفَضْلُ رَدِيفَ النَّبِيِّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَجَاءَتْ اِمرَءَةٌ مِن خَثْعَمَ فَجَعَلَ الفَضْلُ يَنظُرُ اِلَيْهَا وَ تَنْظُرُ اِلَيْهِ فَجَعَلَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيهِ وَسَلَّمَ يَصْرِفُ وَجْهَ الفَضْلِ اِلَى الشِّقِّ الاٰخَرِ فَقَالَتْ اِنَّ فَرِيْضَةَ اللهِ اَدْرَكَتْ أَبِى شَيخًا كَبِيراً لَايَثبُتُ عَلَى الرَّاحِلَةِ اَفَاُحَجُّ عَنهُ ؟ قَالَ نَعَمْوَذٰلِكَ فِىْ حَجَّةِ الوِدَاعِ

(رواه البخارى)

Hazrat Abdullah b. Abbas reports that on the occasion of Hajj, Fazl b. Abbas was riding behind the Messenger of Allah on the same steed when a woman of the Bani Khas'am approached to ask the Messenger of Allah a question that vexed her. But Fazl kept staring at the woman and the woman stared at him. The Messenger of Allah turned Fazl's face to other side. She asked the Messenger of Allah: "My father is an old man and is unable to perform the pilgrimage, so, will it be quite proper if I perform it on his behalf?" The Messenger of Allah replied that she could do so. (Bukhari)

It would appear from this Hadees that on the occasion of Hajj men and women should take special care of keeping their gaze under control. Imam Ahmed records in his Masnad that on this day a young man seated behind the Messenger of Allah on the same ride, kept staring at young women until the Messenger of Allah told him, "This is a day when he who keeps his eyes and ears and tongue under control, Allah on High will forgive him his sins."

Now-a-days many women observing purdah take their veils off as if purdah was not obligatory during Hajj. This is sheer ignorance.

Hazrat Ayesha رضی اللہ عنہا tells us: "During the pilgrimage-journey we were with the Messenger of Allah. When men pilgrims would pass by, we would pull a large sheet of cloth over our heads to veil our faces, and when they went away, we would lift the cloth back again and open our faces."

This means that purdah is obligatory during the Hajj journey. When a woman has donned the *Ehram* (احرام) she should not allow any piece of cloth to touch her face, but this does not mean that she should go about in front of the men unveiled. This contradicts those who are influenced by the West and argue that to unveil before non-*mahram* males is permissible.

These days it is customary for male and women pilgrims to look upon one another as *Arafati* "brothers and sisters", and unveiled women move about in the midst of the men. To go about unveiled is forbidden in *shariah* during the journey as well as after.

WOMAN MUST NOT PROCEED ON HAJJ WITHOUT A MAHRAM

(٨٤) وَعَنِ ابنِ عَبَّاسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنہُمَا قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیہِ وَسَلَّمَ لَاَخْلُوَنَّ رَجُلٌ بِامرَءَۃٍ وَلَا تُسَافِرَنَّ اِمْرَاءَۃٌ اِلاَّ وَمَعَھَا مَحْرَمٌ فَقَالَ رَجُلٌ یَا رَسُوْلَ اللّٰہِ اُکْتُتِبْتُ فِیْ غَزْوَۃِ کَذَا وَ کَذَا وَ خَرَجَتِ امْرَءَتِی حَاجَّۃً قَالَاذْھَبْ فَاحْجُجْ مَعَ اَمْرَءَ تِكَ (رواہ البخاری و مسلم)

Hazrat Abdullah b. Abbas reports that when the Messenger of Allah said: "No man must remain with a woman when alone; and no woman must travel unless accompanied by a mahram (محرم)," a man told him that his name was on the list for such and such jihad and his wife had proceeded on Hajj. The Messenger of Allah said: "Go and perform Hajj with your wife." (Bukhari, Muslim)

Because woman is weak as well as the cause of much mischief, *shariah* has ordained that no woman shall proceed on a journey, religious or temporal, without her husband or a *mahram (محرم)*.

A *mahram* (محرم) is a male with whom marriage is never permissible, at any age or time: father, brother, son or uncle. In-laws and cousins are not *mahram (محرم)*. If a journey is not permissible in the company of such relatives, how can it be allowed in the company of strangers?

Journey means one of over 48 miles.

Some Commands regarding women's Hajj

Hajj is not obligatory on a woman who neither has a husband nor any *mahram* to travel with her. She will be committing a sin if she goes on the pilgrimage. Her attendant, the *mahram*, must be of

sound mind and religious minded. He must also not be an evil man or dangerous to travel with.

If the husband or *mahram* is not prepared to bear his own expenses, the woman may do so.

The husband has a right to prevent his wife from poceeding on the pilgrimage, even though she may have a *mahram* willing to accompany her.

It is not permissible for a woman to travel in the company of women without a *mahram* of her own.

Nor is it permissible for a woman in *iddat,* due whether to her husband's death or divorce or as a result of her marriage being declared null and void, to go on a distant journey. It will be a sin if she does so.

A woman having the means to perform the pilgrimage but not a husband or *mahram* all her life to travel with, she may write a will directing that some one may perform Hajj on her behalf after her death, the expenses to be met out of one-third of her assets.

A Child's Hajj

(٨٥) وَعَنْ اِبْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنهُمَا قَالَ اِنَّ النَّبِىَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيهِ وَسَلَّمَ لَقِىَ رَكبًا بِالرَّوحَاءِ فَقَالَ مَنِ الْقَومُ قَالُوْا الْمُسلِمُونَ فَقَالُوْا مَنْ اَنْتَ قَالَ رَسُولُ اللّٰهِ فَرَفَعَتْ اِلَيهِ امرَءَةٌ صَبِيًّا فَقَالَتْ اَلِهذَا حَجٌّ قَالَ نَعَمْ وَلَكِ اَجْرٌ (رواه مسلم)

"Hazrat Abdullah b. Abbas reports that the Messenger of Allah met some travellers at Rauha (رَوْحَا) and he asked them who they were. They told him that they were Muslims and, in turn, asked him who he was. "Allah's messenger", he replied. Immediately, a woman lifted her young son up to him, asking whether he could perform Hajj. "Certainly, he can, the Messenger of Allah told her and you too will receive the reward of it." (Muslim)

From this Tradition we learn of the religious fervour of the women-Companions. A child may perform the pilgrimage and the parents will earn the reward for dressing him in an *Ehram,* and observing all the other requirements. We also learn that maturity of age is not a condition for Hajj, but such pilgrimage is not a duty and the child will have to perform it as a duty when he or she attains to adult age.

VICARIOUS (BADAL) HAJJ

(٨٦) وَعَنِ اِبْنِ عَبَّاسٍ قَالَ اِنَّ امرَأَةً مِنْ خَثْعَمَ قَالَتْ يَارَسُولَ اللّٰهِ اِنَّ فَرِيضَةَ اللّٰهِ عَلٰى عِبَادِهِ فِى الْحَجِّ اَدرَكَتْ اَبِى شَيْخًا كَبِيْرًا لَايَثْبُتُ عَلَى الرَّاحِلَةِ أَفَاَحُجُّ عَنْهُ نَعَم وَ ذٰلِكَ فِى حَجَّةِ الوِدَاعِ (متفق عليه)

"Hazrat Abdullah b. Abbas narrates that during the Farewell Pilgrimage a woman of the Khas'am clan asked the Messenger of Allah if she could perform Hajj on her father's behalf as the season had come at a time when her father was too old to sit firmly on his mount. He replied that she could do so."

This Hadees also shows the great Islamic fervour which women of those early days possessed. They were just as keen as the men to find out what was permissible and what was not. We deduce that it is not necessary that only a woman should perform a vicarious pilgrimage on behalf of another woman or a male on behalf of a male. Either may perform it on behalf of the other.

Anyone unable to go on the pilgrimage for reasons of health or oldage may send someone else on his or her behalf, but should the person ever recover and be able to perform Hajj, he or she shall have to perform it by one's own self. The reward of the previous Hajj is not lost thereby. If Hajj is not obligatory on a person and yet the person performs it, he or she will still get the reward of it. If one

performs Hajj and later sends another person to perform Hajj on his behalf, illness or oldage does not have to be the reason for it.

Even if a deceased person does not leave a will directing a vicarious Hajj on his behalf, his heirs should have one performed on his behalf. However, a minor's permission for such performance is not valid. The adults who permit should do so cheerfully. Nothing should be taken from the assets of those heirs who are not happy about it.

A vicarious Hajj is better than an optional, *nafil* (نفل), Hajj.

Sending a person who has not himself performed Hajj before is *makrooh*, (not quite proper), unless the person sent performs it with the motive that he is doing so on behalf of the sender.

UMRAH DURING RAMAZAN

(٨٧) عَنْ سُمَيٍّ مَولى اَبِىْ بَكرٍ اَنَّه، سَمِعَ اَبَابَكرِ بنْ عَبدَالرَّحمـنِ يَقُولُ جَاءَتِ امْرَاةٌ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فَقَـالَتْ اِنِّىْ كُنْتُ تَجَهَزُّتُ لِلْحَجِّ فَاعْتَرَضَ لِىْ فَقَـالَ لَهَـا رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ اَعتَمِرِىْ فِىْ رَمَضَانَ فَاِنَّ عُمرَةً فِيْهِ كَحَجَّةٍ

(رواه مالك فى الموطا)

Hazrat Abu Bakr b. Abdul Rehman tells us that a Companion lady, — Sahabiyah — told the Messenger of Allah that she had made preparations for going on Hajj but for certain reasons could not do so. He said, " Perform Umrah during Ramazan, for, that will be like Hajj."(Imam Maalik)

Like Hajj, *Umrah* (عمره), is a permanent act of worship, a great blessing, a specially urged, *muakkada*, sunnah for him who has the means to perform it. Like Hajj, it is performed in Makkah. The *Ehram* should be donned at *Meeqat* (میقات) on the way. Should one

be already in Makkah, he must go out of the precincts of Haram Sharif, at least, as far as *Tan'eem* which is three miles from Makkah. Most intending pilgrims go there, don the *Ehram* and then return for *Umrah*. There is a mosque in *Tan'eem*. The Messenger of Allah had sent his wife Hazrat Ayehsha رضی اللہ عنہا with her brother Abdul Rehman b. Abu Bakr to this place for donning the *Ehram* and then returning to perform *Umrah*.

Arriving in Makkah after donning the *Ehram*, the pilgrim should *circumambulate* (طواف) the *Ka'ba*, then offer two *rakat* of *nafil* prayers, followed by hastening to and fro between Safa and Marwa. Then some hair of the head, at least, a fourth of the length are shorn. That is all to the ritual.

No time or season is fixed for *Umrah* but it is forbidden during the five days of Hajj, 9th. to the 13th both inclusive.

Some Ahadees quote the Messenger of Allah as saying that Umrah during Ramazan is like performing Hajj with him.

It should be understood that although performing *Umrah* during Ramazan is like performing Hajj and like performing it with the Messenger of Allah, the personal obligation to perform Hajj is not waived thereby. It remains due until performed.

SPECIAL FOR WOMEN

(٨٨) وَعَنْ جَابِرِ بنْ عَبدَاللهِ رَضِىَ اللهُ تَعَالى عَنهُ اَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ مَكَثَ بالـمَدِينَةِ تِسْـعَ سِنِينَ لَـم يَحُـجَّ ثُـمَّ اَذَّنَ فِى النَّاسِ بالـحَجِّ فِى الْعَاشِرَةِ اَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيـهِ وَسَلَّمَ حَاجٌّ فَقَدَّمَ الـمَدِينَةَ بَشَرٌ كَثِيرٌ فَخَرَجْنَا مَعَه، حَتّى اِذَا اَتَيْنَـا ذَاالْحُلَيفَةِ فَوَلَدَتْ اَسمَاءُ بِنْـتُ عُمَيـسٍ مُحَمَّـدَ بـنَ اَبِىْ بَكْـرٍ فَـاَرْ

سَلَتْ اِلٰی رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیہِ وَسَلَّمَ کَیْفَ اَصنَعُ قَالَ اِغتَسِلِیْ وَاستَثفِرِیْ بِثَوبٍ وَاحْرُمِیْ

(الحدیث) اخرجه مسلم فی قصة حجته الوداع

Hazrat Jabir b. Abdullah narrates: "The Messenger of Allah remained nine years in Madina (after his migration), and in the tenth year announced that he would proceed on the pilgrimage that year. Hearing this, numerous Muslims gathered in Madina so that they might accompany him. After we started out and reached Zal-Hulaifa (ذوالحلیفه), Asma b. Omais gave birth to a boy, (later named, Muhammad b. Abu Bakr. She sent word to the Messenger of Allah, inquiring what she should do. He directed her to have a bath, wrap some cloth as an underwear and don the Ehram." *(Muslim)*

Makkah was taken in the 8th. year after migrating to Madina. The next year, the Messenger of Allah announced his intention to perform Hajj. A great number of Muslims gathered in Madina to accompany him and in due time the caravan set off for Makkah.

The Messenger of Allah appointed five places known as *Meeqat* (میقات) where the *Ehram* should be donned for entering Makkah. The *Meeqat* for residents of Madina was *Zal Hulaifa*, today called *Bir Ali*, about six miles from Madina. It was here that the Messenger of Allah and his fellow-pilgrims donned the *Ehram* and spending the night, set of for Madina. And it was here that Asma رضی اللہ عنہا who was Hazrat Abu Bakr's wife gave birth to a child.

After childbirth blood continues to trickle out. This is known in Arabic as *Nifaas*. The commands in respect of it are the same as those for menstruation when certain acts of devotion are forbidden. As this was an important journey, Hajj had to be performed on reaching Makkah, and such an incident had never taken place before, it had to be ascertained whether *Ehram* could be donned or

not, and if so, what the rituals of Hajj would be. The Prophet was approached and he gave the directions noted above.

We, therefore, learn that whether menstruation or *Naffa's*, *Ehram* is valid in both conditions. Having taken a bath and wearing a well-fitting underclothing and repeating *Allah-humma labbaik*, she will have fulfilled the *Ehram* essentials.

A bath is not compulsory for donning the *Ehram*, but is desirable and is a sunnah.

Of all the Hajj rituals, only circumambulation and prayers are forbidden for a menstruating or *Naffa's* woman, and none else. The rituals at Arafat, Muzdalifa and *Mina* (منی) may be performed in any condition by men and women, pure or not. The woman should wait until the bleeding stops and she is cleansed when the *circumambulation* (طواف) should be made. *Circumambulation* (طواف) is obligatory to Hajj and must be made before the 12th of Zil Hajj. But should a woman not be cleansed during these days, she should remain in Makkah until cleansed and then complete the Ka'ba rounds. Because such delay is not wilful, no penalty-sacrifice is necessary.

As the dates for Hajj are fixed, the rites at Mina, Arafat and other places must be carried out on the 8th of *Zil Hajj*, *Ka'ba* rounds being omitted. But *Umrah* may be made any time during the year (except the five days of Hajj), and, therefore, women should wait until thoroughly cleansed, then bath and make the Ka'ba rounds and carry out the rituals at other places.

Women know their condition and can estimate when their menstruation is due. They should arrange their programme accordingly instead of starting out from home and then returning from somewhere on the way. *Circumambulation* (طواف) of the *Ka'ba* is essential for any pilgrimage and it is not permissible to omit it.

It is also necessary to bear in mind that intercourse between husband and wife is forbidden for the duration of the pilgrimage.

OMITTING FAREWELL CIRCUMAMBULATION

(٨٩) وَعَنْ عَائِشَةَ زَوجِ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ اِنَّهَا قَالَتْ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يَارَسُولَ اللهِ اِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَد حَاضَتْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَعَلَّهَا تَحبِسُنَا اَلَمْ تَكُنْ طَافَتْ مَعَ كُنَّ فَقَالُوْا بَلى قَالَ فَاخْرُجِىْ

(رواه بخارى)

The most respected wife of the Messenger of Allah ﷺ Hazrat Ayesha رضى الله عنها narrates that after the ceremonials of Hajj had been completed she informed the Messenger of Allah ﷺ that Hazrat Saffia رضى الله عنها had started bleeding. He said, 'Perhaps, we shall have to stay back because of her." Then he asked if she had made the Ka'ba rounds on coming here, and, being told that she had, he said, "Then tell her that we leave."

There are three *circumambulations* (طواف) of the *Ka'ba* for *Hajj*:

one, *qudoom*, (قدوم) made after arriving in Makkah but before leaving for *Mina* and Arafat;

two, *ziyarat*, (زيارت) also known as *rukn*, which is obligatory, made in Arafat after the pre-sunset prayers on any one of the three days from the 10th. to the 12th. of Zil Hajj;

three, *vida* (الوداع) or farewell, made at the time of departure after all the Hajj ceremonies are completed. This is *wajib* (واجب). Should anyone, man or woman leave Makkah without making it, the sacrifice of a year-old goat within the precincts of the *Haram* becomes necessary. The sacrifice is waived if one returns to make the *Ka'ba* rounds. If a woman omits the rounds due to her menses coming after the *ziyarat* (زيارت)

rounds, and, for any reason, has to depart for home before cleansing, no sacrifice is necessary, nor will it be a sin.

If after the *ziyarat* (زيارت rounds a woman makes any optional rounds of the Ka'ba, these will compensate for the farewell rounds. Farewell rounds will also be looked upon as having been made if optional rounds are made with the motive that they are farewell rounds. If, after making such rounds, a woman starts bleeding in her menses and, stays on in Makkah, it should not be understood that her farewell rounds have been left out, because it is not necessary that the farewell rounds should be made exactly at departure time.

BOOK - 8

BOOK

OF

QUR'AN

QUR'AN AND ITS VIRTUES

Learning, Teaching and Recitation

(٩٠) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ تَعَالٰى عَنهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ كُمْ مَن تَعَلَّمَ القُرْآنَ وَعَلَّمَه' (رواه البخارى)

It is narrated by Usman ﷺ that the Messenger of Allah ﷺ said: "He is the best among you who learns the Qur'an and teaches it." *(Bukhari)*

(٩١) وَعَنَ ابنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالٰى عنهُمَا قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ اَشْرَافُ اُمَّتِى حَمَلَةُ القُرآنِ وَ اَصْحَابُ اللَّيْلِ (رواه البيهقى فى شعب الايمان)

And Hazrat Abdullah b. Abbas ﷺ narrates the Messenger of Allah ﷺ as saying: "The most noble of my ummah are those who practise the Qur'an and keep nightly vigils of devotion." *(Baihaqi)*

These two Ahadees expound the virtue of reading, learning and teaching of the Qur'an. There are millions and millions of people in the world, and they have different ideas of greatness. Some look upon the rich as great, some on state heads and prime ministers as noble people, some on those who live in bungalows as good, some owners of industries and motor cars. The Messenger of Allah ﷺ dismisses such thinking as wrong and announces that the criterion of nobleness is to be engaged in the study of the Qur'an and educate others in it.

Hazrat Abu Saeed ﷺ narrates the Prophet ﷺ as saying: "Allah says, more than to a supplicator, I will give him whom the Qur'an inclines to Me and pray to Me." (that by reason of his studying the Qur'an he finds no time for any other subject of conversation or

supplicating). "And the superiority of the *Word* of *Allah* over all other words is as the superiority of Allah over His creation."*(Tirmizi)*

Hazrat Abdullah b. Masud reports the Messenger of Allah as saying, "He who reads one alphabet of the Qur'an is endowed with one virtue for the alphabet, and one virtue is (written down as) equal to ten deeds of virtue". (Then he said) "I do not say Alif Lam Meem are one alphabet, but that Alif is one alphabet and Lam is one alphabet and Meem is one alphabet (Tirmizi); therefore, if one says *al-hamd*, he is given fifty virtues, because there are five alphabets in this word."

The Qur'an is Allah's Book. It contains commands, truths, ethics and etiquette facts and *muaarif*, ways of knowing the Supreme Being, it tells us what is to be done for success in this world and the next. It guides to the secrets of the causes of revolutions and vicissitudes of nations. Its blessings are infinite; it is the fountain spring of Allah's mercies; a treasury of wealth and favours. To act upon its teachings is the means to attain heights in this world and the next; its words are auspicious; a statement of the *Greatest King*, a message of the *Lord*, the Creator, sent to His creatures; its words are highly blessed; he who recites them obtains the desert for rewards and limitless fruit and honour and victory; blessings and mercy come to him in this very life. and such a one goes through life with peace of heart and prosperity. Allah's word has a glorious peculiarity: its reader is never satiated with it; for however long years one may read it, it never appears to be old; attachment to it is not severed by repetition, for, no matter how many times it is read, it is always found to be fresh and new!

فَسُبْحَانَه، مَاأَعْظَمَ كَلاَمَه،

The Messenger of Allah once gave Hazrat Abu Zar *several* counsels, of which one was:

عَلَيْكَ بِتِلاَوَةِ القُرآنِ وَفِى السَّمَاءِ وَنُورٌ لَّكَ فِىْ الاَرْضِ ذِكْرِاللهِ عَزَّوَجَلَّ فَاِنَّه، ذِكْرٌ لَّكَ

"Make recitation of the Qur'an and remembrance of Allah obligatory on yourself, for, then, you will be talked about in the heavens and there will be light for you on this earth."

AT THE LAST STAGE

Hazrat Abdullah b. Omar reports the Messenger of Allah as saying: "On the Last Day, He who *recites* the *Qur'an* will be told, 'Go on reciting and go on higher and higher in heaven, because your final stage is near the Verse you read last.' "

That is, 'your last stage is where, going higher and higher, you stop reciting the Qur'an.' Therefore, the more of the Qur'an one remembers, the higher his stage will be.

DESERTED HOUSE

Hazrat Abdullah. b. Abbas reports the Messenger of Allah as saying, "The heart in which there is not even a little of the Qur'an, is like a *deserted house*."

WORTH ENVYING

Hazrat Abdullah b. Omar narrates the Messenger of Allah as saying: "Only two persons are envied: He whom Allah has given the Qur'an and he keeps himself engaged with it, recites it during prayers, and also acts upon it; and the other, whom Allah has given wealth and he spends it night and day for the pleasure of Allah."

(Bukhari)

VERSES OF SURAH BAQAR

(٩٢) وَعَنْ جُبَيرْ بْنِ نُفَيرٍ رَضِىَ اللهُ تَعَالى عَنهُ اَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ قَالَ اِنَّ اللهَ خَتَمَ سُوْرَةَ البَقَرَةِ بِايَتَيْنِ اُعْطِيْتُهُمَا مِنْ كَنْزِهِ الَّذِىْ تَحْتَ العَرْشِ فَتَعَلَّمُوْهُنَّ وَعَلِمُوْهُنَّ نِسَائَكُم فَاِنَّهَا صَلوةٌ وَ قُرْبَانٌ وَ دُعَاءٌ (رواه الدارمى مرسلا)

Hazrat Jubair b. Nufair reports the Messenger of Allah as saying: "Allah on High has ended the Surah e Baqar on two Verses which He has given me from the treasure that is under His throne; therefore, recite them and teach them to your women. They are a mercy and means to attaining nearness (to Allah), and are altogether a prayer." (Darmi)

These two verses should be recited specially at night before going to bed. (More details follow in the paragraphs on "*Aayat ul Kursi*" آیتُ الکرسی). Women should not lag behind the men in reciting the Qur'an and remembrance of Allah. All are equal in the race for the Hereafter. One shall achieve as much as one strives for. Man or woman, the Hereafter is limitless, for both, the blessings of the place are also limitless and so also the ages. The blessings will be apportioned according to the treasure of good deeds one takes with one's self.

SURAH BAQAR and *SURAH AAL E IMRAN*

Hazrat Abu Huraira narrates the Messenger of Allah as saying: "Do not turn your houses into graveyards." Then he added, "Doubt not that Satan runs away from the house where Surah e Baqar is recited." *(Muslim)*

Hazrat Abu Umama narrates the Messenger of Allah as saying: "Recite the Qur'an, for, on the Last Day it will come as an interceder for you .... And recite the *Surah-e-Baqar* and *Surah-e-Aal-e-Imran*, for, they will be a canopy for you and staunch interceders; ... recite Surah e Baqar, for, it leads to blessings, and leaving it causes despair, and it is not for the false to grasp it." *(Muslim)*

Aayat ul Kursi (آیت الکرسی)

This Verse of Surah Baqar is on the first page of the third section of the Qur'an. One Hadees tells us, "The Messenger of Allah asked Hazrat Ubaai b. Ka'b which Verse was the greatest in the Book of Allah. He replied, 'Allah and His Messenger know best!' The Messenger of Allah asked him the same question

again, and he answered, '*The Aayat ul Kursi*', reciting it from beginning to end. The Messenger of Allah placed his hand on Hazrat Ubaai's chest, saying, 'Congratulations on your knowledge!'

In another Hadees we have, " If you recite the *Aayat ul Kursi* (آیت الکرسی) before going to bed at night, Allah will place a guardian over you and Satan will not come near you." *(Bukhari)*

Hazrat Ali tells us that he heard the Messenger of Allah say: "Only death intervenes between paradise and him who recites *Aayat ul Kursi* (أیت الکرسی) after the obligatory prayers; and he who recites it at the time of going to bed, Allah fills his house and his neighbour's house and all the nearby houses with peace." *(Baihaqi)*

Aayat ul Kursi protects one against the Devil and evil spirits. This is a proven fact.

Great are the blessings of these Verses. There are invocations in the second of the two, which are very necessary and their acceptance is promised. The Messenger of Allah said one day: "A door of the heavens has just been opened and it was never opened before. An angel has come down to earth from it, who never came down towards the earth before. The angel has greeted me and says, "Accept the good news of two things which are altogether full of light and have never been given to any Messenger before: *Fateh-ul-Kitab* i.e. Surah Fatiha and the last two Verses of *Surah-e-Baqar*. Allah's promise is that He will grant whichever supplication of them is made." *(Muslim)*

Hazrat Abu Masud narrates the Messenger of Allah as saying: "Sufficient will be the last two Verses of *Surah-e-Baqar* for him who recites them at night." That is, the reciter will be protected for the night against the mischief of human beings and jinn. *(Bukhari, Muslim)*

Hazrat Nauman b. Bashir narrates the Messenger of Allah as saying: "Allah on High has revealed two Verses which conclude the *Surah-e-Baqar*. Satan will not come near the house they are recited in for three nights."

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Another Hadees quotes the Messenger of Allahﷺ that "Allah has given the last two Verses of *Surah-e-Baqar* from His treasure of Mercy which is below the heavens. There is no blessing of this earth or the Hereafter which has not been included therein."

AAL E IMRAN --

Makhool Tabae says: "Angels pray for him until nightfall who recites Surah e Aal e Imran on a Friday."

SURAH WAAQIAH (واقعه)

He will never starve who recites Surah-e-Waaqiah every night.

(٩٣) وَعَنْ عَبدِ اللهِ بنِ مَسعُودٍ رَضِىَ اللهُ تَعَالى عَنهُ قَالَ قَالَ رَسُولَ اللهِ صَلَّى اللهُ تَعَالى عَلَيهِ وَسَلَّمَ مَن قَرَأَ سُورَةُ الْوَا قِعَةَ فِىْ كُلِّ لَيلَةٍ لَمْ تُصِبْهُ فَاقَةٌ اَبَدًا وَكَانَ ابنُ مَسعودٍ رَضِىَ اللهُ عَنهُ يَامُرُ بَنَاتِه يَقْرَانَ بِهَا فِى كُلِّ لَيلَةٍ

(رواه البهيقى فى شعب الايمان)

Hazrat Abdullah b. Masudؓ reports the Messenger of Allahﷺ as saying: "He will never starve who recites Surah-e-Waaqiah every night."

It is narrated by a pupil of the narrater that he, Abdullah b. Masudؓ, instructed his daughters to recite this Surah every night." (Baihaqi)

وَعَن اَنَسٍ رَضِىَ اللهُ تَعَالى عَنهُ قَالَ قَالَ رَسُولُ اللهِ تَعَالى عَلَيهِ وَسَلَّمَ عَلِمُوْا نِسَائَكُمْ سُورَةَ الوَاقِعَةَ فَاِنَّهَا سُورَةُ الغِنى ء

Hazrat Anasؓ narrates the Messenger of Allahﷺ as counselling: "Teach your womenfolk to recite Surah e Waaqiah because it is a Surah that brings wealth."

This was the reason why Hazrat Abdullah b. Masudؓ made his daughters recite it.

Hafiz Ibn e Kaseer writes on the authority of Ibn e Asakir in his Commentary that Hazrat Usmanؓ visited Hazrat Abdullah b. Masudؓ during his illness and inquired,

"What ailment pains you?"

Abdullah b. Masudؓ replied "My sins ail me."

"What do you desire?"

"I desire my Lord's mercy."

"Shall I send you a physician?"

"It's the physician who has made me ill."

"Then, shall I have some money sent for your expenses?"

"No, I don't need any money."

"It will be of use to your daughters after you."

"Do you fear that my daughters will be starved? I have told them to recite *Surah-e-Waaqiah* every night because I have heard the Messenger of Allahﷺ say that he who recites Surah e Waaqiah every night will never starve." *(Tafseer Ibn e Kaseer)*

Today, people are too occupied with striving for wealth but do not even think of acting upon the prescription advised by the Messenger of Allahﷺ. We are passing through a time when old and young, men wnd women, children and the aged find no time for reciting the Qur'an or remembering Allah. First thing in the morning, they read the newspapers, then have breakfast, tidy up and the children go off to school while the women and little ones switch on the radio. Love of the world intoxicates everyone. Rare is the house where the word of Allah may be heard. There is no inclination for it. Whole localities have become temples of indifference. There may be one or two devotees here and there but, because of the prevailing atmosphere, they, too, are deprived of the mercies and blessings of Allah!

It is the duty of every Muslim to recite the Qur'an and teach it to his sons and daughters. Every morning, after prayers, every individual in the house should read a part of the Qur'an so that its blessings may rectify one within and without and attain the good of this life and the Hereafter.

The blessings of the Qur'an are endless. They are known only to those who devote a part of their lives exclusively to them.

SURAH FATIHA --

This is the first Surah of the Qur'an and is of great excellence. In one Hadees from Bukhari, it has been described as "the greatest of all the Surahs," not that it is the longest, but because it is of the highest eminence. Its blessings are manifold; it is recited in every raka of prayers; and, like it, there are no verses in the Old or New Testament of the Bible, nor, indeed, elsewhere in the Qur'an.

(Tirmizi)

Repeating the *recitation* of it is to be endowed with many a blessing of this life and of the Hereafter. It is a cure for every disease, --- as one Hadees in Darmi goes. It has ten names, of which two are *Kafiya*, All Sufficient, and, the other, *Shafiya*, Panacea.

SURAH YASIN ---

Hazrat Ata' b. Abi Rabah (*Tabee*) narrates that he has heard of a Hadees which says, "He who recites *Surah-e-Yasin* at the day's beginning shall have all his wants satisfied."

Another Hadees tells us: "He who recites *Surah-e-Yasin* for Allah's pleasure shall have all his past sins forgiven him. Therefore, recite it near a dying person."

And another from Hazrat Anasؓ: "Everything has a heart and the heart of the Qur'an is *Surah-e-Yasin*. He who recites it once shall be rewarded as if he had recited the whole Qur'an."

SURAH KAHF --

Hazrat Abu Saeedؓ narrates the Messenger of Allahﷺ as saying: "There will be light between the two Fridays for him who recites Surah e Kahf on one." *(Baihaqi)*

This may mean that his heart will be illumined, or, that his grave will be filled with a week's light. If the Surah is recited every Friday, he will endowed with light even after death.

Hazrat Abu Dardaؓ narrates the Messenger of Allahﷺ as saying: "He who recites the first three Verses of Surah e Kahf will be preserved from Dajjal's mischief. *(Tirmizi)*

SURAH MULK AND SAJDA (سجدہ)

Hazrat Abu Hurairaؓ narrates the Messenger of Allahﷺ as saying: "In the Qur'an there is a Surah which has thirty Verses. It interceded on behalf of somebody so much that he was forgiven. This is Surah *Tabarakl lazi* (or Mulk)." *(Nisai, Tirmizi)*

Hazrat Jabirؓ tells us that the Messenger of Allahﷺ did not sleep at night until he had recited the two Surah, Mulk and Sajda.

(Tirmizi, Darmi)

These two Surah have much to do with saving one from the punishment of the grave, just as backbiting and urinal spray have to do with subjecting one to its punishment.

Hazrat Khalid b. Ma'dan (*Tabee*) tells us that he had been informed that there was a man who used to recite Surah e Sajda and none besides, and was also a great sinner. When he died and the punishment of the grave began, this Surah spread its wing over him, and prayed to Allah, "O Lord! Forgive this man, for, he used to recite me a lot!" So Allah the Glorious accepted the intercession and forgave the man his sins, and commanded that a good deed be written for each one of his sins and that his status be elevated one degree for each one of them!

Hazrat Khalid also says, "This Surah will dispute in the grave on behalf of its reciter, beseaching the Lord Allah that if it is from His Book its intercession may be accepted; and if it is not from His Book it may be erased from it. "The Surah", he repeats, "will spread its wing like a bird, intercede and save the sinner. The same is the charteristic of Surah e Mulk. *(Darmi)*

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There is a Hadees that a Companion of the Messenger of Allahﷺ pitched his tent in a place where he did not know there was

a grave. He heard the voice of some one reciting Surah e Mulk to its last word. The Companion related this incident to the Messenger of Allah ﷺ who explained,

هِيَ الْمَانِعَتُه هِيَ الْمُنجِيَّةَ تَنْجِيْه مِنْ عَذَابِ اللهِ

"This Surah defends one against punishment; it will save him from Allah's punishment." *(Tirmizi)*

LAST THREE VERSES OF SURAH E HASHR --

Hazrat Ma'qal b. Yasaar رضي الله عنه reports the Messenger of Allah ﷺ as saying : "He who recites the last three Verses of Surah e Hashr three times in the morning after saying,

اَعُوذُ بِاللهِ السَّمِيْعِ العَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمْ

"I seek refuge in Allah the Hearer, the Knower from Satan the accursed,"

for him Allah on High will appoint seventy-thousand angels to beseach mercy for him until the evening, and if he dies the same day he will be given the status of a martyr. And if he recites the Verses in the evening, the same will be done for him until the following morning." *(Tirmizi, Darmi)*

SURAH-E-*ZILZAL* (اِذَازُلْزِلَتْ), *KAFIROON* (كافرون) AND *IKHLAS* (اخلاص):

Hazrat Abdullah b. Abbas رضي الله عنه reports the Messenger of Allah ﷺ as saying, *Surah-e-Zilzal* is equal to one-half the Qur'an, *Ikhlas*, one-third, and *Kafiroon*, one-fourth of the Qur'an.

Hazrat Anas رضي الله عنه reports: "He who recites *Surah-e-Ikhlas* two-hundred times every day will have fifty years of his sins forgiven; except any unpaid debt that he may owe." *(Tirmizi)*

Hazrat Anas رضي الله عنه quotes: "He who, on going to bed, lies on his right side and recites Surah-e-Ikhlas to the end one-hundred times,

Allah will tell him on the Last Day to enter paradise by his right side. *(Tirmizi)*

Hazrat Abu Huraira رضي الله عنه reports that the Messenger of Allah ﷺ, hearing a man recite *Surah-e-Ikhlas*, remarked, "It's made obligatory for him." "What, O Messenger of Allah ﷺ?" asked Hazrat Abu Huraira رضي الله عنه. "Paradise", answered the Messenger of Allah ﷺ. *(Tirmizi, Nisai)*

A man said: " Messenger of Allah ﷺ, I love the Surah-e-Ikhlas." The Messenger of Allah ﷺ told him, "This love has made you enter paradise." *(Tirmizi)*

Hazrat Saeed b. Musayyab رضي الله عنه reports the Messenger of Allah ﷺ as saying, "For him who recites this Surah ten times one mansion will be built for him in paradise; and if he recites it twenty times, two mansions will be built for him; and if he recites it thirty times, three mansions will be built for him in paradise." Hearing this, Hazrat Omar رضي الله عنه said, "By Allah! In this way, we shall have built many a *mansion* in paradise." The Messenger of Allah ﷺ answered, "*Allah's providence* is so very great! The more your good deeds, the more the reward." *(Darmi)*

SURAH-E-TAKASUR --

Hazrat Abdullah b. Omar رضي الله عنه reports that the Messenger of Allah ﷺ asked his Companions: "Can any of you not recite a thousand Verses every day?" The Companions said, "O Messenger of Allah ﷺ, who is there that can recite a thousand Verses every day!" He then asked: "Is it not possible for you to recite Surah e *Takasur* (تكاثر) ?" *(Baihaqi)*

SURAH FALAQ AND SURAH NAAS --

These are the last two Surah of the Qur'an. They are also called *ma-oozatain* (معوذتين), or the "two refuges". Reciting them protects one against painful things and events and human mischief. Hazrat Jaba b. Aamir رضي الله عنه tells us that once he was with the Messenger of Allah ﷺ on a journey when suddenly there was a storm and it became pitch dark. The Messenger of Allah ﷺ kept reciting Surah

Falaq and *al-Naas* to seek *Allah's refuge*; and he said, "Uqba, seek Allah's refuge through these two Surah, because there is nothing like them by means of which the seeker of refuge may achieve refuge." *(Abu Daud)*

Hazrat Abdullah b. Khubaibﷺ tells us that one night when it was raining and it was also very dark, he and some others went out looking for the Messenger of Allahﷺ. When they found him, he told them to recite the last three Surahs of the Qur'an, *Ahad*, *Falaq* and *Naas* morning and evening three times each. "Seek Allah's refuge through them," he said, "because through them you get refuge from things that need to be taken refuge from." *(Tirmizi)*

When one recites Surah e Falaq, he seeks refuge from the evil of all things Allah has created, from the evil of dark nights, and of "women who blow upon knots", as well as of the envy of people.

He who recites *al-Naas*, seeks refuge from those who go about whispering evil thoughts in our hearts. Thus the two Surahs together provide an asylum from all manner of evil things, thoughts, spirits and magic. This fact has been verified by experience. They, together with *Ikhlas*, should be recited morning and evening, and at other times besides. They should be specially taught to the children, and, in case of pain or the evil eye, recited and breathed on them and amulets made of them should be placed around their necks.

Umm ul Mominеen Hazrat Ayesha رضی اللہ عنہا tells us that every night when the Messenger of Allahﷺ came to sleep, he would recite Surahs *Falaq* and *Naas*, then blow upon the palms of both hands and, beginning from the head and face, brush them over every part of his body as far as was possible. He would do this three times. *(Bukhari)*

Hazrat Ayesha رضی اللہ عنہا further tells us that whenever any physical pain was felt by the Messenger of Allahﷺ he would recite these two Surah and do as just stated. During his last illness, she recited them and blew upon his palms and, holding his hands, brushed them over as he usually did.

MEMORISING THE QUR'AN

The Qur'an is a great miracle, a miracle that everyone, friend and foe, can see with his own eyes: it is memorised word by word by the old and young, men and women. Memorising the Qur'an is not dependent on one possessing a good memory. Intellectuals blessed with great intelligence and powerful memory cannot memorise fifty pages of any literature in their own language, but the Qur'an is memorised within a short time even by the dull-headed, and even though one's own mother-tongue may be different.

As long as it is Allah's wish that the Qur'an remain in this world, so long there will also be those who memorise it. They who are indifferent to it only deprive themselves of its blessings. There have always been those who learn it by heart and there always will be, *insha-Allah!*

We should step forward towards the Qur'an and enrich ourselves with its blessings. And also do our best to make our children memorise it.

Hazrat Ali Murtazaﷺ quotes the Messenger of Allahﷺ as saying, "He who recites the Qur'an and memorises it, and looks upon its permissibles as permissible, and its forbidden as forbidden, Allah will make him enter paradise and will accept his intercession for ten people of his household who deserve to be sent to hell." *(Tirmizi)*

One must act according to the commands given in the Qur'an, never against them. What has been made permissible therein is permissible for us, and what has been forbidden is forbidden to us.

Hazrat Muaaz Juhniﷺ reports the Prophet of Allahﷺ as saying: "The parents of him who recites the Qur'an and acts upon it shall be crowned on the Last Day with a crown of which the light will be superior to that of the sun as it shines in people's houses on the earth. When such is the honour given to parents, what must be the state of him who recites the Qur'an and acts on it?"

فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ هٰذَا فَهَلْ مِنْ مُدَّكِرٍ ۔

Make your children memorise the Qur'an. Ignorant people have propagated the idea that this is very, very hard but the fact is that it is quite easy to do so. The Qur'an is not memorised by the memory but by a miracle. We know from experience that children attend school and grown-up their day to day work, even aged people with snow white hair, yet they memorise the Qur'an. Allah gives all of them success!

It has been seen that the memory and general intelligence of the child who memorises the Qur'an improve very considerably. Whatever education he goes for, he is always ahead of his class-fellows. Human beings succeed in this life and the Hereafter because of the blessings of the Qur'an. How can those who do not understand the Qur'an nor make a move towards it be familiar with its blessings?

Some people say, 'Oh, what's the use of memorising like a parrot?' These people look upon money as profit, not on the reward of ten good deeds for each word, the crowning of parents, and saving ten of the family from hell as profit. They say, what will the child eat if he becomes a *mulla*? But who prevents a child from going in for service or business after he has memorised the Qur'an? To be a *mulla* is a great blessing. One who does not want his child to become a *mulla* should, at least, not deprive him or her from memorising the Qur'an. Any legitimate occupation may be followed after it has been memorised. The years spent in memorising are not wasted for secular education because with a few months of labour, the child can easily pass his sixth or seventh class examination after he has memorised the Qur'an. This is no hollow claim; it's been proven by experience.



BOOK - 9

BOOK OF REMEMBRANCE OF ALLAH (Zikr)

REMEMBRANCE OF ALLAH (*Zikr*)

(٩٤) عَن يُسَيْرَةَ وَكَانَتْ مِن الـمُهَا جِرَاتِ قَالَتْ قَالَ لَنَا رَسُولُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ عَلَيْكُنَّ بِالتَّسْبِيْحِ وَ التَّهْلِيْلِ وَالتَّقْدِيْسِ وَاعْقِدْنَ بِالْاَ نَامِلِ فَاِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطِقَاتٌ وَلَا تَغْفُلْنَ فَتُنْسَيْنَ الرَّحْمَةَ (رواه الترمذی وابوداؤد)

*Hazrat Yusayra رضی اللہ عنہا, who was one of the emigrant women from Makkah, narrates that the Messenger of Allah ﷺ said while addressing them: "Keep to recitation of Divine praises (*tasbih*), declaring His Unity (*tahleel*) and sanctifying Him (*taqdees*) and keep the count on your fingers, because they will be asked and will be given power to speak. Never become indifferent to this or you will be forgotten by Allah's mercy." (Tirmizi, Abu Daud)*

The Messenger of Allah ﷺ was sent to be counsellor and guide for all human beings until the end of this world. His words are, generally, for both men and women but, on occasions, they are addressed only to women, such as those quoted above.

Remembrance of Allah leads to salvation and elevation of status. There are countless Hadees and Verses of the Qur'an to this end. The Hadees quoted above is specially relevant to women because women are usually in the habit of speaking ill of others, fault-finding and creating mischief. There is scarcely a meeting of them where backbiting, complaining and slander are not heard. The human tongue is a great blessing from Allah and can be a means to attaining great heights in paradise. To misuse it for meaningless talk and destroying virtues is loss, indeed. A Hadees goes:

لَاتُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرُ اللهِ فَاِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللهِ قَسْوَةٌ لِلْقَلْبِ وَاِنَّ الْعَبْدِ النَّاسِ مِنَ اللهِ الْقَلْبُ الْقَاسِيْ (ترمذی)

"Do not talk much except remembrance and also speaking about Allah, because talking much without speaking of Allah hardens the heart, and the farthest from Allah is he who is hardened in his heart." *(Tirmizi)*

Women are very unmindful of their tongues. That is why they are specially addressed on this subject. They are advised to be devoted to *tasbih* (تسبیح), *tahleel* (تحلیل) and *taqdees* (تقدیس). *Tasbih* is reciting *Subhan Allah* (سبحان اللہ), praising Allah, *tahleel* (تحلیل) is reciting there is no god but One, Allah, and *taqdees* (تقدیس) is sanctifying Him. The word *quddoos* (قدوس) or Holy One is one of the "Beautiful Divine Names". After *salaam* at the end of prayers, the Messenger of Allah ﷺ used to say, *Subhan al Malikul Quddoos* (سبحان الملك القدوس) three times, louder the third time and with special emphasis on *dd in Quddoos*. When he woke for the late night, *tahajjud* prayers, he would recite, *Allah o Akbar* (اللہ اکبر), *Subhan Allah wa be Hamd e He* (سبحان اللہ وبحمدہ), *Astaghfir-ul lah* (استغفر اللہ), *La ilaha il-Allah-o* (لا الہ الا اللہ) and *Subhan al Malik-ul-Quddoos* (سبحان الملك القدوس), ten times each.

The next counsel he gave was that the count should be made on the fingers. The reason was also given, namely, that on the Last Day the fingers would be given the faculty of speech and they would be asked, and they would give evidence on behalf of the individual who used them for praising Allah.

Several other Traditions and Verses of the Qur'an mention that some other parts of the body will also bear witness. Wisdom demands that one should make good witnesses for himself of the various parts of the body. This means, performance of good deeds and abstaining from the evil.

The next counsel is that one should never be forgetful of Allah's remembrance, otherwise His mercy will 'forget' you; you will be deprived of His special benedictions and blessings. This counsel supports the other. Remembrance of Allah is a priceless boon that brings the highest of stations in the Hereafter, and it costs nothing. One may recite the various kalima, durood and prayer for salvation, istaghfar, while occupied in normal work. Nor is it

necessary to be in *wuzoo* or having bathed, nor whether a woman is in her menses or not. However, the Qur'an may not be recited in such condition.

A man asked the Messenger of Allah ﷺ, "Which mujahid deserves the highest reward?" And the Messenger of Allah ﷺ replied, "Among them he who remembers Allah the most". The man then asked, "Who among the doers of good deserves the highest reward", and the Messenger of Allah ﷺ replied in the same words, "He who remembers Allah the most." The man put the same question naming those who prayed regularly, performed Hajj and paid zakat and gave much in charity, but the answer of the Messenger of Allah ﷺ was the same.

Hearing these questions and the same answer, Hazrat Abu Bakr ؓ said to Hazrat Omar ؓ, "O Abu Hafsa the remembrancers have taken away the best." And the Messenger of Allah ﷺ said, "Yes, so it is."

Hazrat Abu Huraira ؓ narrates the Messenger of Allah ﷺ as saying, "Allah says, 'I am with my creatures as long as they remember Me and their lips move thinking of Me."

Hazrat Abdullah b. Omar ؓ tells us that the Messenger of Allah ﷺ used to say: "Everything requires cleansing and the cleansing of the heart is Allah's remembrance; and nothing is more potent than Allah's remembrance for man's salvation". Some of the Companions asked, "Does jihad in Allah's path not save him as much?" And he answered, "Yes, even jihad in Allah's path does not save as much even though the mujahid's sword break to pieces in the battle." *(Baihaqi)*

The Messenger of Allah ﷺ said: "The similitude of him who remembers Allah among those who do not is like that of a fighter who remains on field of battle when others have run away; the similitude of him who remembers Allah among those who do not is like that of a green twig on a dry tree; the similitude of him who remembers Allah among those who do not is that of a lamp in darkness. And Allah shows him his place in paradise who

remembers Allah while living among those who have forgotten Him."

Hazrat Abu Huraira(ra) narrates the Messenger of Allah(saw) as saying: "Allah says, 'I am with My creature's thought according as he thinks of Me; I am with him when he remembers Me; so when he remembers Me in his solitude, I remember him in My solitude and if he remembers Me in some company, I remember him among My company which is better than his company." *(Bukhari)*

By "My solitude" is meant that Allah thinks of him all by Himself, and not before his angels or others; and in "My company" implies that He remembers and speaks of the man to the company of His angels and souls of His Messengers.

By ".....thought according as he thinks of Me" is meant that Allah forgives if the man thinks that Allah will forgive him; and if he thinks otherwise, Allah too thinks of him otherwise.

One day Sabit Banani said, "I get to know when my Allah thinks of me." Asked how that was, he replied, "When I think of Him, He thinks of me. So he who wishes that he may be the subject of talk in the presence of Allah should talk about Allah."

Hazrat Abdullah b. Abbas(ra) advises that he who cannot bear the discomfort of rising up late in the night, and does not spend in Allah's path and is afraid of fighting the enemy in battle, should remember Allah a lot. *(Tibrani)*

Hazrat Abu Musa(ra) reports the Messenger of Allah(saw) as saying, "Of two men, one spending money lying in his lap, and the other remembering Allah, the one who remembers Allah is superior."

Hazrat Abu Saeed(ra) quotes: "It is certain that some people will remember Allah as they lie on their beds, and the remembrance will raise their station."

A Hadees states, "Remember Allah so much that people may call you mad!"

The Prophet(saw) said, "Remember Allah so much that the hypocrites may call you a hypocrite."

Once, while travelling towards Makkah, the Messenger of Allah(saw) came near Jamdan, a hill on the way. He said, "Come, this is Jamdan. Solitude seekers are far ahead." Some of his Companions headed further, asking who the solitude seekers were. He replied, "Those of the men and women who meditate on Allah very much." *(Muslim)* Another Hadees tells us that he said in reply to the Companions: "Those who emulate one another in remembrance of Allah ,seek solitude for themselves. Remembrance of Allah will lighten their burden and they will come unburdened on the Last day." *(Tirmizi)* Such people live aloof from their contemporaries. The Messenger of Allah(saw) says, "When some people get together aside to remember Allah and their motive is only the pleasure of Allah, an annoucer proclaims from the heavens, 'Arise, purged and forgiven, for, Allah has replaced your evil with good.'"

Says the Prophet(saw), "Allah will resurrect some people whose countenances will be all light and they will sit on thrones of pearls; and they will neither be prophets nor martyrs, and all will be envious of them." A Bedouin stepped up and sitting respectfully before the Messenger of Allah(saw), asked, "Master, describe them for us so that we may recognise them". And he said, " They will be of those who were from different cities and tribes and yet they loved one another and they gathered together only for remembrance of Allah."

The Messenger of Allah(saw), Mercy for All, said: "There are four qualities which if given to one are as though all the goodness of heaven and earth were given him. They are a grateful heart; a tongue that speaks of Allah; a body patient over tribulations; and a wife who takes care of her self and her husband's property."

Hazrat Abdullah b. Busr(ra) tells us: "Someone asked the Messenger of Allah(saw) that there were many things in Islam, but he might be told just one thing so that he may devote himself to it. The Messenger of Allah(saw) said: "Keep your tongue live with remembrance of Allah."

A man asked the Messenger of Allah ﷺ, "On the Last Day who will be the most excellent and the highest with Allah." He *replied*, "Men who remember Allah the most often and women who remember Allah the most often." A Companion asked, "Is such a person superior even to a fighter in the path of Allah?" "Yes, even if the fighter kills so many that his sword breaks to pieces and he and his sword are drenched in blood, even so he who remembers Allah very often is superior."

Hazrat Abu Darda رضي الله عنه reports that the Messenger of Allah ﷺ addressed his Companions, saying: "Shall I not tell you of a performance that is better than all your deeds and most pure with your Lord and Master, and elevates your ranks more, and is better than your spending of gold and silver, and better even than your fighting your enemies so that you slay their necks and they slay your necks?" "Do tell us, O Messenger of Allah ﷺ ", the Companions pleaded. "Remembrance of Allah is superior to all these deeds," said the Messenger of Allah ﷺ.

Hazrat Abdullah b. Busr رضي الله عنه reports that a Bedouin came to the Messenger of Allah ﷺ and asked him, "Who is the best of all people?" The Messenger of Allah ﷺ replied, "Blessed is he who has a long life and his deeds are good." The man asked, "Which deed is the most excellent?" The Messenger of Allah ﷺ replied, :"That you depart from this world with your tongue moist with remembrance of Allah." *(Tirmizi)*

Hazrat Anas رضي الله عنه reports the Messenger of Allah ﷺ as saying to his Companions: "Eat and drink when you pass through the gardens of paradise!" The Companions asked, "What are the gardens of paradise?" And he replied, "The sittings in Allah's remembrance."

By "Eat and drink" is implied 'doing as the people of the garden do.' That is, engaged in remembrance of Allah.

Hazrat Amir Muaviyah رضي الله عنه reports that one day the Messenger of Allah ﷺ came by a group of his Companions and asked what it was that had made them sit there. They replied that they were sitting there in remembrance of Allah and praising Him for having guided them to Islam and thus placed them under His obligation. The

Messenger of Allah ﷺ asked, "By Allah! Has only so much made you sit here?" They replied, "By Allah! Only this has made us sit here". He said, "Know well that I did not put you on oath because I thought you were lying, but because the angel Gabriel just came to tell me that Allah the High and Glorious is exulting with pride over you." *(Muslim)*

The Mercy for All World ﷺ said, "No deed saves a creature from Allah's wrath as remembrance of Him." *(Tirmizi)*

Every good deed helps to save one from Divine punishment but none more than remembrance of Allah.

Said the Messenger of Allah ﷺ: "There are seven kinds of people whom Allah will keep under His shadow when besides His shadow there will be none other to give shade: a just Muslim king; the youth who grows up in devotion to Allah; he whose heart is obsessed with the mosque; those two persons who love one another because of Allah, meet one another because of Him and part from one another because of Him; he who is invited by one in authority or by a good-looking woman for doing wrong and he refuses the invitation outright saying that he is afraid of Allah; he who gives charity with his right hand and keeps it so secret that even his left hand does not know what the right hand does; and he who sheds tears while remembering Allah in solitude."

Hazrat Abu Musa رضي الله عنه reports the Messenger of Allah ﷺ as saying: "The similitude of him who remembers Allah and that of him who does not is as that of him who lives and him who is dead." *(Bukhari)*

He who is occupied with remembrance of Allah is alive and he who is forgetful of Allah is dead. Those who remember obtain eternal life and have special relations with Him and have peace in both the worlds.

Opposite them are those who spend their lives in utter indifference to the Divine, for the life Hereafter and their inner self is foul and withered. Outwardly they seem to be alive but within they are hollow and void of devotion. Their shapes are human but

their lives are without profit. Just as a dead body earns nothing and does not step forward to progress, so is he who is forgetful of Allah. He may obtain something of this world but indifference to the Hereafter makes him dead while he lives here.

The Messenger of Allah ﷺ said: "My Lord has revealed to me that if I desire, He would change the sand dunes of Makkah into gold for me. But I said, 'Lord, I desire no such thing. All I want is to have just enough to eat one day, and starve the next day, so that when I am starving I may turn to Thee in humility and chanting remembrance of Thee, and when I have eaten I may thank Thee and glorify Thee." *(Ahmed, Tirmizi)*

The Messenger of Allah ﷺ also said: "He who goes to bed having purified himself (with *Wuzoo*) and kept chanting remembrance of Allah until he sleeps, every supplication he makes on changing sides, for good in this life or the next, will be granted." *(Mishkaat ul Masabih)*

Hazrat Jabir ؓ reports the Messenger of Allah ﷺ as saying: "When a man enters his house and remembers Allah at the time, Satan says to his colleagues, 'Let us go from here, for, we can neither stay here the night nor eat.' But if one does not remember Allah at the time, Satan tells them, 'You have succeeded in staying the night here'. And if Allah is not remembered before meals, Satan tells his colleagues, 'You have succeeded in staying here as well as eating here.'" *(Muslim)*

Hazrat Anas ؓ reports the Messenger of Allah ﷺ, as saying, "He who offers the morning prayers in congregation , then keeps sitting there until sunrise and offfers two raka of prayers, will be rewarded the blessings of one Hajj and one *umrah*.

The Messenger of Allah ﷺ used to keep sitting after the pre-dawn, *fajr* prayers until sunrise. He often told his followers of the great blessing of doing the same after the morning prayers as well as and after the pre-sunset, *asr*, prayers. One Hadees reports him as saying: "In preference to freeing four slaves from among the children of Ismail, I'd rather keep sitting with those who chant remembrance of Allah from after the morning prayers until sunrise

and with those who chant remembrance of Allah from after the pre-sunset, *asr*, prayers until sunset." *(Abu Daud)*

Another Hadees tells us: "Paradise is written down for him who having offered his morning prayers keeps sitting, chanting remembrance of Allah until sunrise."

Once a detachment of mujahidin sent by the Messenger of Allah ﷺ to Najd, returned very soon with abundant spoils of war. Hazrat Abu Bakr ؓ remarked that never was a detachment known to have come back so soon with so large a booty. The Messenger of Allah ﷺ said, "O Abu Bakr ؓ, shall I not tell you of a person who returns sooner than this detachment and earns greater booty. Such a one is he who offers the morning prayers in congregation and then keeps sitting there chanting remembrance of Allah until the sun has risen."

Women should pray in their houses and chant the Divine remembrance on their prayer carpets until sunrise, then offer the *ishraq* (after sunrise) prayers. If they have to leave the prayer-carpet for some reason, yet they should continue the chanting. Great are the blessings of chanting Divine remembrance after the pre-sunrise and pre-sunset prayers.

The Messenger of Allah ﷺ has also said: "He who chants Divine remembrance plentifully is purged of (all traces of) hypocrisy." *(Baihaqi)*

WARNINGS

We may now reproduce the warnings spelt out in different Ahadees for neglecting the remembrance of Allah.

Hazrat Abu Huraira ؓ reports the Messenger of Allah ﷺ as saying: "People who rise from a gathering without (at least, some) remembrance of Allah are as if they had stood up beside a dead ass."

"He who sits somewhere and does not invoke Allah's remembrance, his sitting will be of harm to him from Allah's side. And he who lies down somewhere and does not remember Allah

(any time while lying down there), his lying down will be harmful to him from Allah's side; and he who walks somewhere and does not remember Allah sometime as he walks, his walking will be harmful to him from Allah's side." *(Abu Daud)*

Hazrat Umm e Habiba رضى الله عنها reports the Messenger of Allah ﷺ as saying: "Everything about a person is a load for him and profitless, except that he urges good, forbids wrong or invokes remembrance of Allah." *(Tirmizi)*

Hazrat Abu Huraira رضى الله عنه reports the Prophet ﷺ as saying:- "Beware! The whole world is unblessed and all that is in it is unblessed except remembrance of Allah the High and Glorious, and he who is obedient to Him and the learned in religion and the seeker after knowledge of religion."

Everything is far from Allah's mercy and unacceptable to Him however adorned or pleasing to the worldly minded. What is acceptable to Allah the Holy One are things merged in His remembrance. That is, all that is in obedience to Allah's Will and pleasure, is acceptable to Him: spending legitimately earned wealth for His pleasure; opening educational institutes, building mosques, feeding the hungry, writing constructive books, bringing up children in the right way, fulfilling the rights of the parents, and so on. The ulema tell us that whoever is obedient in his actions to Allah is also a remembrancer of Allah. Being occupied by deeds in Allah's work, or in one's heart with Allah, or by words with Allah's name is a remembrancer, not to be counted among the indifferent.

جَعَلَنَا اللهُ مِنَ الذَّاكِرِيْنَ اللهَ كَثِيرًا ـ

BLESSINGS OF REMEMBRANCE

(٩٥) وَعَنْ أُمِّ هَانِئٍ رَضِيَ اللهُ عَنْهَا قَالَتْ مَرَّبِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقُلْتُ يَا رَسُوْلَ اللهِ قَدْ كَبِرْتُ

وَضَعُفْتُ اَوْكَمَا قَالَتْ فَمُرْنِيْ بِعَمَلٍ اَعْمَلُه، وَاَنَا جَالِسَةٌ قَالَ .. سَبِّحِي اللهَ مِائَةَ تَسْبِيحَةٍ فَإِنَّهَا تَعْدِلُ لَكِ مِائَةَ رَقَبَةً تُعْتِقِيْهَا مِنْ وُلْدِ اِسْمٰعِيْلَ وَاَحْمَدِي اللهَ مِائَةَ تَحْمِيْدَةٍ فَإِنَّهَا تَعْدِلُ لَكِ مِائَةَ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ تَحمِلِينَ عَلَيْهَا فِيْ سَبِيْلِ اللهِ وَكَبِّرِي اللهَ مِائَةَ تَكْبِيرَةٍ فَإِنَّهَا تَعْدِلُ لَكِ مِائَةَ بَدَنَةٍ مُقَلَّدَةٍ مُتَقَبَّلَةٍ وَهَلِلِ اللهَ مِائَةَ تَهْلِيْلَةٍ قَالَ اَبُوْ خَلَفٍ اَحْسِبُه، قَالَ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْاَرْضِ وَلَا يُرْفَعُ يَوْمَئِذٍ لِاَحَدٍ بِمَكَّةَ اَفْضَلُ مِمَّا يُرْفَعُ لَكِ اِلَّا اَنْ يَّاْتِيَ بِمِثْلِ مَا أَتَيتِ

(رواه احمد باسناد حسن واللفظ له، والنسائى و لم يَقُلْ وَلَا يَرْفَعُ اِلٰى آخِرَهَ والبهيقى بتمامه كذافى الترغيب والترهيب للحافظ المنذرى)

Hazrat Umm e Hani رضى الله عنها tells us: One day the Messenger of Allah ﷺ passed by her and she asked him, "Prophet of Allah, I am an old and feeble woman; tell me something that I can do without moving about." He advised her, "Glorify Allah by repeating Subhan Allah (سبحان الله), one-hundred times. This will be equal to freeing one-hundred slaves of Ismail's descendants; and chant Allah's praises, — al-Hamd-u lil-Lah (الحمد لله) — one-hundred times; this will be equal to giving one-hundred fully harnessed horses to fight in the path of Allah; and magnify Allah — Allah-o Akbar (الله اكبر) — one-hundred times ; this will be equal to sacrificing one-hundred animals with garlands round their necks and they are found acceptable to the Divine Lord; and chant La ilaha illal-Lah (لا اله الا الله)., 'There is no God but Allah' one-hundred times. The reward of your doing this will fill

all the space between earth and sky. On the day you do it, there will be no one in Makkah, whose deed will be superior to yours and being lifted up to Allah's presence in the heavens. Of course, if some one else also does the same, his or her action will equal yours."

(Al Targhib wal Tarhib)

Explanation:

There is no imperfection in Allah, and chanting this attribute of Him is called as *Tasbih*. Allah is an embodiment of all sorts of qualities and is all Praiseworthy, chanting this attribute of Him is called *Tehmeed*. Describing His greatness is called *Takbir*. And لا الٰہ الا اللہ (There is no god save Allah) is called *Tehlil*. In سبحان اللہ ' الحمدللہ ' لا الہ الا اللہ ' اللہ اکبر all these four are stated.

(٩٦) وَعَنْ سَعْدِ بْنِ اَبِیْ وَقَّاص اَنَّـه دَخَـلَ مَـعَ النَّبِـیِّ صَـلَّ اللّٰہُ عَلَیْهِ وَسَلَّمَ عَلٰی اِمْرَأَةٍ وَبَیْنَ یَدَیْهَا نَوًی اَوْحَصًی تُسَبِّحُ به فَقَالَ اَلَا اُخْبِرُكِ بِمَا هُوَ اَیْسَرُ عَلَیْكِ مِنْ هٰذَا اَوْاَفْضَلُ سُبْحَانَ اللّٰہِ عَدَدَ مَـا خَلَقَ فِی السَّمَآءِ سُبْحَانَ اللّٰہِ عَدَدَ مَاخَلَقَ فِی الْـاَرْضِ وَ سُبْحَانَ اللّٰہِ عَدَدَ بَیْنَ ذالِكَ وَسُبْحَانَ اللّٰہِ عَدَدَ مَا هُـوَ خَـالِقٌ وَاللّٰہُ اَكْبَرُ مِثْلَ ذٰلِكَ وَالْحَمْدُ لِلّٰہِ مِثْلَ ذٰلِـكَ وَلَا اِلٰـهَ اِلَّا اللّٰہُ مِثْـلَ ذٰلِـكَ وَلَـا حَوْلَ وَلَا قُـوَّةَ اِلَّا بِـاللّٰہِ مِثْـلَ ذٰلِـكَ . (رواه الـترمذی وابـوداؤد وقال الترمذی هذا حدیث غریب)

"Hazrat Sa'd b. Abi Waqas ﷺ reports that he was accompanying the Messenger of Allah ﷺ when he went to a woman. There was a pile of pebbles before her and she was chanting the glorification of Allah on them. The holy Prophet ﷺ said to her, 'Shall I not tell you an easier way (or shall I not tell you a better thing) in which the

words are few but reward is high. You should chant the following':-

سُبْحَانَ اللّٰہِ عَدَدَ مَاخَلَقَ فِی السَّمَآءِ

'I glorify Allah as much as the number of His creation in the skies.'

سُبْحَانَ اللّٰہِ عَدَدَ مَاخَلَقَ فِی الْاَرْضِ

'I glorify Allah as much as the number of His creation on the earth.'

سُبْحَانَ اللّٰہِ عَدَدَ مَا بَیْنَ ذٰلِكَ

'I glorify Allah as much as the number of His creation in between the earth and the sky.'

سُبْحَانَ اللّٰہِ عَدَدَ مَا هُوَ خَالِقٌ

'I glorify Allah as much as the number of His creation to be born henceforth.'

And also recite اللہ اکبر *and* الحمد للہ *and* لاالہ الا اللہ *and* لاحول ولاقوۃ الا باللہ *in the likewise manner.*

(Mishkaat ul Masabih, with reference to Tirmizi and Abu Daud)

Explanation:

It implies that add to each of them the same words which have been added to سُبْحَانَ اللّٰہِ For instance, recite:-

اَللّٰہُ اَكْبَرُ عَدَدَ مَاخَلَقَ فِی السَّمَآءِ اَللّٰہُ اَكْبَرُ عَدَدَ مَا خَلَقَ فِی الْاَرْضِ اَللّٰہُ اَكْبَرُ عَدَدَ مَا بَیْنَ ذٰلِكَ اَللّٰہُ اَكْبَرُ عَدَدَ مَاهُوَ خَالِقٌ

The Messenger of Allah ﷺ said, "Whoso recites لا الہ الا اللہ with sincerity will enter Paradise." When he was asked about the meaning of 'sincerity', he ﷺ said, 'Sincerity means that it enjoins the person from the forbidden acts *(Tibrani)*. The implication is that

'reciting with sincerity' means recite it with firm belief that Allah is the Providential Lord, the Omnipotent and all Powerful. If one has this belief, one will be saved from committing sins.

Hazrat Abu Huraira reports the Messenger of Allah as saying, "Whenever someone says لا اله الا الله with sincerity, the doors of heavens will be thrown open for him till he reaches the throne of Allah, provided, he abstains from capital sins *(Tirmizi)*.

Hazrat Abdullah b. Amr reports the Messenger of Allah as saying, "*Tasbeeh* (سبحان الله) is half scale and *Tehmeed* (الحمد لله) fills the scale and there is no obstacle for him who recites *Tehleel* (لا اله الا الله) till he reaches Allah *(Tirmizi)*. *Tasbeeh* (سبحان الله) will fill the rest half. It is stated in *Mishkaat ul Masabih* that *Tehmeed* (الحمد لله) alone fills the scale and together with *Tasbeeh* (سبحان الله), it fills space between the earth and the heavens. *(Muslim)*

Hazrat Abu Huraira reports the Messenger of Allah said, "I love to recite سبحان الله والحمد لله ولا اله الا الله والله اكبر more than anything else on whom the sun shines *(Muslim)*. It implies that reciting these *Kalimaat* is better than anything beneath the sky.

Hazrat Sa'd b. Abi Waqas states, "Once we were present beside the Messenger of Allah , when he said, 'Can't you earn a thousand virtues daily.' Hearing this, one of the Companions رضی الله عنهم asked, 'Who so'. He replied, 'Whoso recites سبحان الله a hundred times, a thousand virtues will be awarded to him and a thousand minor (sins) will be absolved.' *(Muslim)*

Hazrat Abu Saeed reports that once the Messenger of Allah said, "Once Hazrat Musa requested Allah to grant him a recitation through which he may commemorate Allah. Allah said, 'O Musa! Recite لا اله الا الله.' Hazrat Musa said, 'All and sundry recite it, I want something special.' Allah said, 'O Musa! Don't take it as ordinary. It carries more weight than seven earths.
(Mishkaat ul Masabih from Sharah al Sunnah)

Hazrat Abdullah b. Masud reports, the Messenger of Allah as saying, "When, on the night of *Ma'iraj*, I met Hazrat Ibrahim, he said to me, 'O Muhammad! Convey my *Salam* to your ummah

and tell them that the soil of Paradise is good and its water is sweet but it is plain field and سبحان الله والحمدلله ولا اله الا الله والله اكبر are its plants." *(Mishkaat ul Masabih)*

It implies that though trees and fruits are there in the Paradise, but it is like a plain field for those who do not commit good deeds. So the Paradise is like a plain field and the good deeds are its plants and fruits which are to be cultivated through one's capability and labour. What you sow in this world, you will reap in the next.

The Messenger of Allah said, "Whoso recites سبحان الله a hundred times in the evening, he will get the reward of a hundred Hajj. And whoso recites الحمد لله a hundred times in the morning and a hundred times in the evening, he will get the reward of donating a hundred horses to the *Mujahideen*. And whoso recites لا اله الا الله a hundred times in the morning and a hundred times in the evening, he will get the reward of freeing a hundred slaves from the Children of Hazrat Ismael . And whoso recites الله اكبر a hundred times in the morning and a hundred times in the evening, no one else would excel him in virtue on that day except that person who recites more *Kalimaat* than him. *(Tirmizi)*

Hazrat Anas tells us that one day the Messenger of Allah happened to pass by a tree the leaves of which had dried up. He struck it with a stick and the leaves began to fall. He told his Companions, "The words الحمد لله and سبحان الله and لا اله الا الله and الله اكبر shed a man's sins as this tree is shedding its leaves." *(Tirmizi)*

Hazrat Jabir reports the Messenger of Allah as saying: "The best of talks, *zikr*, is 'There is no god save Allah, and the best of adorations is *Al-Hamd-u lil-Lah*, 'All praise is to Allah'.
(Tirmizi, Ibn e Maja)

Hazrat Abdullah b. Amr reports the Messenger of Allah as saying, "On Judgment Day, Allah will summon one individual of my followers before all His creation and open ninety-nine pages of his register of deeds before him, --- each page as long as the eyesight can go --- and ask him, 'Can you deny anything written here about

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your deeds? Have my guardian- recorders made a false entry here?' The individual will answer, 'My Lord Almighty, I deny nothing; the guardian-recorders have not wronged me."

Then the Glorious Lord will ask, "Have you, then, any excuse to offer?' The man will say, 'No, I have no excuse to offer'. Allah will say, 'There is one good to your record here'. Then a paper will be pulled out bearing on it the words *La ilaha illal-Lah Muhammad ar-Rasul lul-Lah*, There is no god but Allah and Muhammad is the Message-Bearer of Allah. And Allah will say, 'Now look at the weight of your deeds.' The man will say, "My Lord Almighty, of what worth can this one piece of paper be against the whole volume?' Allah will say, 'There is no doubt but that today no wrong will be done to you.' And that one sheet of paper will be placed on one side and the rest of the volume on the other side of the balance, and the solitary sheet will be found to be the weightier!

Hazrat Ayesha رضی اللہ عنہا reports the Messenger of Allah ﷺ as saying, "There are three-hundred-and-sixty joints in a man's body. If anyone says *Allah-o Akbar*, "Allah is Great", *al Hamd u lil-Lah*, "All praise is to Allah", and *la-ilaha il-lal-Lah* "There is no object of worship but Allah, *Subhan-Allah*, Glory be to Allah and *Astaghfar-ul-Lah*, May Allah forgive, or removes some little stone or thorn or bone from the road, or advises or orders some good, or stops any one from doing wrong, --- and these deeds together add up to three-hundred-and-sixty, or more or less, he shall strut about as though he had saved himself from hell." *(Muslim)*

Hazrat Abu Huraira رضی اللہ عنہ reports the Messenger of Allah ﷺ as saying: "Pick up your shields." The Companions asked, "Is the enemy on us?" The Messenger of Allah ﷺ answered, "I am not speaking about the shield that protects you against your enemy, but that which shall protect you against the hell. Say, سبحان اللہ والحمدللہ ولاالہ الااللہ واللہ اکبر, Glory be to Allah, Praise be to Allah, There is no god but Allah and Allah is Great, because on the Last Day, these words will be as a shield between you and hell-fire, and these are *baqiyat e saalihaat*."

Hazrat Imran b. Hasseen رضی اللہ عنہ narrates the Messenger of Allah ﷺ as saying, "Can you not perform a deed that is greater than Uhad, the mountain?" The Companions asked. "What can such a deed be?" He said, "*Subhan Allah* (سبحان اللہ) is greater than Uhad; *Al-Hamd-u lil-Lah* is greater than Uhad, *La ilaha il-lal-Lah* (لا الہ الااللہ) is greater than Uhad and *Allah-o Akbar* is greater than Uhad."

Hazrat Abu Saeed and Hazrat Abu Huraira رضی اللہ عنہ report the Messenger of Allah ﷺ as saying, "From all the words Allah has selected four: *Subhan Allah* (سبحان اللہ), *Al-Hamd-u lil-Lah* (الحمد للہ), *La ilaha il-lal-Lah* (لا الہ الا اللہ) *and Allah-o Akbar* (اللہ اکبر). Twenty sins are forgiven him who once utters *Subhan Allah* (سبحان اللہ); and the same who once utters *al-Hamd-u lil-Lah* (الحمد للہ); and the same for him who once utters *Allah-o Akbar* (اللہ اکبر); and the same for him who once utters *La-ilaha-il-lal-Lah* (لا الہ الا اللہ). And thirty good deeds will be recorded for him who once utters from the core of his heart, *Al-hamd-u lil-Lah e Rabb-ul-Alamein* (الحمد للہ رب العلمین). "Praise be to Allah, Lord of all the worlds."

A Hadees quotes the Messenger of Allah ﷺ as telling his Companions, "Keep reviving your faith." They asked, " Messenger of Allah ﷺ, "how shall we do that?" He said, "By frequently repeating *La Ilaha il-lal-Lah* (لا الہ الا اللہ)."

GLORIFICATION BY HAZRAT FATIMA رضی اللہ عنہا

(٩٧) وَعَن عَلِيٍّ رَضِيَ اللهُ عَنهُ اَنَّ فَاطِمَةَ رَضِيَ اللهُ عَنهَا اَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ تَشْكُوْا اِلَيهِ مَاتَلقى فِيْ يَدِهَا مِنَ الرَّحى وَبَلَغَهَا اَنَّه، جَآءَه، رَقِيقٌ فَلِمْ تُصَادِفْهُ فَذَكَرَتْ ذٰلِكَ لِعَائِشَةَ فَلَمَّا جَآءَ اَخبَرَتْهُ عَائِشَةُ قَالَ فَجَاءَنَا وَقَد اَخَذنَا مُضَاجِعَنَا فَذَهَبْنَا نَقُومُ فَقَالَ عَلى مَكَانِكُمَا فَجَاءَ فَقَعَدَ بَينِي وَبَينَهَا حَتّى

وَجَدْتُ بِرْدَ قَدَمِهِ عَلَى بَطْنِيْ فَقَالَ اَلاَ اَدُلُّكُمَا عَلَى خَيرٍ مِمَّا سَأَلْتُمَا اِذَا اَخَذْتُمَا مَضْجَعَكُمَا فَسَبِّحَا ثَلاثًا وَّ ثَلثِيْنَ وَاحْمِدَا ثَلثًا وَثَلثِيْنَ وَكَبِرَا اَرْبَعًا وَّثَلثِيْنَ فَهُمَ خَيرٌلَّكُمَا مِنْ خَادِمٍ

Hazrat Ali tells us: "One day Hazrat Fatima رضی اللہ عنہا visited the Messenger of Allah (her father) to request him for a servant or slave because the household chores were too much for her. But when she came, the Messenger of Allah was not there. So she went back after telling Hazrat Ayesha رضی اللہ عنہا about it. When the Messenger of Allah came home, Hazrat Ayesha رضی اللہ عنہا informed him of Hazrat Fatima's visit and the reason why she had come to see him. So he came to our house and we moved to rise and receive him but he bade us not to stir and sat down between us, his feet so close to me that I could feel their coolness on my belly. He said, 'Shall I not tell you of something better than what you ask for? Before you go to bed at night, repeat Subhan Allah (سبحان اللہ) *thirty-three times,* Al Hamd-u lil-Lah (الحمد للہ) *thirty-three times and* Allah-o Akbar (اللہ اکبر) *thirty-four times. This will be better than having any servant or slave.'"*

(Bukhari, Muslim)

According to a Hadees recorded in Muslim, the Messenger of Allah advised his daughter to chant the same words after every one of the five daily prayers. Therefore, they should be recited after every obligatory prayer. Scholars believe that because the Messenger of Allah, instead of providing a servant, advised the magnification at the time of going to bed at night, the exercise brings a sort of strength and the day's fatigue is removed thereby.

Hazrat Ali tells us that since that night he never omitted the incantation all his life. Once, during the Siffeen battle he forgot but later at night he remembered and repeated it. *(Abu Daud)*

This means that if the incantation is forgotten any time, it should be made later.

HOUSEHOLD CHORES

In the light of the Hadees quoted above, we learn that Hazrat Fatima رضی اللہ عنہا used to do all the work of her house with her own hands: grinding foodgrains on the milling-stones, which caused blisters on her hands; filling water-bags, which made lasting marks on her shoulders, washing the laundry, sweeping the floor and lighting fuel-wood fire the smoke of which blackened her clothes black. Her father gave her no servant or slave but told her that the slaves and servants had been taken away before her by the orphans of the martyrs of Badr!" *(Abu Daud)*

We have in another Hadees that he also told his daughter and Ali, her husband, "By Allah! I will not give you a slave or servant and leave the inmates of *Ashab e Suffa* unattended. They are starving and I will satisfy their needs with the ransom money of the captives."

Yet another Hadees reports the Messenger of Allah as telling his daughter: "Fear Allah, perform your duties to Allah and keep to the works of your husband."

(Hafiz Munzari's Al Targhib wal Tarhib)

LACK OF HOUSEHOLD GOODS

Few were the things in Hazrat Fatima's house and usually there was paucity of food, as in the Messenger's of Allah own house. Once he the Messenger of Allah saw a curtain hanging in his daughter's house and he expressed great displeasure over it. The curtain was removed. "I do not like", he said, "that we use nice things in this life."

The Messenger's of Allah poverty was voluntary and he preferred such poverty for his relatives also. Hazrat Fatima رضی اللہ عنہا once told the Messenger of Allah that her husband and she had only one sheep-skin in the house which they used for sleeping on at night, and, by day, laid fodder on it for the camel to eat! The Messenger of Allah said: "Be patient, my daughter. Moses lived ten years with his wife, and the two had but one cloak between them which they wore and also used as a mattress." *(Sharah Mawahib)*

Had the Messenger of Allah ﷺ wished he could have provided his daughter with a servant, but his compassion preferred that the needs of the utterly poverty stricken and starving should be attended. The inconveniences and pains of this life are, after all, passing, and he gave her a prescription that would exalt her in the Hereafter. When the Messenger of Allah ﷺ told her to fear Allah and attend to her husband's work and be patient, she replied: "I am happy with my share of Allah's providence and His Messenger's ﷺ advice!"

The words "Fear Allah", probably, implied that wanting things of worldly comfort did not conform her exalted position. Allah knows best!

The beloved daughter of the King of Both Worlds did every household chore day after day, even the most strenuous of them, but the women of our age, specially those whose husbands have a little income, look upon doing chores with contempt! Servants are employed, sometimes adult boys and young men before whom the daughters move about without purdah. This is against our religion. It is healthy to do household work and the work is done to satistaction.

We also learn from this that one should not be ashamed of having the barest of things in the house. Man's respectability and status are his nobleness of character, moral deeds, good manners and qualities, fear of Allah and devotions and purity of life. Mansions and glamorous clothes, furniture and fine decorations do not make for high status. If these things are achieved through illegitimate wealth, they become the cause for going to hell which is a terrible punishment and also dishonour. It is preferable, in the face of this shame, to cut a low profile and abstain from ostentatious living. The wise man is he who thinks of the Hereafter, carries out his duties and abstains from evil. How can one be great who does things that are sure to take him to hell. Great is he who keeps to obedience to Allah.

DOOR TO PARADISE

Great blessings have been recorded about the words لاحول ولا قوة الا بالله. The Prophet ﷺ once told Hazrat Abu Ash'ari رضي الله عنه: "Shall I not tell you of a *kalima*, phrase, which is one of the treasures of paradise? The kalima is (لاحول ولاقوة إلا بالله)" *(Bukhari)*

Hazrat Muaaz b. Jabal رضي الله عنه reports the Messenger of Allah ﷺ as saying: " Shall I not tell you of one of the doors of paradise?" "And what is that door?" "That door is, (لاحول ولاقوة إلا بالله)." *(Ahmed)*

The Messenger of Allah ﷺ told Hazrat Abdullah b. Omar رضي الله عنه, "Whoever chants the words, لااله الا الله و الله اكبر والحمد لله و سبحان الله كثير ولاحول ولا قوة الا بالله shall have his sins forgiven him even if they be as many as the bubbles of ocean froth!" *(Muslim)*

And he told Abu Saeed Khudri رضي الله عنه "Repeat (or do) abundantly that which remains, *baaqiyaat e saalihaat*." Asked what that was, he said, "لااله الا الله و الله اكبر والحمد لله و سبحان الله كثير ولاحول ولا قوة الا بالله"

He also told several of his Companions that the words لاحول ولا قوة الا بالله comprised a remedy for ninety-nine ailments of which grief was the simplest (to cure). *(Kanz ul Aamaal)*

The words usually found in the Hadees are لاحول ولا قوة الا بالله, but in Muslim the words *al Aziz ul Hakeem* (العزيز الحكيم) and in Tirmizi *al Ali ul Azeem* (على العظيم) are added to لا بالله.

As explained by the Messenger of Allah ﷺ, the words لاحول ولا قوة الا بالله imply that there is no way of keeping from committing sins except with Allah's help.

FOUR *KALIMAAT*

(٩٨) وَعَنْ جُوَيرِيَةَ رَضِيَ اللهُ عَنهَا اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ وَهِيَ فِيْ مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ اَن اَضْحى وَهِيَ جَالِسَةٌ قَالَ مَا زِلْتِ عَلى الحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا قَالَتْ نَعَمْ ! قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَقَدْ قُلْتُ بَعْدَكِ اَرْبَعَ كَلِمَاتٍ ثَلثَ مَرَّاتٍ لَوْ وَزِنَتْ بِمَا قُلْتِ اليَوْمَ لَوَزَنَتهُنَّ سُبْحَانَ اللهِ وَبِحَمْدِه عَدَدَ خَلْقِه وَرِضَا نَفْسِه وَزِنَةَ عَرْشِه وَمِدَادَ كَلِمَاتِه

(رواه مسلم)

Umm ul Momineen Hazrat Jawaria رضی اللہ عنہا *reports: "One day the Messenger of Allah*ﷺ *passed by me early in the morning when I was sitting on the prayer-carpet. He returned at the time of the* chasht *prayers and found me still sitting in the same place. He asked me if I had been sitting there all that time and I said that that was so. He said, "After I left you, I recited four kalimaat thrice in comparison with which all that you could possibly have recited during this period of time (two or three hours) will be lighter in weight. You should recite these* kalimaat *three times; they are:*

1) Subhan Allah-i wa bi Hamd-i-Hi adada khalq-i-hi (سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ);
2) Subhan Allah-i wa bi Hamd-i-Hi raza nafs-i-Hi (سُبْحَانَ اللهِ وَبِحَمْدِهِ رِضَا نَفْسِهِ);
3) Subhan Allah-i wa bi Hamd-i-Hi zinat-a arsha-Hi (سُبْحَانَ اللهِ وَبِحَمْدِهِ زِنَةَ عَرْشِهِ);
4) Subhan Allah-i wa bi Hamd-i-Hi Midad-a kalimaat-i-Hi (سُبْحَانَ اللهِ وَبِحَمْدِهِ مِدَادَ كَلِمَاتِهِ). *(Muslim)*

HAZRAT JAWARIA رضی اللہ عنہا

Hazrat Jawaria رضی اللہ عنہا belonged to the Jewish clan of al-Mustalaq and was Haris b. Abi Zarrar's daughter. In Sha'baan of the 5th year after Hijra, this clan aggressed against the Muslims but was defeated and many of them were taken prisoner, including her.

According to the custom prevailing then, the captives were distributed among the victors. She was made over to Sabit b. Qais or, perhaps a cousin of his. But she did not relish the idea of serving as a slave and offered to buy her freedom for a mutually settled ransom of nine *oqia* of gold, (one *oqia* being equal to 40 Dirham). She then came to the Messenger of Allah and informed him of her identity, how she might obtain her freedom and now wanted his assistance.

The Messenger of Allah said, "Shall I not tell you of something better?" Asked what that might be, he said, "Suppose I pay your ransom money and you marry me?"

She readily agreed, the ransom money was paid and she entered the Messenger of Allah's house after the formal ceremony.

Immediately, the news spread like wild fire and the Companions who held the captives of her clan freed each one of them, male and female, because now they had become in-laws of the Messenger of Allah. This shows the immense love and reverence that the Companions cherished for their Messenger of Allah. Hazrat Jawaria رضی اللہ عنہا reported later that she had had no talk with the Messenger of Allah on this subject and whatever the Companions did was of their own voluntary accord, and that news of it had been conveyed to her by a girl-cousin of hers. Hazrat Ayesha رضی اللہ عنہا commented that she "had never come across a woman who brought more blessings to so many of her people than Jawaria did!"

Haris b. Abi Zarrar, who had escaped made for Madina with considerable money and a number of camels to ransom his daughter. Nearing the city, he concealed in one of the valleys of Aqiq hills, two camels which he liked most of the herd, and arrived with the rest in the presence of the Messenger of Allah and addressed him in these words:

> "Our daughter is in your possession and I have come to ransom her in return for these camels. She belongs to an honourable family, and I do not wish that she remain a prisoner, therefore, be so good as to release her."
>
> "Will you like that I give your daughter the option to go with you, if she prefers, or to stay with me?"
>
> "I agree. Your proposition is quite proper."

Haris b. Abi Zarrar now came to his daughter and told her: "The Messenger of Allah has given his permission that you can

go if you want to; so come with me." But she refused, saying: "I have preferred Allah and His Messenger ﷺ!: Haris b. Abi Zarrar returned to the Messenger of Allah ﷺ who asked him, "What about the two camels you have hidden in the Aqiq valleys ?"

Haris b. Abi Zarrar was amazed. "Indeed! You are Allah's Prophet, for no one but Allah knew of this. He alone could have informed you."

Then he alongwith two of his sons and many of his clan embraced to Islam.

It was not unusual for the Messenger of Allah ﷺ to change those names which did not sound well or had improper meanings. Hazrat Jawaria's original name was Barra and he changed it because the word means 'pious . It implies a claim to piety which is self-praise.

The point to note is that a Jewish girl, immediately on coming to the Messenger of Allah's ﷺ presence, not only converted to Islam but also became so devout that she would sit for hours meditating on the Divine Being. The truth is that the Messenger of Allah's ﷺ training awakened the latent yearning in human beings to worship their Maker. The relation between Creator and created was reinforced. Men and women began to recognise their Lord and were ever ready to carry out His commands even to death. The thought of Him was embedded in their hearts and their tongues moved constantly in His remembrance. Today, too, there are men and women who are very near to the Messenger of Allah ﷺ by following his sunnah and, day and night, chant the praises of their Lord Allah.

From the Hadees quoted above we also learn that greater reward is not always proportionate to greater effort. Sometimes the effort is brief but the reward abundant. The reward of *Subhan Allah* is great but the mere addition of a few words --- *aḍada khalqi-hi* etc. make the reward greater.

عَدَدَ خَلْقِه وَرِضَانَفسِه وَزِنَةَ عَرْشِه وَمِدَادَ كَلِمَاتِه

I appeal to all Muslim men and women that they invoke the words every day, at least, once every day but, preferably, morning and evening.

(١) سُبْحَانَ اللهِ وَبِحَمْدِه عَدَدَ خَلْقِه

"I glorify Allah and praise Him as much as the number of His creation."

(٢) سُبْحَانَ اللهِ وَبِحَمْدِه رِضَا نَفسِه

"I glorify Allah and praise Him that He may be pleased."

(٣) سُبْحَانَ اللهِ وَبِحَمْدِه زِنَةَ عَرشِه

"I glorify Allah and praise Him as much as the weight of His Throne."

(٤) سُبْحَانَ اللهِ وَبِحَمْدِه مِدَادَ كَلِمَاتِه

"I glorify Allah and praise Him to the extent of the ink in his infinite Words."

BLESSINGS OF *KALIMA E TAUHEED*

(٩٩) وَعَنْ اَبِىْ اَيُّوبَ الْاَنصَارِىِّ رَضِىَ اللهُ تَعَالٰى عَنهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللهُ وَحْدَه، لَاشَرِيْكَ لَه، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلٰى كُلِّ شَىءٍ قَدِيرٌ عَشَرَمِرَارٍ كَانَ لَمَن اَعتَقَ اَرْبَعَةَ اَنفُسٍ مِنْ وُلْدِ اِسمٰعِيْلَ

(رواه مسلم)

Hazrat Abu Ayub Ansari ﷺ reports the Messenger of Allah ﷺ as saying:

"Whoever repeats ten times a day the words: 'There is no god but Allah, none shares His Sovereignty, to Him is all praise due and He is Powerful over all things', shall reap a reward equal to the freeing of four slaves of Ismail's lineage."

When Muslims went on lawful jihad they made captives who were distributed as slaves by the Amir ul Momineen among the victors. Later, impressed by the treatment given to them by their Muslim owners, these slaves used to convert to Islam. Great is the blessing of freeing a slave. A Hadees tells us that in return for one Muslim slave freed, Allah will liberate from hell every limb of the liberator from hell. *(Bukhari, Muslim)*

Hazrat Ubada b. Samitﷺ reports the Messenger of Allahﷺ as saying: "His prayer will be accepted who wakes up at night remembering Allah and recites the following words, his supplication whatsoever, will be granted:

لَآ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ، لاَ شَرِيْكَ لَهٗ، لَهُ الْـمُلْكُ وَلَـهُ الْحَمْدُ وَهُـوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَلْـحَمْدُ لِلّٰـهِ وَسُبْحَانَ اللّٰهِ وَلَـآ اِلٰـهَ اِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرُ لَا حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ رَبِّ اغْفِرْلِىْ

"And if he washes up in wuzoo and offers tahajjud, his salat prayers too will be accepted." *(Bukhari and others)*

Hazrat Abdullah b. Omarﷺ tells us that he heard the Messenger of Allahﷺ say, "Allah will enter him into paradise who recites the words لَآ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ، لاَ شَرِيْكَ لَهٗ، لَهُ الْـمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ provided the motive is only Allah's pleasure.

This is the 4th. *Kalima*, also known as *Kalima e Tauheed*. The Third Kalima, *Tamjeed*, is سبحان الله والحمد لله ولا اله الا الله والله اكبر .

Recitation of *Kalima e Tamjeed* on various occasions has been urged. The Messenger of Allahﷺ recited it at *Safa* when, during Hajj, he hastened between this place and Marwa, adding the words,

لا اله الا الله وحده انجز وعده ونصير عبده وهـزم الاحزاب وحده , and he repeated the same words on arriving at Marwa. *(Muslim, Bukhari)*

Tirmizi narrates that the Messenger of Allahﷺ has said that the best prayer is that which is made at Arafat. The same prayer had been made at Arafat by former Allah's messengers as well. The words are: لَآ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ، لاَ شَرِيْكَ لَهٗ، لَهُ الْـمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Together with these words added to *Kalima e Tauheed*, some other words too have been recorded: بيده الخير and يحى و يميت and وهوحى الا يموت .

Hazrat Omarﷺ has reported the Messenger of Allahﷺ as saying: "Allah will write a million pious deeds, and forgive one million of his sins and elevate his status one million fold and build for him a mansion in paradise who recites in a market place the words,

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهٗ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ يُحْيِىْ وَيُمِيْتُ وَهُوَ حَىٌّ لاَّ يَمُوْتُ بِيَدِهِ الْخَيْرِ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

"There is no god save Allah, none shares with Him, for Him alone is Sovereignty and for Him alone is praise; He gives life and He gives death; He is eternally alive, He will never die, and He is powerful over all things." *(Tirmizi, Ibn e Maja)*

Hazrat Abdul Rehman b. Ghanamﷺ reports the Messenger of Allahﷺ as having said; "Allah will write one million pious deeds for him who recites after the morning and sunset prayers, without moving from his place, the words,

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَـرِيكَ لَـهٗ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ بِيَـدِهِ الْخَيْرِ يُحْيِىْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

These words relieve one of all pain, saving him from Satan, and no sin, except ascribing partners with Him, will be able to destroy

him. He will be the best of all, except one who may recite the same words and excels him. *(Munzari, Ahmed)*

Some Hadees states that these words may be recited after the pre-sunset, *asr* prayers; and some, that one should not talk before reciting them.

Hazrat Mugheera b. Sha'ba reports that the Messenger of Allah used to recite the following words after every prayer:

لَآ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لَآ شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"There is no object of worship save Allah, none shares with Him, to Him belongs sovereignty and to Him belongs praise and He is powerful over all things. Allah! What Thou bestowest none can obstruct, and what Thou bestowest not, none can give; and no wealth of the wealthy can profit one against Thy decision."

There are several ways of reciting the incantations. One of them is to recite *Subhan Allah* thirty-three times, *Al-Hamd-o lil-Lah* thirty-three times, *Allah-o Akbar* thirty-three times, and, to complete the hundred, he should recite the following once لَآ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

ASTAGHFAAR
-- BESEACHING SALVATION --

To invoke Divine forgiveness, *astaghfaar*, has great importance in *zikr*, Remembrance of Allah. He, the Glorious One, directed Messenger of Allah in these words to beseach His forgiveness:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا

"Therefore, recite the praises of your Rubb and beseach His forgiveness; He is, indeed, the Acceptor of repentence." *(Qur'an)*

Muslims are generally commanded:

وَمَا تُقَدِّمُوا لِاَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا وَاسْتَغْفِرُوا اللّٰهَ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

"And you will find with Allah whatever good you send ahead of you, indeed, better and greater. And keep beseaching Allah's forgiveness; He is, indeed, the Forgiver, the Merciful." *(Qur'an)*

Hazrat Abu Saeed Khudri reports the Messenger of Allah as saying, "When Satan rebelled against Allah, he said, 'O Lord! I swear by Thine Honour that I shall keep misleading Thy children of Adam as long as their souls remain in their bodies!"

And Allah the Glorious said, "I swear by Mine Honour and Glory and My Exalted State that I shall keep forgiving them as long as they keep beseaching My forgiveness." *(Ahmed)*

The Messenger of Allah also said, "Even if one runs away from the field of jihad, Allah will forgive him who recites the words,

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَآ اِلٰهَ اِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

"I beseach Allah's forgiveness, that there is no object of worship, the Alive, the Ever Existing and my repentence is to Him."

He also said, "Whoever desires that he may be pleased with his document of deeds, should frequently beseach Allah's forgiveness."

True believers should beseach Allah's forgiveness, at least, one-hundred times morning and evening, and, if possible, several times more!

One should recite the words of forgiveness given here. If they cannot be remembered, at least, the words, *Allah-hummaghfir-li*, اَللّٰهُمَّ اغْفِرْلِيْ "Allah! Forgive me", should be recited many times.

SALUTATIONS TO THE PROPHETﷺ

Invoking blessings on the Messenger of Allahﷺ is also of great importance. Hazrat Anasؓ reports the Messenger of Allahﷺ as saying: "Allah bestows ten blessings on him who invokes blessings on me but once, and ten of his sins will be forgiven and his station will be elevated ten degrees; and ten pious deeds will be recorded in his account, and he will be rewarded the benefit of freeing ten slaves." *(Nisai, etc.,)*

Hazrat Abdullah b. Masudؓ reports the Messenger of Allahﷺ as having said: "My intercession will definitely be on his behalf who invokes blessings on me and adds these words:

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيٰمَةِ

"Allah! On the Last Day, Alight Muhammadﷺ at a place near Thyself." *(Ahmed)*

Hazrat Abu Hurairaؓ reports the Messenger of Allahﷺ as saying: "Some of Allah's angels go about the earth, their duty being to convey people's salutations to me." *(Nisai, al Darmi)*

Hazrat Abu Talhaؓ tells us: "One day the Messenger of Allahﷺ came to our gathering of his Companions and his face was lighted with happiness. He told us that Gabriel had just visited him to inform him that Allah says, 'Will You, Muhammad, not be happy to learn that I shall send down ten mercies on him who invokes My blessings on you, and I shall send ten salutations of peace on him who greets you with a *salutation* of peace?"

So, let us invoke blessings on the Messenger of Allahﷺ as well as greet him with *salutations* of peace to earn twenty of Allah's blessings.

Hazrat Abdullah b. Omarؓ says that Allah and His angels bestow mercies on him seventy times who but once invokes blessings on the Messenger of Allahﷺ. *(Ahmed)*

Mulla Ali Qari رحمة الله عليه in his commentary on the Mishkaat ul Masabih writes that it is possible that the "seventy mercies" may be special for the Friday of a fast on account of which the blessings are increased from ten to seventy. Allah alone knows!

Hazrat Aliؓ reports the Messenger of Allahﷺ as saying: "The most miserly is he before whom there is talk about me and he does not invoke blessings on me." *(Tirmizi)*

A Hadees has it: "It is cruel that I may be the subject of talk before some one and he does not invoke blessings on me."
(Kanz ul Aamaal from Muhammad b. Ali)

Hazrat Omarؓ reports the Messenger of Allahﷺ as saying: "Every prayer hangs between heaven and earth until you invoke blessings on me." The same Hadees is reported by Hazrat Aliؓ.
(Tirmizi and Sha'abul Iman)

Therefore, let no sitting be void of remembrance of Allah and invocations of blessings on the Messenger of Allahﷺ.

(١٠٠) وَعَنْ اَبِى هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا جَلَسَ قَوْمٌ مَّجْلِسًا لَمْ يَذْكُرُوا اللّٰهَ فِيْهِ وَلَمْ يُصَلُّوْا عَلٰى نَبِيِّهِمْ اِلَّا كَانَ عَلَيْهِمْ تِرَةً فَاِنْ شَآءَ عَذَّبَهُمْ وَاِنْ شَآءَ غَفَرَلَهُمْ .

Hazrat Abu Hurairaؓ reports the Messenger of Allahﷺ as saying: "That gathering of people will be altogether harmful if Allah is not remembered there and blessings are not invoked on Messenger of Allahﷺ." (Tirmizi)

Muslims should remember Allah all the time. The Qur'an tells us:

اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِى الْاَلْبَابِ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَاخَلَقْتَ هٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ -

"In the creation of the heavens and the earth and in the changes of night and day, there are signs for the wise who remember Allah standing and sitting and reclining and reflect on the creation of the heavens and the earth, and say, Our Lord! Thou didst not create all this in vain, therefore, save us from the doom of the Fire."

We have seen in the preceding pages how important it is to remember Allah in all places and in all postures of the body and all conditions. One Hadees tells us that the souls in heaven will have but one regret, namely, that some moment on the earth went by without remembering Allah. *(al Hisn ul Hasseen)*

INVOCATION BEFORE LEAVING A GATHERINTG

(١٠١) وَعَنْ اَبِىْ هُرَيرَةَ رَضِىَ اللهُ تَعَالى عَنهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ تَعَالى عَلَيهِ وَسَلَّمَ مَن جَلَسَ فِىْ مَجْلِسٍ تَكَثَّرَفِيهِ لَغَطُه، فَقَالَ قَبْلَ اَنْ يَّقُومَ مِنْ مَجْلِسِه ذٰلِكَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اَنْتَ اَسْتَغفِرُكَ وَاَتُوبُ اِلَيْكَ اِلاَّ غُفِرَلَه، مَا كَانَ فِىْ مَجْلِسِه ذٰلِكَ ـ

Hazrat Abu Huraira reports the Prophet as saying: "He who sits in a gathering and happens to utter foul and improper talk, will be forgiven if rising up he prays

سُبْحَانَكَ اللّٰهُمَ وَبِحَمْدِكَ اَشْهَدُ اَنْ لاَ اِلٰهَ اِلاَّ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ ـ

"Allah! I glorify Thee and praise Thee and witness that there is no god but Thee and I submit my repentence to Thee." *(Tirmizi)*

This Hadees has been reported by other Companions also. In one, Abu Barzah Aslami, tells us that when the Messenger of Allah rose up from a gathering, he would pray in the words quoted above. A man said, 'Messenger of Allah, you are using words that you never used before.' The Messenger of Allah said, 'These words compensate for whatever might have been said or done in the gathering.' *(Abu Daud)*

Hafiz Munzari in his *Al Targhib wa Al Tarhib* records these words of Hazrat Ayesha رضى الله عنها: "The Messenger of Allah uttered some words whenever he sat down in a gathering or finished his prayers. I asked him the reason for this and he said, 'The benefit of these words is that if the talk in the gathering is for good, these words will seal it until the Last Day, and if the talk is otherwise, they will compensate for it (as *kuffara*).

We should do the same when rising from a gathering. So few words and so great a benefit!

But let it be understood that these words do not expiate any violation of human rights, such as back-biting or listening to back-biting. For such, forgiveness of the offended party must be sought; and if the offended party does not come to know of it, the offender should in his own heart so regret it that his heart tells him that the offence has been compensated.

RECITING THE QUR'AN AND REMEMBRANCE OF ALLAH (جل شانه)

(١٠٢) وَعَنْ عَلِيٍّ رَضِىَ اللهُ عَنهُ قَالَ كَانَ النَّبِىُّ صَلَّى اللهُ تَعَالى عَلَيهِ وَسَلَّمَ يَخْرُجُ مِنَ الخَلاَءِ فَيَقرِءُنَا الْقُرانَ وَيَاكُلُ مَعَنَا اللَّحْمَ وَلَم يَكُن يَحْجُبُهُ اَويَحْجُزُه، عَنِ القُرآنِ شَيْئٌ لَيْسَ الجَنَابَةُ

"Hazrat Ali Murtaza tells us, "When the Messenger of Allah came from the toilet, he would sometimes come

straightway (i.e. without performing wuzoo) to teach us the Qur'an and would share the meat with us; and nothing but an obligatory bath would restrain him from reciting the Qur'an."

(١٠٣) وَعَن عَبْدُاللهِ بنْ اَبِىْ بَكْرِ بنِ مُحَمَّد بْنِ عَمرِو بـنْ حَـزْمٍ اَنَّ فِى الْكِتـبِ الَّـذِىْ كَتَبَـه' رَسُـولُ اللهِ صَلَّـى اللهُ تَعَـالى عَلَيْـهِ وَسَلَّمَ لِعَمرِ بنِ حَزمٍ اَنَّ لاَّيَمَسَّ القُرآنَ اِلاَّ طَاهِرٌ

Hadret Abdullah b. Abi Bakr reports that the Prophet ﷺ had a letter written to Amr b. Hazm رضى الله عنه which contained, among other things, the instruction that only he may touch the Qur'an who is cleansed of all impurities.

(Mishkaat ul Masabih)

(١٠٤) وَعَنْ عَائِشَةَ رَضِىَ اللهُ تَعَالى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجِّهُوْا هذِهِ البُيُوْتَ عَنِ الْمَسْـجِدِ فَـاِنِّىْ لاَ اُحِلُّ الْـمَسجِدَ لِحَائِضٍ وَلاَ جُنُبٍ

Hazrat Ayesha رضى الله عنها tells us that the Messenger of Allah ﷺ commanded that the doors of houses which had to be entered only by passing through a mosque should be replaced by other doorways because he did not approve of women stepping into a mosque in menstrual condition or those men and women on whom an obligatory bath was due. *(Abu Daud)*

(١٠٥) وَعَنْ عَبدِاللهِ بنِ عُمَرَ رَضِىَ اللهُ عَنهُمَا قَالَ قَالَ رَسُـولُ اللهِ صَلَّـى اللهُ تَعَـالى عَلَيـهِ وَسَـلَّمَ لاَ تَقـرَاءُ الحَـائِضُ وَلاَ الجُنُـبِ شَيْأًمِنَ القُرآن

Hazrat Abdullah b. Omar رضى الله عنه reports the Prophet ﷺ as saying that no menstruating woman or any unclean person on whom a bath is due, should recite the Qur'an. (Tirmizi)

Junubi is a person on whom an obligatory bath is due; *Haaiz* is a menstruating woman; *mahdice* is one who is not in wuzoo. Certain conditions are to be observed by each:

A *Junubi* and *mahdice* may not offer prayers until they have had a bath and done *wuzoo*, (ablution), as the case may be.

A menstruating woman cannot be cleansed by bathing and, therefore, may not offer prayers as long as the period lasts.

Anyone without wuzoo must not touch the Qur'an nor offer prayers, but he or she may recite the Qur'an otherwise, eat food, invoke blessings and beseach Divine forgiveness.

An unclean person on whom a bath is due or a menstruating woman may neither recite nor touch the Qur'an.

An unclean person on whom a bath is due or a menstruating woman must not enter a mosque.

We may now present a code of conduct which makes it easy for one to act upon these directions:

Recite *Surah e Yaseen* in the morning and, if time permits, another Surah or two.

Recite one-hundred times the third Kalima morning and evening:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّـهِ وَلَـا اِلـهَ اِلاَّ اللهُ وَاللهُ اَكْبَرُ لَـا حَـوْلَ وَلاَقُوَّةَ اِلاَّبِاللهِ العَلِىِّ العَظِيمْ

Recite *Durood* a hundred times (invocation of blessings on the Prophet ﷺ); Better with prayers.

Once *Syed ul astaghfaar.*

And three times each:

سُبْحَانَ اللهِ وَبِحَمْدِه عَدَدَخَلْقِه

سُبْحَانَ اللهِ وَبِحَمْدِه مِدَادَ كَلِمَاتِه

If these recitations are made after the morning prayers and without rising after the prayers until sunrise, the reward of a Hajj and umrah may also be reaped:

The same may be done after the pre-sunset prayers, *asr*. Or after the night, *isha*, prayers; or the recitations may be divided between these two prayers and the sunset prayers.

The various Surah mentioned in the previous pages, or, at least, *Tabarak al lazi* should be recited at night.

At bed-time, after reciting بِاسْمِكَ اَللّٰهُمَّ اَمُوْتُ وَاَحْيٰى recite the following 33 times each: سُبْحَانَ اللهِ and اَلْحَمْدُ لِلّٰهِ and اَللهُ اَكْبَر (34 times)

The Verse Ayat ul Kursi once and then the following thrice:

اَسْتَغْفِرُ اللهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

After the obligatory prayers: *Subhan Allah* 33 times; *Al Hamd u lil-Lah* 33 times; *Allah-o Akbar* 34 times. *Ayat ul Kursi* once and the four Surahs beginning with the word *Qul*.

There are, of course, other invocation prayers.

BOOK - 10

BOOK OF SUPPLICATIONS

(دعا)

BLESSING AND IMPORTANCE

(١٠٦) وَعَن اَبِيْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنهُ قَـالَ قَـالَ رَسُـولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ لَيْسَ شَئٌ اَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَاءِ

"Hazrat Abu Huraira ﷺ narrates: 'The Pride of the Universe', the Messenger of Allah ﷺ observed: "Nothing is more exalted in the sight of Allah Almighty than Begging from Allah." *(Mishkaat ul Masabih)*

(١٠٧) وَعَنْ اَنَسٍ رَضِىَ اللّٰهُ تَعَـالٰى عَنْـهُ قَـالَ قَـالَ رَسُـوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ مُخُّ الْعِبَادَةِ (رواه الترمذى)

Hazrat Anas ﷺ reports that the Messenger of Allah ﷺ observed: "Begging from Allah is the essence of Worship." *(Tirmizi)*

(١٠٨) وَعَنْ اَبِىْ هُرَيرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنـهُ قَـالَ قَـالَ رَسُـولُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَنْ لَّـمْ يَسْئَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ (رواه ترمذى)

Hazrat Abu Huraira ﷺ reports that the Messenger of Allah ﷺ observed: "Whoso does not beg of Allah Almighty, Allah Almighty is displeased with him."

(Tirmizi)

Commentary:

These sacred Ahadees describe the excellence and importance of begging from Allah. The first Hadees states that of the forms of worship nothing is more exalted in the sight of Allah than begging from Allah and it is observed in the next Hadees that prayer is the

essence of worship. The real substance inside the shell is the kernell and this is what carries value. If we break the almond shell we will discover the kernel and it is this which bears the value and it is for this that the almonds are bought. There are many forms of worship, one of which is the prayer. But Prayer is an exalted form of worship. It is the essence or Kernel of worship. It is the genuine form of worship because the essence of worship is that man should submit to Allah the glorious, the Magnificent his humility and lowliness and present himself before the Most High Lord with humble submission of body and soul. Since this humble submission is displayed in a greater degree in Prayer it is quite appropriate to regard prayer as the Kernel of worship. When man considering himself a humble and helpless being raises his hands in prayer in the conviction that Allah Almighty is the Most Munificent and Independent of any want or need and that He is kind, Most Generous and that His resources are limitless and without restraint then man, due to this belief, is fully inclined to the Lord and his act becomes an act of pure worship and he achieves the essence of all worship.

In the last Hadees it is stated that a man who does not beg of Allah, Allah is displeased with him. Since in prayer man acknowledges his own humility and need and expresses the conviction that Allah Almighty alone is the Donor and Great Benefactor so prayer earns the pleasure of Allah Almighty. When a man avoids praying to Allah and considers it below his dignity to express his want Allah Almighty is displeased with him, for this conduct of man smacks of arrogance and is a sort of declaration of independence (Even though Independence is a special attribute of Allah, the Most Glorious, the Most Magnificent).

Hence Allah, the Mighty, the Glorious is displeased with him who shuns offering a prayer. Man's function is to beg and beg constantly from his Sustainer. It is reported in a tradition that the chief of the two worlds the Holy Prophet ﷺ observed: 'Verily, the misfortune that has befallen prayer is efficacious in dispelling it and it is efficacious too for the misfortune that has not yet befallen (that is, it wards off the impending misfortune). Hence, O men of Allah! you must devote yourself to prayer. *(Tirmizi)*

Ibn e Omar رضي الله عنه reports that the Holy Prophet ﷺ observed: "On whomsoever of you the door of prayer is opened, on him have opened the doors of Blessing". Further he ﷺ stated:

"Of the things that are sought from Allah, the most that pleases Him is the seeking of His Protection" (Tirmizi)

Every believer, man or woman, should have a zest for prayer. He or she should beg of Allah only, apply himself or herself to Allah alone and pin his or her hope on none but Allah.

ETIQUETTES OF SUPPLICATION

(١٠٩) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَا دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْلِىْ اِنْ شِئْتَ وَلٰكِنْ لِيَعْزِمْ وَلْيُعَظِّمِ الرَّغْبَةَ فَاِنَّ اللهَ لَايَتَعَاظَمُهٗ شَيْئٌ اَعْطَاهُ (رواه مسلم)

Hazrat Abu Huraira رضي الله عنه reports that the Messenger of Allah ﷺ observed: 'When any man among you begs from Allah he should not say "O Allah, grant me if you will", but should beg with strength and firmness and should ask (whatever he is asking) with full desire, for nothing is too difficult to grant for Allah Almighty'. (Muslim)

Explanation:

To say 'O Allah forgive if You will and grant if You will' implies that He will grant by His own Desire and will. It is true that nothing will happen without His will. Everything exists by His will. No power can influence Him in His actions. However, the supplicant must express his desire and beg with firmness. The above-mentioned attitude indicates that the supplicant does not regard himself as needy and displays indifference even in begging which is a symbol of haughtiness. But in begging one needs to display physical and spiritual humility, deprivation and lowliness. Allah Almighty is

Omnipotent. He is able to do all things. He is Master of all treasures open and hidden, in the Heaven and the Earth.

By His will everything can happen in a moment. He has only to say 'Be' and 'it is'. Hence it is not difficult for Him to grant something or to create anything. Hence you should pray with full desire and conviction that your want will be supplied and that He will give by His own desire and will and no one can snatch anything from Him.

(۱۱۰) وَعَنْ سَلْمٰنَ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ اِنَّ رَبَّکُمْ حَیِیٌّ کَرِیْمٌ یَسْتَحْیِیْ مِنْ عَبْدِہٖ اِذَارَفَعَ یَدَیْہِ اَنْ یَّرُدَّھُمَا صِفْرًا (رواہ ترمذی)

Hazrat Salman ؓ reports that the Messenger of Allah ﷺ observed: "Verily, your Allah is bashful. kind. When His creature raises hands to beg from him, He feels bashful to return him empty-handed." (Tirm'zi)

(۱۱۱) وَعَنْ عُمَرَ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ اِذَارَفَعَ یَدَیْہِ فِی الدُّعَاءِ لَمْ یَحُطَّھُمَا حَتّٰی یَمْسَحَ بِھِمَا وَجْھَہٗ (رواہ الترمذی)

Hazrat Omar ؓ narrates "When the Messenger of Allah ﷺ raised his hands to beg from Allah, he did not lower them till (at the conclusion of the request) he ﷺ had wipe (مسح) them over his face." (Tirmizi)

Explanation:

These two Ahadees describe an important etiquette of request from Allah i.e., that both hands should be raised in request and at its conclusion both hands should be wipe off over the face. The purpose of raising both hands is to assume the posture of a supplicant, so that physical limbs may join in the spiritual act of begging from Allah.

The spreading of the two hands is like the pouch of the beggar, which fully symbolises the state of indigence. The hands are raised towards heaven. Just as Ka`aba is the Qibla (the direction in which Muslims turn during Namaz) of Namaz, the sky is the Qibla of supplication. After raising the hands and at the conclusion of prayer wiping them over the face points to the granting of the request and the descent of Allah's Blessing and an acknowledgment that the Blessing of Allah is enveloping the worshipper beginning with his face.

The above-quoted sacred Ahadees reveal some etiquettes of begging from Allah (دعا). Allama Jazri in his work al Hisn ul Hasseen has collected details of several etiquettes from various Ahadees which we reproduce below:

(1) To be in a state of wuzoo.

(2) To offer praise and devotion to Allah and cite His Beautiful Names and Perfect Attributes.

(3) To recite the Durood Sharif.

(4) To turn towards the Qibla.

(5) To attend to Allah with a true heart in the conviction that Allah, the Mighty, the Glorious alone can grant the prayer.

(6) To be pure and clean.

(7) To perform a good deed before uttering the request (دعا) or reciting the request at the end of two or four raka`ats of Namaz.

(8) To sit on the haunches for offering the begging.

(9) To raise the hands in request (both hands should be open).

(10) To assume a posture of reverence, humility and howliness in prayer. (The whole body should display reverence. The body should turn into an emblem of prayer and supplication).

(11) To display humility and humiliation in request.

(12) During request to show with body and soul and in speech poverty and destitution and keep the voice low.

(13) Not to lift the gaze towards the sky.

(14) To avoid uttering prayer in poetic rhythm or melody of a song.

(15) To pray through the agency of Prophets عليهم السلام and great and righteous saints.

(16) To plead guilty to sins.

(17) To utter the prayer with great eagerness, firm application and conviction that it shall be granted.

(18) To pray from the core of a willing heart.

(19) To beg repeatedly, at least thrice.

(20) To pray with great avidity, that is, to beg from Allah with great greed and insistence.

(21) Not to pray for an impossible thing.

(22) When praying for others, the supplicant should first pray for himself.

(23) To utter a prayer which contains minimum of words, but is full of meaning. The supplicant should beg for the fulfilment of several needs of this world and the next in one, two or a few words.

(24) The supplicant should utter prayers taken from the Qur'an and Hadith, because their texts are comprehensive as well as auspicious.

(25) The supplicant should beg for every need from Allah only. If he wants salt, he should beg it from Allah; and if the thong of his shoe is broken, he should supplicate to Allah to fulfil his need.

(26) The Imam should not only ask for himself but also for the followers. He should use the plural instead of the singular pronoun in request from Allah.

(27) Before concluding the request the supplicant should offer praise and reverence to Allah.

(28) The supplicant should invoke Durood (peace and blessings) on the Messenger of Allah ﷺ.

(29) The supplicant should utter Aameen at the end of the request.

(30) The supplicant should finish with wiping his hands over his face.

The supplicant should observe as many of the above etiquettes as possible. However, Allah's Glory is Great. He grants even without the formal observance of etiquettes by the Supplicant.

ACCEPTANCE OF SUPPLICATION

(١١٢) وَعَنْ اَبِىْ سَعِيْدِ ۨ الْخُدْرِىِّ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ مَامِنْ مُسْلِمٍ يَدْعُوْا بِدَعْوَةٍ لَيْسَ فِيْهَا اِثْمٌ وَلَا قَطِيْعَةُ رَحِمٍ اِلَّا اَعْطَاَهُ اللّٰهُ بِهَا اِحْدٰى ثَلٰثٍ اِمَّا اَنْ يُعَجِّلَ لَهٗ دَعْوَتَهٗ وَاِمَّا اَنْ يُّدَّخِرَ هَا لَهٗ فِى الْاٰخِرَةِ وَاِمَّا اَنْ يَّصْرِفَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا قَالُوْااِذَا نُكْثِرُ قَالَ اللّٰهُ اَكْثَرُ

(رواه احمد)

Hazrat Abu Saeed Khudri ؓ states that the Messenger of Allah ﷺ advised: 'Whosoever among the Muslims offers a request, provided that the petitioner does not beg to be allowed to commit a sin or maltreat his relations, Allah the Glorious, the Magnificent, in response to this prayer, grants him one of three things: (1) Either He grants the petitioners' supplication in this world and fulfils his want. (2) Or reserves his supplication to be fulfilled in the Hereafter (that is, the want will be supplied in the world of Eternity.) (3) Or the petitioner is so rewarded that in lieu

of the favour begged by him, Allah Almighty wards off from him an impending calamity of equal proportions. On hearing this the illustrious Companions ﷺ submitted: "We shall thus earn a considerable reward." The Messenger of Allah ﷺ answered: "Allah Almighty's Bounty and Favour is much greater than what you can ask of Him in your supplication." *(Ahmed)*

Explanation:

This Hadees states that Allah, the Glorious, the Magnificent grants the supplication of every Muslim, provided that he does not beg to be allowed to commit a sin, that is he should not pray that he might succeed in committing such and such sinful act. Nor should he request that he might succeed in doing a bad turn to his relatives (Qata e Rehmi).

Sila e Rehmi denotes maintaining amicable relations with kith and kin and treat them with courtesy and consideration. On the other hand Qata e Rehmi means to spoil relations with one's kith and kin and treating them in an ill manner.

Qata e Rehmi is an evil thing. It is stated in a Hadees: "He who is guilty of Qata e Rehmi will not be admitted to Paradise."

(Bukhari)

Qata e Rehmi is a sin also. But in order to indicate its particular span and evil the Messenger of Allah ﷺ mentioned it separately. Since maltreatment of relations is an abominable act in the sight of Allah, hence as a condition of acceptance it was said that the supplicant should not have asked for doing an ill turn to his kith and kin. Further, he should not have begged to be allowed to commit some other sin. The supplication is granted subject to these two conditions only. Again explaining the meaning of acceptance of supplication, it is said it is not essential that you will receive what you beg for. Sometimes your want is supplied and at other times it is not supplied but in lieu of it an impending calamity is warded off. Supposing the supplicant begs some money from Allah, the Glorious. But he does not receive some money. Instead of it an illness impending on his child is warded off. The expense of this

much amount of money which would have been incurred on the treatment of the disease is saved and in addition the child is spared from the discomfort of illness.

Sometimes one asks for some money and a loss of more is averted.

At other times it so happens that the supplicant begs for some money and instead of this sum he receives some other lawful thing carrying a much higher value.

The third form of acceptance of request as mentioned by the Holy Prophet ﷺ is that no effect of the prayer is visible in the world, that is, neither the want is supplied nor the calamity averted, but the reward of the prayer is reserved by Allah, the Glorious for delivery in the eternal world.

When the recompense of good deeds is awarded on the Day of Judgment, the reward for supplications which went unanswered in the mortal world will also be delivered in large measures. At that time man would wish that his supplications had gone unanswered in the mortal world so that he would have received manifold rewards in recompense. As a matter of fact it is a great benefaction of Allah that He reserves the reward of the requester for the Hereafter. This mortal world with its pleasure and pain will pass somehow, but the next world is eternal, never-ending. Whatever will be awarded there will be limitless.

Man does not comprehend the reasons of Allah Almighty and do not know the boundless expanse of His Bounties.

Man must continue to supplicate, for it carries countless benefits in this world and in the Hereafter. Allah sends down great blessings and bounties on those who offer supplications. Peace and contentment fill their hearts. Calamities do not descend upon such people and if they do, they are mild in nature and pass quickly.

That is why the Messenger of Allah Muhammad ﷺ advised:

لَاتَعْجِزُوْافِى الدُّعَاءِ فَانِهَّ لَنْ يُهْلِكَ مَعَ الدُّعَاءِ اَحَد

"Do not tire of offering supplications, for no man who requests can come to ruin." (al Hisn ul Hasseen)

The offerer of supplication certainly receives aid from Allah and he meets success in both the worlds, the present and the eternal. Now, since you have become aware of the meaning of the acceptance of request, you should never say: "My supplication is never granted."

Many people cry out in ignorance "We have been offering supplication for years. The beads of our rosaries have worn off, but our supplication have not been answered." This is not true. It is wrong to entertain such notions.

WHOSE SUPPLICATION IS MORE ACCEPTABLE

(١١٣) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ لاَّ تُرَدُّ دَعْوَتُهُمْ الصَّائِمْ حِيْنَ يُفْطِرُوَالْاِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُوْمِ يَرْفَعُهَا اللّٰهُ فَوْقَ الْغَمَامِ وَتُفْتَحُ لَهَا اَبْوَابُ السَّمَاءِ وَيَقُوْلُ الرَّبُّ وَعِزَّتِىْ لَاَنْصُرَنَّكَ وَلَوْبَعْدَ حِيْنٍ. (رواه الترمذى)

Hazrat Abu Huraira ﷺ reported: "The Messenger of Allah Muhammad ﷺ advised: 'There are three persons whose request is never rejected (that is, their supplication is surely granted):

(1) The request of the fasting person at the time of iftar (breaking the fast).

(2)The begging of the Imam Adil, that is, the request of a Muslim ruler who conducts his affairs according to the Sharia of Islam and administers justice to everyone.

(3)The request of the oppressed which Allah the Glorious raises above the clouds and the gates of Heaven are opened for its admittance. The Sustainer of the World, the Glorious, the Mighty declares: 'I shall certainly grant My help to you, even though it may be after the passage of some time." (Tirmizi)

(١١٤) وَعَنْهُ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّم ثَلٰثُ دَعْوَاتٍ مُسْتَجَابَاتٌ لاَشَكَّ فِيْهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُوم

(رواه الترمذى وابوداؤد وابن ماجه)

Hazrat Abu Huraira ﷺ narrated: 'The Messenger of Allah ﷺ advised: 'Three requests are accepted and there is no doubt about their acceptance: (1) request of the father (2) request of the traveller (3) supplication of the oppressed." (Mishkaat ul Masabih)

(١١٥) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ عَنِ النَّبِىِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ خَمْسُ دَعَوَاتٍ يُّسْتَجَابُ لَهُنَّ دَعْوَةُ الْمَظْلُوْمِ حَتّٰى تَنْتَصِرَ وَدَعْوَةُ الْحَاجِّ حَتّٰى يَصْدُرَ وَدَعْوَةُ الْمُجَاهِدِ حَتّٰى يَفْعُلَ وَدَعْوَةُ الْمَرِيْضِ حَتّٰى يَبْرَءَ وَدَعْوَةُ الْاَخِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ وَاَسْرَعُ هٰذِهِ الدَّعْوَاتِ اِجَابَةً دَعْوَةُ الْاَخِ بِظَهْرِ الْغَيْبِ (رواه البيهقى فى الدعوت الكبير)

"Abdullah b. Abbas ﷺ reported that the pride of the world the Messenger of Allah ﷺ advised: 'Five supplications are (certainly) accepted:

(1)Supplication of the oppressed as long as he does not take revenge.

(2) Supplication of the person who sets on the journey to perform Hajj till he returns home.

(3) Supplication of mujahid before returning back to home.

(4) Supplication of the patient till he recovers.

(5) Supplication of a Muslim for a brother Muslim behind his back. (Then he ﷺ advised: of these supplications that which is accepted soonest is the one which a Muslim offers for his brother Muslim behind his back.) *(Baihaqi)*

The above-quoted three Ahadees identify some people the acceptance of whose prayer is particularly promised. The merit of each of these persons is explained below:

The Supplications by the Fasting Person

The supplication offered at the time of iftar is definitely accepted. This is a time when after long hours of hunger and thirst, there is an urgent physical desire for food and drink. But since the believer has performed a duty to Allah Almighty and has endured hunger and thirst to earn His Goodwill so at the end of this magnificent act of worship he is shown a special favour i.e., that if he requests at this hour, his request shall be granted.

A feeling of discomfort and intense desire for food and drink make most people forget supplicate at this hour. If you supplicate with a sincere heart a minute or two before iftar your request, by Allah's grace, will certainly be granted. You may request to Allah Almighty for the fulfilment of any personal need or the need of others in this world and the next.

The supplications for this occasion which have been quoted in the Book of Hadees are as follows:

(١) اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ (ابوداؤد)

"O Allah! I kept fast for your sake and broke it on the provisions given by you." *(Abu Daud)*

(٢) اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِرَحْمَتِكَ الَّتِىْ وَسِعَتْ كُلَّ شَىْءٍ اَنْ تَغْفِرْلِىْ ذُنُوْبِىْ (حصن حصين)

"O Allah, through Your Mercy which comprehends everything, I beseech You to forgive my sins."
(al Hisn ul Hasseen)

Imam Adil (The Just Ruler)

It is stated in the Hadees that the supplication of the Imam Adil is accepted. Imam denotes the leader and Adil means one who administers justice.

A Muslim who obtains the authority to rule and he deals with the people in a just manner in accordance with the law of Shariat is called Imam Adil. The Imam Adil holds high merit with Allah because in spite of having the power, he does not oppress the people, avoids sins and fears Allah Almighty. It is stated in a Hadees that on the Day of Judgment when there will be no other shade than the shade of the Empyrean (and the people will be in dire distress due to the glare of the sun and heat) Allah the Glorious will grant refuge under His Shade to seven persons one of whom will be Imam Adil.

Another merit of the Imam Adil is that all his supplications shall be granted by Allah Almighty. We find that it is no bad thing to have authority. A ruler can win the favour and goodwill of Allah by his good morals and righteous conduct. The evil in this world and the next is manifested by unrighteous actions and oppression of the people. It is very difficult to do right when one possesses power. When to gain power becomes the end of life, the distinction between right and wrong is blurred. The people are subjected to various forms of tyranny in order to preserve and maintain authority. The ruler thus becomes the most hated person in the sight of Allah and His people.

The Oppressed Person

A person who is subjected to any form of injustice is called an oppressed person. The oppressed person is one of those whose request is definitely granted. A Hadees narrates that the Messenger of Allah ﷺ observed: 'Save yourself from the curse of an oppressed person (for it will certainly be fulfilled). The oppressed person

demands his right from Allah Almighty and it is not the wont of Allah Almighty to withhold the right of anyone.

When the Messenger of Allah Muhammadﷺ appointed Muaaz b. Jabalؓ as the Governor of Yemen, heﷺ issued certain directives to him one of which ran

وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فِاِنَّه، لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَاب

(بخاری و مسلم)

"Save yourself from the curse of the oppressed, for there is no veil between him and Allah." (Bukhari, Muslim)

The absence of a veil signifies that the curse will be definitely fulfilled and there is no bar to its fulfilment.

The same theme has been dealt with in another Hadees wherein it is stated that the curse of the oppressed is raised above the clouds by Allah, the Mighty, the Glorious and the gates of Heaven are opened to admit it.

It is, however, not essential that the curse of the oppressed should always be fulfilled soon.

Sometimes Allah wills that its fulfilment should be delayed. That is why it is stated in Hadees that 'Allah, the Mighty, the Glorious declares: 'I shall certainly extend My help to you, thought a little later."

It is necessary for the fulfilment of the curse that the oppressed person who invokes the curse should be a righteous man or a Muslim because the condition of the fulfilment of curse is the oppression of the petitioner. Hence even if the oppressed person is an evil-doer, wicked and very sinful, nay even an unbeliever, his curse on the oppressor is fulfilled. That is why the words

وَاِنْ كَانَ فَاجِرًا وَلَوْ كَانَ كَافِرًا

have been used in the Hadees. Many people who attain a superior station in life due to property, wealth or rank, make it a habit to

perpetrate violence on the people, persecute them, extort money from them, hire ruffians to beat them up or even murder them. For a brief period these tyrants thrive on their wealth and rank, but when the curse of an oppressed person is fulfilled they land into trouble. They cast about for ways to get out of trouble, but to no avail, because the curse of the oppressed person operates against them. Having perpetrated his tyranny, the oppressor forgets whom he has wronged. Even if he wishes to seek forgiveness of the oppressed person he cannot trace him. They indeed are prudent who perpetrate no material or physical wrong on anyone.

Allah Almighty forgives the violation of His own rights, but if someone does wrong to His creature He does not forgive the wrongdoer till the oppressed person forgives him.

Some books relate that a poor man was carrying fish which a policeman snatched from him. Reaching home the policeman set about cutting the fish when one of its bones pierced his thumb causing a slight wound. The wound became septic and incurable. At last the thumb had to be amputated. Later the wound developed in the palm and fingers of his hand. No treatment proving efficacious, he had to get his hand amputated from the wrist in order to save the arm. But the wound appeared in the wrist also and expanded so much that it became necessary to cut off the arm also.

A righteous man of Allah learning about the affair counselled the policeman: "How long will you continue to lose your hand piecemeal. Why don't you ask forgiveness of the wronged person so that you may be relieved of this affliction."

Thereupon he searched out the owner of the fish, begged forgiveness of him and upon his forgiveness, the policeman was at last relieved of the curse.

Oppression is the worst evil. It is stated in a tradition:

اَلظُّلْمُ ظُلُمَاتٌ يَّوْمَ الْقِيَامَةِ

"On the Day of Judgment tyranny will appear in the form of Darknesses"

The punishment of tyranny is not confined to human beings. Hazrat Abu Huraira ﷺ said: "I swear by Allah, the tyranny of the oppressor causes even the Habari bird in his nest to wither away and die." *(Mishkaat ul Masabih)*

When tyranny prevails over earth, Allah withholds rain. Greenery fades away and the animals and birds die of hunger and thirst.

Father:

Father's prayer in favour of his offspring is also definitely granted. Similarly mother's supplication in favour of her children is quickly answered. So one should always try to earn the supplications of one's parents and avoid earning their curse. Love and maternal instinct often prevent the parents from invoking a curse upon their children even when the children inflict much pain on them. Sometimes, however, the children cause such unbearable distress to the parents that they express the agony of their soul in curses. Such a curse is inevitably fulfilled.

As far as it lies in your power do not give any cause for complaint to your parents. Never put them in distress. Serve them with all your physical and material resources. If for some reason you live apart from them, you should visit them frequently and be solicitous for their well-being.

Allama Jazri رحمة الله عليه in his book *"al Hisn ul Hasseen"* has given a list of those people whose supplication is definitely answered. In this he includes a person who treats his parents well. When a man serves his parents with all his physical and material means and gives comfort to them at the expense of his own inconvenience, his request acquires the merit of acceptability. Those to whom Allah, the Mighty, the Glorious has vouchsafed this merit should not hesitate to request for themselves, for their parents and for the general Muslims.

Traveller

The traveller is also counted among those whose supplication is granted. The reason is that the traveller is away from his home and

due to inconvenience feels helpless and worried. So, impelled by his sense of helplessness and need when he supplicates to Allah, his sincere and heartfelt prayer is inevitably granted. Since the traveller is generally confronted with helplessness and deprivation, his prayer rises from a true heart and is, therefore, certainly answered.

Traveller on way to Hajj and Umrah

The Hadees states that the granting of the supplication of a traveller who is on his way to Hajj and Umrah has also been promised. Hazrat Abu Huraira ﷺ reports that the Messenger of Allah ﷺ advised:

اَلْحُجَّاجُ وَالْعُمَّارُ وَفْدُاللهِ اِنْ دَعَوْهُ اَجَابَهُمْ وَاِنِاسْتَغْفَرُوْهُ غَفَرَ لَهُمْ (رواه ابن ماجه و نسائی)

The travellers of Hajj and Umrah are special guests of Allah. If they request to Allah, He grants their request. If they beg of Him their salvation, He grants them salvation.

Abdullah b. Omar ﷺ reported that the Messenger of Allah ﷺ advised:

اِذَا لَقِيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ اَنْ يَسْتَغْفِرَلَكَ قَبْلَ اَنْ يَّدْخُلَ بَيْتَهُ فَاِنَّهُ مَغْفُوْرٌ لَّهُ

"When you meet a person who has returned from Hajj you should offer Salam to him, shake hands with him and request him to beg forgiveness for you before he enters his house (that is he should implore Allah's forgiveness for you) for he himself has received salvation."

Another Hadees narrates that the Messenger of Allah ﷺ offered the following supplication:

اَللّٰهُمَّ اغْفِرْ لِلْحَاجِّ وَلِمَنِ اسْتَغْفَرَ لَهُ الْحَاجُّ

"O Allah ! grant salvation to the pilgrim and grant salvation to him whose salvation the pilgrim begs of you."

Hazrat Abu Musa ؓ reported that the Messenger of Allah ﷺ advised: "The pilgrim's intercession for four hundred households is accepted" or the other version is "his intercession for four hundred members of his own household is accepted."

Further the Messenger of Allah ﷺ advised: "The pilgrim is so purified of his sins that he becomes as immaculate as he was on his natal day."

The person who has left home to perform Hajj or Umrah holds great merit in the sight of Allah. But alas! these days the travellers for Hajj or Umrah do not realize their own merit. They perform one Hajj and skip many obligatory prayers during the journey and what's more listen to music and songs on radio or tape-recorder.

They pay minimum visits to the Haram Sharif, spend most of their time in shopping in the bazars and frequently engage in quarrels, which has been particularly forbidden in the Holy Qur'an. The women especially exceed the limit. They move about without observing purdah (veil) from unfamiliar men. Many women who ordinarily observe strict purdah cast aside their veil as soon as they board a plane and do not don the burqa (veil) till their return. They expose their head and face fully to the gaze of men. In their ignorance they treat purdah during the journey for Hajj as if it were a sin.

May Allah protect us from ignorance. The woman sets out to perform a good deed, but continues to commit a sin all the way through ! How foolish!

A Hadees states:

لَعَنَ اللّٰهُ النَّاظِرَ وَالْمَنْظُوْرَ اِلَيْهِ (بيهقى فى شعب الايمان)

"Allah's curse be on him who gazes and upon her who lets herself gazed at.

The implication is that the face or any other limb of man or woman which it is unlawful to expose that any man or woman who gazes at or lets anyone to gaze at the face or any other limb which it is forbidden to expose is guilty of a cursed act. The women who unveil themselves before unfamiliar men and afford opportunities to others to gaze at them in fact bring a curse upon them.

Mujahid

One of the many merits of a man who sets out to fight in the way of Allah is that his supplication is inevitably granted by Allah Almighty. Since this man has set out to sacrifice his life and property in the way of Allah, his sincere devotion and pure motives have raised him to a rank where his request can never be rejected. When a Mujahid offers a request, Allah, the Mighty, the Glorious surely grants his prayer.

Patient

The patient is one of those whose request is surely granted. One must beg health and comfort from Allah, but if illness seizes man he should endure it with patience and submission to Allah's will. When a believer falls ill, first of all his sins are forgiven in lieu of his illness and he is raised in merits; secondly, the reward of all the devotions he made in the state of health is credited to his account; thirdly, the merit of his supplication is so raised that it is certainly granted. It is narrated in a Hadees that the Messenger of Allah ﷺ advised: "When you visit a patient, ask him to pray for you, for his supplication is like the supplication of the Angels." *(Ibn e Maja)*

In his distress the patient can at least absorb himself in the commemoration of Allah and offer frequent prayers for himself, his kith and kin, friends and acquaintances. The believer's illness is a blessing for him, provided that he perceives his own merit and the value of the blessing. Since they lack the knowledge of Qur'an and Hadees, the Muslims are neither aware of the value of faith nor the status of the believer. May Allah Almighty grant them knowledge and understanding!

Supplication for a Brother Muslim

We offer supplication for ourselves, but we should also request particularly and generally for our brother Muslims. We should request generally for all Muslims and particularly for our parents, near and distant relations, sisters and brothers, maternal and paternal uncles and aunts, acquaintaince, companions, benefactors and teachers. Whether someone implores you to request for him or not, you should never forget to offer supplication for him. This is for your own good as well as for the good of the person for whom you pray. A Hadees reports the Messenger of Allah ﷺ as saying:

> "The request of a brother Muslim for another Muslim behind his back is granted. An Angel is set over the head of the offeror of the supplication. When he offers supplication for his brother, the Angel says 'Aameen' (and also says: I give you the happy news of the same blessing, the same wealth for you as you have begged for your brother). *(Muslim)*

In a Hadees the Messenger of Allah ﷺ is reported to have said: "Of all the supplications which are granted, the soonest is the request which one offers for another in absentia" *(Tirmizi)*

The reason for this is that this request is free from any deception and is offered in sincerity and love. Moreover it is full of pure devotion. Since the request in absentia is promptly granted, it is advisable to request others to pray for you. It was customary with our forefathers to request each other for supplication. Even now conscious people follow the same practice. Whenever a person is requested to beg from Allah for another, he should not turn down the request. He should offer the required beg there and then and later also offer beg for the solicitor.

Hazrat Omar ؓ narrated: "Once I solicited permission of the Messenger of Allah ﷺ to go for Umrah. He ﷺ granted the permission and said: 'Brother, please associate me in your supplications. Do not forget me.' If I had been given the whole world I would not have pleased so much as this august speech of the Messenger of Allah ﷺ. *(Abu Daud)*

When the Messenger of Allah ﷺ requested another person to pray for him, we, who stand no comparison to him, are more needy of prayers by our fellow human beings. We should request the righteous people of Allah to request for us. Who knows our mutual supplications for each other may bring us success.

Advantage:

First a person should request for himself and then for another. This was the custom of the Messenger of Allah ﷺ *(Tirmizi)*. The wisdom behind this teaching is that man requests for himself with greater sincerity and concentration. Hence when later he supplicates for another, this sincerity and concentration will be carried over to the second prayer also.

Distressed

In *al Hisn ul Hasseen Allama Jazri* counts the distressed also among the people whose supplication is inevitably granted. The distressed is a person who for some reason suffers from helplessness and misery. The Holy Qur'an say:

أَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ءَاِلٰهٌ مَّعَ اللّٰهِ قَلِيْلًا مَّا تَذَكَّرُوْنَ

> *"Say: Is (false deities or Allah better) who grants the supplications of the distressed when he calls upon Him and removes his affliction and makes you owner of the land. Is there any other deity beside Allah? (No). You pay but little heed".*

When man is helpless, deprived and needy, he turns towards Allah Almighty. When all worldly help fails, he entreats Allah, the Mighty, the Glorious with a true heart that he may be relieved of distress, anxiety and restlessness. Since at this hour ma.. is engaged body and soul in communion with Allah and feels convinced that none but Allah, the Mighty, the Glorious can relieve him of anxiety, pain and distress of body and soul, his prayer is inevitably granted.

On such occasions man should never neglect to offer prayer. He should beg Allah's Mercy with a sincere heart.

Hazrat Jabir b. Saleem ﷺ narrates: "I called on the Messenger of Allah ﷺ and submitted: 'You are the Messenger of Allah ﷺ? He ﷺ said: "I am the Messenger of Allah Who, if you call Him in distress, will remove your distress; if you call Him when you are stricken with draught, will cause greenery to grow for you; if you call upon Him in a barren plain (where there is no grass or water or any habitation nearby) and your riding animal is lost, He will restore your riding animal to you". *(Abu Daud)*

THE PEOPLE WHOSE BEGGING IS NOT GRANTED

(١١٦) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تعالى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ طَيِّبٌ لَا يَقْبَلُ اِلَّا طَيِّبًا وَّاِنَّ اللّٰهَ اَمَرَ الْمُؤْمِنِيْنَ بِمَا اَمَرَ بِهِ الْمُرْسَلِيْنَ فَقَالَ يٰاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا وَقَالَ تَعَالٰى يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبَاتِ مَا رَزَقْنٰكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيْلُ السَّفَرَ اَشْعَثَ اَغْبَرَ يَمُدُّ يَدَيْهِ اِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَ مَطْعَمُهٗ حَرَامٌ وَمَشْرَبُهٗ حَرَامٌ وَمَلْبَسُهٗ حَرَامٌ وَغُذِىَ بِالْحَرَامِ فَاَنّٰى يُسْتَجَابُ لِذٰلِكَ

Hazrat Abu Huraira ﷺ reported: Messenger of Allah ﷺ advised: "Verily, Allah is pure and He accepts only that which is pure (wealth, speech or action). (Further he ﷺ said) verily the order (about eating lawful provisions) given by Allah, the Mighty, the Glorious to the Messenger of Allah ﷺ equally applies to the believers. Addressing the Messengers of Allah, Allah said, "Messengers! Eat pure things, and do good deeds." And addressing the believers, Allah ordained: "O believers! Eat of the pure things which We have given you."

Thereafter the Messenger of Allah ﷺ related the case of a person who is going on a long journey, whose hair is dishevelled and body covered with dust and grime and who lifts his hands heaven-wards and request 'O Lord! O Lord!" This man is offering supplication, yet his condition is that his food, drink and clothing is unlawful and he has been given unlawful provisions to eat. Hence, under these circumstances how can his request be granted."

(Muslim)

Explanation:

In the first place this Hadees lays stress on the importance and need of avoiding unlawful and eating only lawful food. It has also been made clear that only that *sadqa* (charity) will be acceptable which is given out of lawfully earned wealth.

Allah Almighty is pure and only pure things are acceptable to Him. The Messenger of Allah ﷺ recited two verses of the Holy Qur'an. In the first verse the Messengers of Allah have been ordained to eat pure things and do good deeds. The second verse orders the believers that of all things granted to them by Allah they should eat only the pure things. After citing both verses the Messenger of Allah ﷺ advised that the order of Allah, the Mighty, the Glorious to the Messengers of Allah that they should eat lawful things equally applies to the believers.

After explaining the importance and need of the lawful he ﷺ cited the case of a man who is going on a long journey and is in such miserable condition that his hair is dishevelled, and body is covered with dust and in this unhappy state he sends his prayer heaven-wards and calls upon the pure Allah 'O Lord! O Lord!" and desires that his want be supplied. Yet how can his request be granted? This man's food, drink and clothing are unlawful and he has been given unlawful provisions to eat.

The traveller is counted among those people whose request is specially granted. The request of the distressed and miserable person is also given priority in acceptance, yet the request of that traveller or distressed person is unacceptable whose food, drink and clothing are unlawful. Many supplications are offered these days, but they go unanswered. The people grumble that they request so earnestly and repeatedly and yet they are not granted. The grumbler ought to take stock of himself first. He should survey his life and see what a quantity of lawful or unlawful provisions he eats and whether his dress has been bought out of lawful or unlawful earnings. If the food and dress are unlawful, renounce them.

Food and dress have been cited in the Hadees only by way of illustration. All other things like bedding, house, articles of comfort etc., if they are ill-gotten, are in the same category of unlawful things. Just as an ill-gotten dress causes the rejection of request, the use of all other unlawful things will also render the request ineffective.

It is essential to avoid every unlawful thing

Many people take care to avoid eating unlawful food, but do not renounce using other unlawful things even though their use is also a sin.

Take stock of your affairs and identify the ways in which unlawful things are entering your house. See if money earned as interest is entering your home; see if your home is furnished with ill-gotten articles; see if you have expropriated someone's right; look if you have embezzled money; beware if the bread-winner is employed in some unlawful sphere of life. If you reflect you might identify several ways in which unlawful wealth finds its way into the home. This ill-gotten wealth is used to buy provisions, clothing, building houses, decoration pieces for the bungalows, and cars. When the food, clothing, home and its furnishings are all unlawful, it is the height of folly to hope for the acceptance of prayer. It is incumbent upon every Muslim to avoid unlawful things and seek lawful things and be content even if he earns little, eats coarse bread and lives under a thatched roof.

Unlawful Food is an avenue to Hell

Unlawful actions and use of unlawful things prevent the acceptance of prayer and also close entry into Paradise. The Messenger of Allah ﷺ advised:

لاَيَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ السُّحْتِ فَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتِ النَّارُ اَوْلٰى بِه (رواه احمد وغيره)

"That flesh will not enter Paradise which is made of unlawful provisions. Hell is more deserving of it." (Ahmed)

Sadqa (charity) is unacceptable

There are many ignorant people who earn by unlawful means and by giving out some of it is *sadqa* consider that their unlawful wealth has become lawful. This is sheer ignorance. It is rather a greater sin to give *sadqa* out of unlawful earnings. Unlawful things or acts merit no reward. As has been mentioned in the beginning of the Hadees

اِنَّ اللهَ طَيِّبٌ لاَيَقْبَلُ اِلاَّ طَيِّبًا

Hence when sadqa (صدقہ) out of unlawful wealth is unacceptable, how can the remaining wealth be rendered lawful.

Giving out such *sadqa* is a sin and the wealth that is left over is tainted with sin too and will entail torment. Some Ulema (scholars) hold that it is an act of heresy to give *sadqa* out of unlawful wealth and hope for reward.

The crux of the matter is that one should completely renounce unlawful means of carning wealth. This will save one from the sin of unlawful earning. Unlawful wealth will neither enter the country nor will it be used for expenses of life.

Special Instruction for Women:

The women should tell their men: "We will eat and wear only that which is lawful. The subsistence which you are obliged to pay

to us should be paid out of your lawful earnings. We are not prepared to receive anything which is unlawful. The women of former times bore these noble qualities. They avoided what was unlawful and saved their husbands from it too. Today women incite their husbands and sons to earn by unlawful means. If the husband avoids taking bribes, they nag him into receiving unlawful money. When unlawful income enters the house, they fill their coffers with it. At the same time they offer supplication after prayers and hope for the acceptance of their solicitations.

How can supplications be accepted when it is offered by one who lives on unlawful earnings. If your husband or son works in a Bank or in the Wine Industry or takes bribes or earns by any other unlawful means, stop him, force him to give up the forbidden ways of making money and persuade him to turn to lawful ways of making a living.

WHY SUPPLICATION IS NOT GRANTED

(۱۱۷) وَعَنْ حُذَيْفَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتَأْمُرُنَّ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ اَوْلَيُوْشِكَنَّ اللّٰهُ اَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ عِنْدِهٖ ثُمَّ لَتَدْعُنَّهٗ وَلَايُسْتَجَابُ لَكُمْ (رواه ترمذی)

Hazrat Huzaifa ﷺ reported that the Messenger of Allah ﷺ advised: "I swear by Him Who has power over my life, you must bid good and forbid wrong, otherwise very soon Allah, the Mighty, the Glorious will send over you a great calamity. Then you will surely beg from Allah Almighty, but your begging will not be accepted." (Tirmizi)

Explanation:

This auspicious Hadees also points out a cause of the non-acceptance of supplication. It is said that if you abandon bidding good and forbidding wrong **Allah Almighty** will send over you a calamity. When this happens you will turn to begging, but this will be of no avail.

Responsibility of the Muslims

The point is that for the guidance of His people, Allah, the Mighty, the Glorious has sent commands which have been delivered to the people through the Holy Qur'an and the Ahadees.

These commands contain exhortations to several actions *'Ma'aroof'* or good works, which please Allah. There are several other actions which have been forbidden. They are called *'Munkar'* that is, evil action which has been proscribed in the Shariat of Islam. Such wrong actions are inconsistent with Islam. They are displeasing and abhorrent to Allah Almighty. Among the *Ma'aroof* (good actions) are included *faraiz* (obligations), *wajibaat* (duties), *sunnah* (Precepts and actions of the Messenger of Allah ﷺ), *mustahibat* (acts of merit) and among the *Munkar* (forbidden acts) are *Haram* (unlawful deeds), *Makrooh* (abominations, both prohibitory and those likely to cause impurity).

The chief virtue is to fulfil an obligatory duty and the chief sin is to act unlawfully. The duty of a person who embraces Islam is not only to become virtuous himself, but it is also one of his principal responsibilities to make others (especially those under his authority) virtuous. There are several people who are personally righteous, but care little about the righteousness of others. It must be borne in mind that one of the salient characteristics of the believers as mentioned in the Holy Qur'an is to bid right and forbid wrong.

SALIENT QUALITIES OF TRUE BELIEVER

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ اُولٰئِكَ سَيَرْحَمُهُمُ اللّٰهُ

Surah Tauba says:

"And the true believers, men and women, are friends of one another; they enjoin the right and forbid the wrong and they establish prayer and they pay the zakat, and they obey Allah and His Messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise."

In fact to enjoin right and forbid wrong is the principal duty which the Muslims have neglected. The Messenger of Allah ﷺ has said:

مَنْ رَّای مِنكُمْ مُّنْكَراً فَلْيُغَيِّرْهُ بِيَدِه فَاِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِه فَاِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِه وَذٰلِكَ اَضْعَفُ الْاِيْمَان (رواه مسلم)

"When any of you observes a wrong, he should change it by his hand (that is, stop the wrongdoer by force); if he is unable to do so, he should change it by his tongue, that is, bid the wrongdoer to desist from wrongdoing; if he is unable to do this, he should regard it as evil in his heart and this (regarding it as evil in heart and keeping silent and not trying to stop wrong by hand or speech) is the weakest degree of faith (ایمان)." *(Muslim)*

A Food for Thought

All of us should collectively take stock of our present situation. We are eye-witnesses to the commission of sins. Salat (obligatory prayers) are being missed; fasts are not observed; drinking wine has become common, homes are being filled with money earned through bribes; all sorts of indecencies are coming into vogue in homes and all this is happening before our eyes. How many men and women are there who professing to be Muslims take any action to stop this rot. Allah's Law is being openly flouted, but no one feels the heartache or protects verbally what to talk of curbing the evil by force.

Not to speak of directing others to righteous living and prohibiting them from wrong-doing, the people are themselves

immersed in sin, as if they believed that they were born for evil living. They are committing sins themselves. They watch their offspring, their subordinates doing wicked deeds, nay they personally induce them to take to evil ways. They teach them unrighteous ways of living by the example of their own speech and action and exult on their success in sinful living. Obviously such ways will call forth not the Beneficence, but the torment of Allah. When the torment descends, they wail, pray, tell beads and at the same time grumble that their supplications are not being heard, and hardships are not being alleviated. How can the requests be answered and hardship lifted when they neither give up sin nor save others from sins.

When owing to multitude of sins, torments descend, the supplication of even the pious people go unheard. Many are the people who believe themselves to be virtuous and others too regard them so. They do care about their own devotions and commemorations, but they do not forbid others, not even their own children to commit sins and yet they hope to be relieved of their affliction. They perform *Tahajjud* regularly, offer long supererogatory prayers, act as mentors in the shrines yet in the same shrines their own sons shave off beards, the girls go to college without wearing veils, but fathers, in the vain pride of their own piety never utter even a single word of censure on these activities of their wards.

The command to overturn a habitation

A Hadees states that Allah, the Mighty, the Glorious commanded Gabriel عليه السلام to overturn a habitation with all its inhabitants. Gabriel عليه السلام submitted: "O Sustainer of the world! such and such a faithful man of yours also lives there who has never defied you even for as short a time as the blinking of an eye. (Shall he also be included among those who are to be punished?)

Allah, the Mighty, the Glorious commanded: 'Overturn this habitation upon this man and all other inhabitants because (this man personally acted right and avoided defiance) he never frowned upon the flouting of My command by others." *(Mishkaat ul Masabih)*

How heavy is the penalty for negligence of the duty of enjoining right and forbidding wrong is quite clear from this Hadees!

SUPPLICATE WITH DEVOTION

(١١٨) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اُدْعُوا اللهَ وَاَنْتُمْ مُوْقِنُوْنَ بِالْاِجَابَةِ وَاعْلَمُوا اَنَّ اللهَ لَايَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ (رواه الترمذی)

Hazrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ advised: Beg from Allah Almighty with full conviction of its acceptance and know that without a doubt Allah Almighty does not grant the request of a heart which is negligent and is distracted by miscellaneous thoughts"

(Tirmizi)

Explanation

This auspicious tradition reveals an important etiquette of begging which is that begging should be offered with full conviction of its acceptance. There should not be the slightest tinge of doubt in this conviction.

Further, it is stated that request offered by a negligent heart distracted by miscellaneous thoughts is never accepted by Allah, the Mighty, the Glorious.

The Supplication of the Negligent

We beg from Allah these days in which we commit both kinds of errors and the chief error among them is that during the begging the heart is inattentive. The heart is distracted by distant affairs, is lost in a multitude of thoughts, while the tongue utters words of request.

Our situation is odd indeed! When a man submits an application to an ordinary officer, he stands respectfully, utters every word after fully weighing it and is attentive to him with body and soul. If he makes verbal submissions or presents a written application and then turns his back on the officer and starts counting the articles in the room or does something which indicates that his heart does not lie in the submissions which he is making, he will be considered as highly insolent. His application will be torn and cast into the waste-paper basket. Besides some punishment will be meted out to him. Allah, the Mighty, the Glorious is the sovereign of the rulers. It is the height of irreverence to submit a petition to Him with an indifferent heart and to request to Him when the soul is distracted by thoughts of worldly affairs. This misdeed of the people is liable to punishment, but Allah, the Mighty, the Glorious is Most Merciful and Most Beneficent. He inflicts no punishment for it. However, He has conveyed the Message through the Messenger of Allah ﷺ that a request offered with an indifferent attitude shall not be granted. Many are the people who complain "Our request goes unanswered although we have been requesting for years."

They ought to reflect on their own condition and see whether their heart is fully attentive to the act of request. Beg with heart and soul, then watch what fruit it bears! You pray with such inattention that the heart does not know what the tongue has said. How can such begging be granted. Think well!

May Allah, the Mighty, the Glorious help us always to beg to Him with an earnest heart and may He grant our begging.

SUPPLICATION DURING DISTRESS

(١١٩) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يَسْتَجِيْبَ اللهُ لَهٗ عِنْدَ الشَّدَائِدِ فَلْيُكْثِرْ دُعَاءَهٗ فِی الرَّخَاءِ (رواه الترمذی)

Hazrat Abu Huraira ﷺ reported that the Pride of the Universe ﷺ advised: "Whoso desires that Allah Almighty should answer his request in times of distress, he should beg frequently in times of prosperity." (Tirmizi)

Explanation

This auspicious Hadees reveals a great rule by which supplications are granted. This rule is that one should continue to beg through times of ease, comfort, prosperity and health. Whoso follows this rule, his reward from Allah, the Mighty, the Glorious shall be the acceptance of his requests whenever he is seized by distress or illness.

There is a warning here for those who grow indifferent to the commemoration of Allah when they find themselves in ease, comfort, wealth or authority. At such times, they do not turn to begging from Allah, but when affliction seizes them, they start sending up prayers. When the answer to their prayers is delayed, they fall into despair and complain: "Our prayer is not granted."

Had they offered prayers when they were enjoying pleasures of ease and pride of wealth, those prayers would have become the means of the fulfilment of their present prayers. Since they forget Allah due to negligence and absorption in worldly pleasures, their prayers at the time of severe need are denied fulfilment.

Hazrat Salman's ﷺ Statement

Hazrat Salman Farsi ﷺ stated that when a man prays in his days of ease and happiness and then prays when some hardship confronts him, the Angels intercede for him, saying: "This is a familiar voice which we always hear". When a man does not pray in his time of comfort and joy and only raises his hands in prayer when distress overtakes him, the Angels say: "We do not recognize this voice. We have never heard it before." So saying they assume an indifferent attitude towards him and do not recommend his prayer for acceptance. (Sift ul Safwa)

Indifference and Baseless of Man

Such is the conduct of man that in straitened circumstances he offers long prayers to Allah begging for the fulfilment of his wants

and in times of peace and comfort he forgets Allah—nay, instead of commemorating Him and supplicating to Him rebels against Him and defies Him. Such conduct is highly immoral. Just as man is dependent upon Allah in times of distress, he is also dependent on Him in his days of comfort and joy. The evil nature of men who forget Allah at the end of distress and pain has been referred to at several places in the Holy Qur'an. It is said:

وَاِذَا مَسَّ الْاِنْسَانَ الضُّرُّدَعَانَا لِجَنْبِه اَوْقَاعِدًا اَوْقَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّه، مَرَّ كَاَنْ لَّمْ يَدْعُنَا اِلٰى ضُرٍّمَّسَّه،

'And when some hurt toucheth man, he crieth unto his Lord, lying down and standing. When We remove his distress he reverts to his condition and passes by in such a why as if he had not cried unto Us before to remove the distress which had touched him'.

Further, it is said:

وَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّدَعَا رَبَّه، مُنِيْبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَه، نِعْمَةً مِّنْه، نَسِيَ مَاكَانَ يَدْعُوْآ اِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلّٰهِ اَنْدَادًا لِّيُضِلَّ عَنْ سَبِيْلِه

(زمر)

"And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from His way." (Zumr 8)

SUPPLICATE, WHETHER OR NOT GRANTED

(۱۲۰) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ قَالَ یُسْتَجَابُ لِاَحَدِكُمْ مَّالَمْ یَعْجَلْ یَقُوْلُ دَعَوْتُ فَلَمْ یَسْتَجَبْ لِیْ (رواه البخاری)

Hazrat Abu Huraira ﷺ narrated that the Messenger of Allah ﷺ advised: "Whosoever among you request from Allah, his request is accepted unless he shows impatience. (Then explaining the meaning of showing impatience he ﷺ advised that) While begging from Allah he says, "I begged from Allah but it was not accepted." (Bukhari)

Explanation:

This Hadees reveals that one condition for the acceptance of request is that man should not abandon requesting and should not say 'I have been requesting for a long time, but my request is not granted." Whether or not the acceptance of request is manifested, man should continue to request. It is reported in a Hadees that the Messenger of Allah ﷺ advised: "unless a man requests for the affliction of his relatives or some act involving a sin, his requests continue to be granted (and) unless he shows impatience his requests are granted. He ﷺ was asked: "O Messenger of Allah ﷺ what is the meaning of "showing impatience"? He ﷺ said: 'The meaning of 'showing impatience' is that man says "I requested and requested and it does not seem that it would be granted."

So saying and in this state of mind he tires of requesting and abandons it." (Muslim)

We learn, therefore, that man should continue to beg. It is man's duty to pray, and it is the prerogative from Allah, the Mighty, the Glorious to grant it. To say that request is not granted is often wrong. The people generally do not know the meaning of the acceptance of request. So they conclude that request is not granted. Abu Saeed Khudri رضي الله عنه reported that Allah's Messenger ﷺ advised: "Any Muslim who beg to Allah which does not contain some ill-wish for his relatives or supplication for an act of sin, Allah Almighty inevitably grants him one of three things:

(1) Either He accepts the request manifestly (that is He grants whatever is sought).

(2) Or He grants to the supplicant something equal to what he sought in this form that a calamity impending upon him is averted.

(3) Or He holds the reward and blessing of this request in reserve for eternity. *(Mishkaat ul Masabih)*

Having learnt the meaning of the acceptance of supplication, it becomes clear that it is not true to say that 'My supplication is not granted'. The request is surely granted, but in what form it is granted is unknown to man. Allah Almighty is All-knowing, All-Merciful. He grants the supplicate in accordance with His own purpose. Man's function is to beg and never stop begging. If he does so he will continue to receive what he wants in this world or the next. May Allah grant us all help!

HOURS OF ACCEPTANCE

In the latter part of the Night

(١٢١) وَعَنْ اَبِىْ اُمَامَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قِيْلَ يَارَسُوْلَ اللّٰهِ اَىُّ الدُّعَاءِ اَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْآخِرِ وَدُبُرُ الصَّلَوٰتِ الْمَكْتُوْبَاتِ (رواه الترمذى)

Hazrat Abu Umama ﷺ reported: "The Messenger of Allah ﷺ was asked: 'which is the hour at which the supplication is most acceptable? The Messenger of Allah ﷺ said: "The latter part of the night and after the obligatory Prayers. (At these hours the request is most acceptable) (Tirmizi)

This auspicious Hadees reveals that there is a special time for the acceptance of requests and it is after the obligatory salat. Those who request can avail of this special time five times in a day and night. After obligatory prayer one should request with a fully attentive heart. However after those obligatory prayers which are followed by Sunnah Muakkada one should not say a long pray. He

should utter a short pray and then perform the Sunnah Muakkada. There are several short and comprehensive prays which one can adopt. It is not essential to utter the request in Arabic. One can request for a noble purpose in his own language. Further, it is stated in the auspicious Hadees that there is a special time for the acceptance of supplication in the middle of the latter part of the night.

It is observed in one Hadees that when one-third of the night remains Allah, the Mighty, the Glorious makes the nearest Heaven His seat. At this time Allah, the Mighty, the Glorious observes: 'Who is there to beg from Me? I shall accept His request. Who is there to beg from Me? I shall supply his want. Who is there to seek salvation from Me? I shall grant him salvation,*(Bukhari and Muslim)*

Those who are in the habit of offering *Tahajjud Namaz* can avail of this time every night. This time is very pleasant. It affords an opportunity to offer Namaz and say his request in perfect peace. There is no noise, no voice, no quarrels among children, nor any distraction or dispute. It is the time for communion with Allah. If Allah gives you the strength to rise for *Tahajjud Prayer*, it is excellent! If you do not rise and somehow you wake up, you should commemorate Allah while lying in bed, even it be for a very short time.

ACCEPTANCE AT NIGHT

(١٢٢) وَعَنْ جَابِرٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ فِي الَّيْلِ سَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُّسْلِمٌ يَسْأَلُ اللّٰهَ فِيْهَا خَيْراً مِنْ اَمْرِ الدُّنْيَا وَالْآخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ وَذَالِكَ كُلَّ لَيْلَةٍ (رواه مسلم)

Hazrat Jabir ﷺ reported: "I heard the Messenger of Allah ﷺ as saying: 'No doubt there is an hour in the night at which if any Muslim prays to Allah for any good in this world and the next, Allah, the Mighty, the Glorious will certainly grant it to him. This hour comes every night".
(Mishkaat ul Masabih)

(١٢٣) وَعَنْ اَبِيْ اُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ آوٰى اِلٰى فِرَاشِهٖ طَاهِراً وَ ذَكَرَاللّٰهَ حَتّٰى يَدْرِكَهُ النُّعَاسُ لَمْ يَتَقَلَّبْ سَاعَةً مِنَ اللَّيْلِ يَسْاَلُ اللّٰهَ فِيْهَا خَيْراً مِّنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ

Hazrat Abu Umama ﷺ reported " I heard the Messenger of Allah ﷺ saying: 'Whoso came to his bed at night in a state of purity (wuzoo) and commemorated Allah till he was overcome by sleep, whenever he would turn in his bed at night and beg from Allah Almighty anything in this world and the next, Allah Almighty will grant that good to him."
(Mishkaat ul Masabih)

Explanation:

The first Hadees reveals that there is certainly an hour in the night in which if a request is made it is inevitably granted. The Hadees does not indicate this hour. The rationale behind keeping this hour a secret is that the true believers should request whenever, lying down or sitting,[1] at night they should remember. They should not neglect requesting, but should, whenever they find an opportunity, to beg from Allah. In the second Hadees it is observed that a man who lies down in his bed in a state of wuzoo and falls asleep while commemorating Allah, receives the privilege that whenever he requests while turning over in his bed, his request, whether for good in this world or the next, shall be granted.

Lying down for sleep at night, the believer should request in accordance with the Sunnah. If he has not yet recited the Surahs prescribed for recital before sleep, he should do so. He should repeat the Tasbeehat e Fatima on beads and offering other commemorations he should go to sleep and try to sleep in a state of

wuzoo. Later whenever he wakes up, he should commemorate Allah and beg from Him. Such a pray is specially granted, as has been stated in the above-mentioned Hadees. Some other Ahadees which do not lay down the condition of going to sleep in a state of wuzoo, yet contain a promise that request offered whenever one wakes up from sleep during the night shall be granted.

Hence even if one does not go to sleep in a state of wuzoo, whenever he wakes up during the night he must request from Allah.

A SPECIAL HOUR ON FRIDAY

(١٢٤) وَعَنْ اَبِىْ هُرَيْـرَةَ رَضِىَ اللّٰهُ عَنْـهُ قَـالَ قَـالَ رَسُـوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِى الْـجُمُعَةِ لَسَاعَةً لَّايُرَافِقُهَا عَبْدٌ مُسْلِمٌ يَّسْاَلُ اللّٰهَ فِيْهَا خَيْرًا اِلَّاَعْطَاهُ اِيَّاهُ

(رواه البخارى و مسلم)

Hazrat Abu Huraira ﷺ reported that the Messenger of Allah ﷺ advised: "Verily, there is an hour on Friday at which whenever a Muslim begs for any good, Allah, the Mighty, the Glorious, shall grant the same to him."

(Bukhari and Muslim)

Explanation:

This Hadees reveals that there is a certain hour on Friday at which the supplication is inevitably granted. Which is that hour? There are various Ahadees regarding the answer to this question. In one Hadees it is stated "Seek that hour on Friday at which acceptance of request is hoped for between pre-sunset (*Asr*) and Sunset (*Maghrib*)." *(Tirmizi)*

In other words supplication should be offered between *Asr* and *Maghrib*. Some people try to avail of that hour of supplication's fulfilment by continuing to beg after Asr till Maghrib.

In some Ahadees it is said that this hour comes at that time when the Imam sits down during the delivery of his sermon and the hour lasts till the end of the Namaz (However, it is forbidden to utter the supplication when the Sermon is being delivered. However, it may be offered silently in the heart. Further supplication automatically follows the *Durood Sharif* in Namaz).

Some Ahadees mention that this hour of request acceptance comes between the establishment of the Friday *Namaz* till its conclusion with Salam. (This hour is availed in this way that supplication is automatically offered after Durood Sharif[1] in *Namaz*).

In one Hadees it is stated that this hour is the last hour of the daylight on Friday. The women do not go to the mosque for Friday Namaz nor is Friday prayer obligatory for them. So they cannot follow the Ahadees concerning the supplication during the Sermon and Namaz. But even staying at home they can offer the prayer in the time between Asr and Maghrib. At least they should engage in supplications before sunset. It is quite easy for them to do so. They are obliged to perform *Wuzoo* (ablution) for Maghrib *Namaz*. They should commence requesting fifteen or twenty minutes before the Namaz and then offer the Namaz with the same Wuzoo. There is no hardship in it.

PRAY AT ARAFAT DURING HAJJ

(١٢٥) وَعَنْ عَمْرُ و بن شُعَيْب عَنْ اَبِيْهِ عَنْ جَدّه اَنَّ النَّبِىّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمَ عَرَفَةَ وَ خَيْرُمَا قُلْتُ اَنَـا وَالنَّبِيُّوْنَ مِنْ قَبْلِىْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَـهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ (رواه الترمذى)

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[1] The Durood Sharif is invocation of Allah's blessings upon the Messenger of Allah ﷺ, his family and Companions. Its wording is "May Peace and Blessings of Allah be on Muhammad ﷺ, his family and Companions).

Hazrat Amr b. Shuaibﷺ reported that the most Honourable Holy Messenger of Allah ﷺ observed: The best of all repeatedly invoking acknowledgment and commemoration of Almighty "Allah", which my predecessor messengers of Allah and I have done (in Arafat) is لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْر *that is there is no object of worship but Allah. He is alone, He has no partner, the Kingdom is His, to Him All praise is due; and He is Omnipotent.*

(Mishkaat ul Masabih)

Explanation:

This Hadees shows the excellence of begging from Allah on the Day of Arafat. The chief article of Hajj is to stay at the plain of Arafat. It is a vast plain situated at a distance of nine miles from Holy Makkah. Any person, man or woman, clad in Ehram (special robes) of Hajj stays or passes through Arafat even for a short span of time between noon and the close of the ensuing night or break of dawn on the 9th of "Baqar Eid" (sacrificial Eid), is deemed to have performed Hajj. Since this stay occurs on the 9th of Baqar Eid, this date is termed as the "Day of Arafat".

The obligation of Hajj is fulfilled to reach Arafat at break of Dawn. Allah has given a concession that the ensuing night should be joined with the preceding day so that of pilgrims arriving from after or those who are lost in the way cannot reach Arafat at noon on the 9th, they may reach there at day break. In this way their Hajj will not go in vain. However, the system of Hajj is such that all Hajjis (pilgrims) stay at Arafat from noon to sunset. During these six or seven hours supplications are offered. To beg from Allah on this occasion is most effective so you should request for yourself, your children, for all the Muslims and beg Allah's salvation for the living and the dead. He should supplicate for the fulfilment of unsatisfied wants and the resolution of difficulties.

Those who understand the value of this hour and are fond of supplications spend this period of six or seven hours in begging from Allah. But many men and women neglect to beg even on this

auspicious occasion. They spend a long time in eating and drinking. Some even switch on their radios or play their tape-recorders and entertain themselves with songs. If a person deprives himself of boons which this occasion offers, where will he get them again? Some worldly-minded people continue to beg from others on this most auspicious occasion. This is a great loss. Hazrat Aliﷺ saw a person begging from others on the Day of Arafat. He said to him "On this day and at this place you are begging from others instead of Allah Almighty. So saying he gave him a stroke of whip.

(Mishkaat ul Masabih).

Hazrat Jabirﷺ reported that the Messenger of Allahﷺ advised: "On the Day of Arafat, Allah Almighty, the Glorious without doubt makes a special appearance on the nearest heaven and after presenting the assembly of His men on Arafat to the Angels Allah, the Mighty, the Glorious observes: "Look at My creation. They have come from afar to this spacious way in such a state that their hair is dishevelled, their bodies covered with dust and they have been calling to Me. Be My witness, I have granted them salvation. At this the Angels submit: "O Allah! Among them is such and such a man or such and such a woman who are reckoned guilty of heinous sins."

To this Allah, the Mighty, the Glorious replies: 'I have forgiven them (all)'.

After this the Messenger of Allahﷺ observed: 'There is no other day on which the number of those who are freed from Hell is greater than the Day of Arafat." *(Mishkaat ul Masabih)*

It is narrated in another Hadees that the Holy Prophet ﷺ stated: 'On no other day Satan looked so humiliated, belittled and fretting with envy than on the Day of Arafat. This was so because on this day he witnessed Blessings of Allah Almighty descending from Heaven and came to know that Allah had forgiven the gravest sins. However, there was a day when he looked even more humiliated, belittled and fretting with envy than on the Day of Arafat. This was the Day of Badr. It was enquired: "What did he see on the Day of Badr?"

He ﷺ stated: "He saw that Gabriel عليه السلام was arraying the Angels (to fight against the Pagans of Makkah)." *(Mishkaat ul Masabih)*

PLACES OF ACCEPTANCE IN MAKKAH

Hazrat Hassan Basri رحمة الله عليه in one of his letters had told the people of Makkah that there were fifteen places in Holy Makkah where prayer was granted.

(1) In the course of circumambulation (طواف).

(2) At Multazim ملتزم while clinging to it.

(3) Under the Mizab ميزاب (The outlet which drains off the water on the roof of the Ka'aba is called ميزابِ رحمة "Mizab Rahmat"). This water falls in حطيم Hatim. The request is granted at the point below this outlet.

(4) Inside the Holy Ka'aba.

(5) In the proximity of the Well of Zam Zam.

(6) At Safa.

(7) At Marwa.

(8) In the course of striving between Safa and Marwa.

(9) Behind the Muqam e Ibrahim.

(10) In Arafat.

(11) In Muzdalifa.

(12) In Mina.

(13), (14) and (15) Near the three Thursdays.

(al Hisn ul Hasseen)

Mulla Ali Qari رحمة الله عليه writes: 'The number of points in Holy Makkah at which prayer is granted is not limited to fifteen.

The prayer is also granted at Rukan Yemani رکن یمانی and at a point between Rukan Yemani and Hajar e Aswad."

Mulla Ali Qari رحمة الله عليه also counts Arqam, and the caves of Sour and Hira among the points at which the prayer is answered.

(Marginal note to al Hisn ul Hasseen)

After noting the fifteen points mentioned by Hassan Basri رحمة الله عليه the author of *al Hisn ul Hasseen* writes, 'where will وان ايجب الدعاء عندالنبى صلى الله عليه وسلم ففى اى موضع يستجاب the prayer be granted if not near the sepulchre of the Holy Prophet ﷺ (that is, when one goes to pay homage at the Holy sepulchre, one should turn towards the Qibla and offer a prayer to Allah.)

One should offer a prayer also whenever one's gaze falls on the Holy Ka'aba. Some traditions have been reported which mention that on this occasion also the prayers are granted.

(al Hisn ul Hasseen)

AT THE TIME OF AZAAN, JIHAD AND RAIN

(١٢٦) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثِنْتَانِ لَا تُرَدَّانِ اَوْ قَلَّمَا تُرَدَّانِ الدُّعَاءُ عِنْدَالنِّدَاءِ وَ عِنْدَالْبَاْسِ حِيْنَ يُلْحِمُ بَعْضُهُمْ بَعْضًا وَ فِى رِوَايَةٍ قَالَ وَ وَقْتَ الْمَطَرِ (رواه ابوداؤد)

Hazrat Sahal b. Sa'd رضي الله عنه reported that the Messenger of Allah ﷺ stated: "There are two supplications which are never rejected (that is, they are inevitably granted)" or he ﷺ observed: ".....which are seldom rejected". (1) Supplication at the time of Azaan. (2) On the eve of Jihad when Muslims are engaged in fighting (that is when Muslims and Pagans are slaying each other)." It is stated in another Hadees that request is certainly accepted at the time of rain. *(Mishkaat ul Masabih)*

Explanation:

The Hadees refers to three special occasions on which supplication is granted.

First, the time of Azaan (Call for prayer). This includes invocation at commencement of the Azaan as well as during its delivery. According to one Hadees the promise of acceptance of request at the end of Azaan has also been given. Hazrat Abdullah b. Amr رضي الله عنه narrated: 'A man submitted: 'O Messenger of Allah ﷺ! No doubt the callers to Namaz are excelling us in merit (that is, how should we receive the same merit). In reply the Messenger of Allah ﷺ advised: 'Repeat the words of the Azaan after the caller. Then at the end beg of Allah what you will and it shall be granted."

(Abu Daud)

In a second Hadees it is narrated "When he hears the call of the Muazzin, he should repeat the words of the caller. However, between حی علی الفلاح and حی علی الصلوة he should say لاحول ولاقوة الا بالله. When he has answered the Azaan, he should recite Durood Sharif and beg Allah to grant Wasila to the Messenger of Allah ﷺ. Wasila is the highest rank in Paradise to be granted to only one man'. The Messenger of Allah ﷺ said, 'I hope that I am that one man. Hence whoso begs Allah to grant me Wasila, for him my intercession becomes lawful.' In other words he has committed an act by virtue of which he has gained access to my recommendation.

(Mishkaat ul Masabih)

The request prescribed by shariat at the end of Azaan, that is اللهم رب هذه الدعوة throughout contains a supplication for Wasila. This request will be mentioned under "supplication at different hours."

In one Hadees it is stated لايردالدعا بين الاذان والاقامه i.e. pray is not rejected between Azaan and commencement of the Namaz. That requests is inevitably granted at the time when the Azaan is being called and when the commencement of the Namaz is announced. According to a second interpretation the interval between the end of the Azaan and the end of Aqamat is the time when the pray is inevitably granted. *(Bazlul Majhood)*. The believer, however, should continue to request from Allah and beg from his Lord. The second

special occasion on which requesting from Allah is accepted as stated in the Hadees, is the combat between Muslims and Pagans in which they are engaged in slaying one another.

This is indeed the time for the granting of requests. The fact is that it is very critical hour. To remember Allah and supplicate to Him at this hour is a proof positive of profound devotion to Allah. At this hour only that person will turn to request who appreciates the excellence and value of request and his request will arise out of a sincere heart. It is a pity that the Muslims have renounced Islamic Jihad. That is why they have fallen in the estimation of the foreigners and are deprived of the special blessings of Jihad. If there is a war it is between the Muslims and if Muslims are fighting the Pagans anywhere they are not fighting in the way of Allah, but for the sake of a home or country. انالله وانااليه راجعون

Referring to the third special occasion of the acceptance of supplication the above-quoted Hadees mentions that supplication is granted at the hour of rain. Rain as such is a Blessing of Allah. When this Blessing is being directed towards humanity, it is the right time for asking to supplication for then the second Blessing also takes its wings towards the supplicant, that is, it is fulfilled by Allah Almighty. At this hour the Muslims should beg of Allah, the Mighty, the Glorious, goodness in this world and in the world of Eternity.

May Allah help everyone to do so!.

SUPPLICATION IN RAMAZAN

(١٢٧) وَعَنْ عُبَادَةَ بنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمًا وَحَضَرَ رَمَضَانُ اَتَاكُمْ رَمَضَانُ شَهْرُ بَرَكَةٍ يُغْنِيْكُمُ اللهُ فِيْهِ فَيُنْزِلُ الرَّحْمَةَ وَيَحُطُ الْخَطَايَا وَيَسْتَجِيْبُ فِيْهِ الدُّعَاءَ يَنْظُرُ اللهُ اِلى تَنَافُسِكُمْ وَيُبَاهِيْ بِكُمْ مَّلاَ

بِكَتَه، فَارُوا اللهَ مِن اِنْفُسِكُمْ خَيْراً فَاِنَّ الشَّقِيَّ مَنْ حُرِمَ فِيْهِ رَحْمَةَ اللهِ عَزَّ وَ جَلَّ (رواه الطبرانی فی الکبیر)

Hazrat Ubada b. Samit ﷺ narrated: One day when the month of Ramazan had already begun, the Messenger of Allah ﷺ stated: 'The month of Ramazan has come upon you. It is a month of blessings. In this month Allah will make you independent of wants. He will send down His Mercy and forgive sins and in this month He will grant requests (and further stated) Allah, the Most High, the Most Glorious, takes note of your good deeds and takes pride in presenting you to the Angels. So you should make to Allah Almighty a present of your good deeds. Unfortunate is he who is deprived of Allah's Mercy in this month. (Tibrani)

Explanation:

This Hadees shows that the Holy month of Ramazan is the special month in which Allah answers the requests. Just as the maximum time is devoted to other acts of worship, the supplications should also be offered with special fervour and zest.

AT THE CROWING OF THE COCK

(١٢٨) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اِذَا سَمِعْتُمْ صِیَاحَ الدِّیْکَةِ فَسْئَلُوْا اللهَ مِنْ فَضْلِهٖ فَاِنَّهَا رَاَتْ مَلَکًا وَاِذَا سَمِعْتُمْ نَهِیْقَ الْحِمَارِ فَتَعَوَّذُوْا بِاللهِ مِنَ الشَّیْطَانِ الرَّجِیْمِ فَاِنَّهٗ رَاٰی شَیْطَانًا (رواه البخاری و مسلم)

Hazrat Abu Huraira ﷺ narrated that the Messenger of Allah ﷺ advised: "when you listen to the crowing of the cock, pray for the Bounty of Allah Almighty for (it cried because) it saw an Angel. And when you hear the braying of an ass, seek Allah's refuge from accursed Satan, (that is, recite (اعوذ باللہ من الشیطان الرجیم) for (it cried because) it saw Satan." (Bukhari and Muslim)

Explanation:

We learn from this Hadees that a Muslim should ask for the Bounty of Allah when the cock crows. For instance, he should say:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

because the cock crows when it sees an Angel. The arrival of Angels is in itself full of blessings. When men ask at such a time, it is more than probable that the Angel will say: 'Aameen'. If the 'Aameen' of the Angels accompanies our supplication, there remains no doubt for the near success of our supplication.

The Messenger of Allah ﷺ also said: "When you hear the braying of the donkey you should seek Allah's refuge from accursed Satan, for the donkey brays on those occasions when it looks at Satan. Clearly Satan approaches men to cast evil doubts in their hearts and to cause them a variety of troubles. The men do not see him, but he is visible to the donkey. The braying of the donkey warns men that their enemy is nigh. So they should beg the refuge of Allah from this accursed creature.

In another Hadees it is stated: 'When you hear the bark of the dog at night seek refuge from accursed Satan.' The reason for this is the same. Devils spread in the earth at night and the dogs, bark on seeing them. So we are bidden to recite اَعُوْذُبِاللهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ on such occasions.

OFFER PRAYER TO AVERT HARDSHIP

(١٢٩) وَعَنْ حُذَیْفَةَ رَضِیَ اللهُ عَنْهُ قَالَ کَانَ النَّبِیُّ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اِذَا حَزَبَهٗ اَمْرٌ صَلّٰی (رواه ابوداؤد)

Hazrat Huzaifa ﷺ reported: 'It was the custom with the Holy Prophet ﷺ that whenever he ﷺ faced any hardship, he ﷺ engaged himself in offering Namaz'. (Abu Daud)

Explanation:

The Holy Qur'an says:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ

"O Believers! Seek help with patience and prayer."

Whenever you are confronted with a difficulty or calamity you should beg Allah's help with patience and prayer (that is, by offering Namaz).

Patience is a great virtue. It brings reward and due to it Allah, the Mighty, the Glorious alleviates the distress also. When a believer waits for alleviation of his distress, Allah's Mercy turns towards him and his hardship is removed. Whoso receives the wealth of patience, he has received enormous wealth indeed.

The second means of removing hardship is Namaz. Namaz is a capital act of virtue. Namaz establishes man's special link with Allah, the Mighty, the Magnificent.

The Messenger of Allah ﷺ was deeply devoted to Namaz. He ﷺ stated: 'The coolness of my eyes lies in Namaz'. He ﷺ used to offer Namaz so frequently in the night that his feet would swell. Moreover, whenever any hardship confronted him, he ﷺ would especially turn to Namaz with greater fervour. We have described in the foregoing pages the priority in acceptance given to supplication offered after obligatory Namaz. You should beg from Allah specially at the time of Tahajjud and at the hour of obligatory prayers. Sometimes you should offer 'Salat-ul-Hajat' which is also called 'Namaz e Hajat' (Namaz of Need). This Namaz comprehends supplication for every need.

NAMAZ-E-HAJAT

Hazrat Abdullah b. Ubaai Oakhi ؓ narrated that Allah's Messenger ﷺ observed: 'Whoso requires anything of Allah or a man, he should perform Wuzoo (ablution) and then having recited

two rakaats he should offer praise to Allah and invoke Durood on the Holy Prophet ﷺ and thereafter recite:

لَآ اِلٰهَ اِلاَّ اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ ۝ سُبْحَانَ اللّٰهِ رَبُّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُلِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لاَّ تَدَعْ لِيْ ذَنْبًا اِلاَّ غَفَرْتَهٗ وَلاَ هَمًّا اِلاَّ فَرَّجْتَهٗ وَلاَ حَاجَةً هِيَ لَكَ رِضًا اِلاَّ قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

"There is no deity but Allah who is Tender and Kind. Pure is Allah, Who is the Lord of Great Empyrean and All Praise is due to Allah only. O Allah, I beseech Thee for those things which entitle man to receive your Mercy and I beg of you those things which necessarily merit Your forgiveness. And I seek my share in every goodness and salvation from every sin. O Most Merciful, do not leave any of my sins unforgiven or any distress unalleviated or any need of which you approve unfulfilled.

AVOID INVOKING A CURSE

(١٣٠) وَعَنْ جَابِرٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لاَتَدْعُوا عَلٰى اَنْفُسِكُمْ وَلاَ تَدْعُوا عَلٰى اَوْلاَدِكُمْ وَلاَ تَدْعُوْا عَلٰى اَمْوَالِكُمْ لاَتُوَافِقُوْا مِنَ اللّٰهِ سَاعَةً يُسْئَلُ فِيْهَا عَطَاءً فَيَسْتَجِيْبُ لَكُمْ (رواه مسلم)

Hazrat Jabir ؓ related that the Holy Prophet ﷺ observed: "Do not invoke a curse upon yourselves, your children and your goods, lest in an hour of acceptance you should beg this of Allah, the Mighty, the Glorious and He grants it." *(Muslim)*

Explanation:

Begging from Allah is a great act of worship. In a Hadees it is referred to as the essence of worship. Such a great act obviously has some etiquettes also. These etiquettes can only be learnt from the Mercy of the worlds ﷺ. It is he ﷺ who established the link of men with Allah, drew the attention of the negligent to meditate upon Allah, taught the merit of begging from Allah and explained its methods. He taught the words of the supplication and its etiquettes. He gave a special instruction in one Hadees i.e., that one should beg from Allah only for good. One should never beg from Allah for distress, pain mischief or injury for anyone. However great the distress one should never utter words of curse for one's own self, one's children or one's goods. Women should pay special heed to this exhortation, for they are usually more articulate in cursing and reviling. They are ever-ready to make their husbands, children, animals, everything in the home the subject of their curses.

Whenever a child makes a mischief, they invoke death upon him; for some they wish extreme pain, for others, cholera; upon some they invoke destruction. Failing anyone else, they curse a goat, or a hen or invoke that a cloth may catch fire. They invoke death upon this boy, evil upon that girl etc. etc. In other words they heap curse upon curse. Little do they realise what would happen if any curse were to be fulfilled by Allah, the Mighty, the Glorious and a child really died or goods caught fire or some other loss happened. There are times when a curse issues forth from the mouth at the hour of acceptance and the wish is fulfilled. So when a loss of life or wealth occurs, they start wailing, little knowing that it is the consequence of their own curse. Crying is of no avail now. They have got what they wanted from Allah! Why didn't they keep their tongue under check? Many men are also guilty of such ignorant acts. They too invoke curses upon themselves, their children or their work. Male or female, all are warned in this Hadees against invoking curses upon their lives or wealth.

Everything lies in the power of Allah, the Mighty, the Glorious. He is the Master of profit and loss, Giver of life or death. He is

Omnipotent. If you have to beg from Him, why should it be misery, injury and evil? It is obligatory to beg only good from Him!

Once the Messenger of Allah ﷺ went to inquire after the health of a sick companion who appeared as frail as a chicken. Seeing him in this condition the Messenger of Allah ﷺ asked: "Have you been requesting to Allah for something? Have you been begging something from Him?" He replied: 'I used to ask: O Allah, give me in this world the punishment which you have reserved for me in the next world." The Messenger of Allah ﷺ advised: 'Allah be praised! It is beyond your capacity why didn't you offer this request:

اَللّٰهُمَّ آتِنَافِى الدُّنْيَا حَسَنَةًوَّفِى الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

"O our Lord! Give us good in this world and good in the world of eternity also. Keep us in a good condition in both worlds. Preserve us from the torment of Hell."

The narrator of this Hadees HazratAnas ﷺ says: 'After this day the man offered this supplication only and Allah the Mighty, the Glorious restored his health." *(Muslim)*

This Hadees also makes it clear that supplication should be offered after careful thought and that one should never ask for distress or pain and beg only good from Allah.

To the companions mentioned above the Messenger of Allah ﷺ taught the supplication.

اَللّٰهُمَّ اٰتِنَا فِىْ الدُّنْيَا حَسَنَةً وَّفِى الْآخِرَةِ حَسَنَةً وَّقِنَاعَذَابَ النَّار

This is a comprehensive supplication. It contains supplication for every good in the present world and in eternity.

Hazrat Anas ﷺ reported that comprehensive supplications were the favourite supplications of the Messenger of Allah ﷺ. A comprehensive supplication means a request which begs for all or most needs of this world and the next. Such a request has few words but is very wide in meaning. The request for peace is one of these comprehensive request.

Hazrat Abu Bakr Siddique ﷺ reported: 'Once the Messenger of Allah ﷺ seated the pulpit and then in the stress of some internal and external states began to weep.

Thereafter he ﷺ observed: "O people! Beg forgiveness and peace from Allah, the Mighty, the Magnificent, for next to faith no man ever got a greater wealth than peace. *(Tirmizi)*

Peace is a comprehensive word. It includes health, security, comfort, serenity, calmness and contentment. One should request for peace frequently. Make it a habit to pray for peace in this and the next world. It would be better for you to memorise the following words:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِی الدُّنْيَا وَالْآخِرَةِ

"O Allah! I beg of you peace and security against every abomination and mischief in the present world and also in the world of Eternity."

In another Hadees it is said: 'No man ever requests to Allah which is more agreeable to Him than the request for peace.

Hazrat Abdullah b. Abbas ﷺ reported: "The Holy Prophet ﷺ told his uncle Abbas ﷺ: "You should request for peace frequently." When we have to beg from Allah why should we beg distress, loss and death? Why not beg profit and good. May Allah keep every Muslim in peace and help, every Muslim to learn and understand the etiquettes of supplication. Aameen!

SUPPLICATIONS FOR DIFFERENT HOURS

Supplications for every occasion and place are stated by the Messenger of Allah ﷺ. Of these about a hundred supplications are reproduced here. Special care should be taken to offer them regularly. Saying them on every occasion will bring you the wealth of frequent commemoration.

I have written another book 'Masnoon Duain' (Auspicious supplications). The following supplications, have been selected from this work. Those who are interested and inclined to know more of these supplications should learn them from this book. Alongwith these supplications they should also read one chapter each of "Munajat Maqbool" (Accepted supplications) or 'Al-Hizb ul Azam' (The Great Hizb). In both these works I have collected those supplications of the Messenger of Allah ﷺ which are not specially reserved for any occasion. They have been classified into seven chapters so that one chapter may be read daily. At day-break one should say the following prayer:

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَ بِكَ اَمْسَيْنَا وَ بِكَ يَحْيٰى وَ بِكَ نَمُوْتُ وَ اِلَيْكَ الْمَصِيْرُ

"O Allah! By Thy Power We enter the hour of morning and By Thy Power we enter the hour of evening and By Thy Power We live and die and to Thee We return."

At sunrise, one should recite as follows:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَقَالَنَا يَوْمَنَا هٰذَا وَلَمْ يُهْلِكْنَا بِذُنُوْبِنَا (مسلم)

"All praise is due to Allah Who forgave us this day and did not give us death for our sins."

At evening one should utter:

اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ (ترمذی)

"O Allah! By Thy Power we entered the hour of Namaz and by Thy Power we entered the hour of morning and by Thy Power we live and die and reviving after death to Thee we return."

Hazrat Usman ﷺ narrated that the Messenger of Allah ﷺ advised that nothing can harm anyone who utters the following words three times every morning and evening:

بِسْمِ اللهِ الَّذِىْ لَايَضُرُّ مَعَ اِسْمِهٖ شَيْئٌ فِى الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ط

"In the Name of Allah we entered the hour of morning (or evening) in Whose name nothing in Heaven and Earth can cause harm and He is the Hearer, the Knower."

(Tirmizi)

Further, he narrated that the Messenger of Allah ﷺ advised that whoso utters the following in the morning,

اَللّٰهُمَّ مَآ اَصْبَحَ بِىْ مِنْ نِعْمَةٍ اَوْ بِاَ حَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ (ابو داؤد)

"O Allah! At this morning hour any bounty that has descended on me or any other creature has come only from Thee. You are One without a partner. All Praise is due to You and to You is due all thanksgiving",

he has given thanks for the bounties of Allah on that day and if he utters them at evening, he has offered thanks for Allahs' bounty in the ensuing night". *(Abu Daud, Nisai etc.)*

Merit: If he utters this supplication in the evening he should say ما امسى بى in place of ما اصبح بى

Hazrat Sauban ﷺ narrates: "The Messengers of Allah ﷺ stated that it would be the responsibility of Allah to please that Muslim on the Last Day who repeats thrice the following words every morning and evening:

رضيتُ باللهِ رَبّاً وبالاسلام دنياً وَبِمُحَمَّد اَنبِيَّاء (ترمذى)

"I am well pleased to acknowledge Allah Almighty as my Lord and Islam as my Deen and Muhammad ﷺ as Messenger of Allah." *(Tirmizi)*

RECITALS FOR THE NIGHT

1. Hazrat Abdullah b. Masud ﷺ narrated that the Messenger of Allah ﷺ advised: "Whoso recites Surah Waqia every night, he shall not face starvation." *(Baihaqi)*
2. Hazrat Usman ﷺ relates, "Whoso recites the last ten verses of Aal e Imran from اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ to the concluding surah in any night, he shall receive the reward of offering Namaz all night. *(Mishkaat ul Masabih)*
3. Hazrat Jabir ﷺ reported: 'The Messenger of Allah ﷺ did not go to sleep at night till he ﷺ had recited surah Sajda and تَبَارَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ. *(Tirmizi etc.)*
4. Hazrat Abdullah b. Masud ﷺ reported: 'The Messenger of Allah ﷺ advised: "Whoso recites the last two verses of Surah al-Baqara (from امن الرسول to the conclusion of the surah) in any night, for him these two verses will be sufficient, that is, he shall enjoy security from every evil and abomination." *(Bukhari and Muslim)*

RECITALS AT THE TIME OF SLEEP

When a person intends to go to sleep, he should perform wuzoo and shake up his bed thrice. Then he should lie down on his right side and resting his right hand under his head or cheek he should recite the following supplication thrice:

اَللّٰهُمَّ قِنِىْ عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ (مشكوة شريف)

"O Allah! Preserve me from Your torment on the Day when You assemble your men."

Or he should utter the following prayer:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى (بخارى و مسلم)

"O Allah! I die and live in Your Name".

Hazrat Anas ﷺ reported that the Messenger of Allah ﷺ advised: "When you have lain your side in the bed and have recited Surah Fatiha and Surah Ikhlas, you have freed yourself of fear of all things except death.

A Companion ﷺ submitted: 'O Messenger of Allah ﷺ ! Tell me something which I should recite when I go to bed."

Muhammad ﷺ told him: "You should recite قل يايها الكفرون for there is (declaration of) aversion to Polytheism in it." *(Tirmizi)*

Some Ahadees say that the man should go to sleep after reciting it, that is he should not talk to anyone after reciting it.

(al Hisn ul Hasseen)

Hazrat Ayesha رضى الله عنها narrated: "Every night when the Messenger of Allah ﷺ came to bed for sleep he ﷺ would recite Surah *Ikhlas* and Surah *Falq* and Surah *Naas* and then blew over both of his palms so hard that the foam of Saliva was also sprinkled over them. Thereafter as far as possible, he ﷺ would pass both hands over his whole body. He ﷺ repeated this action thrice and start passing his hands from the head, face and the front part of his body".

(Bukhari and Muslim)

Besides, the person should recite '*Subhan Allah*' (سُبْحَانَ اللهِ) thirty-three times, '*Al Hamdu Lillah*' (اَلْحَمْدُ لِلّٰهِ) thirty-three times and Allah-o-Akbar thirty-four times".

(Mishkaat ul Masabih)

And he should recite ayat-ul-Kursi. Whoso recites it, for him Allah will appoint an Angel to guard him all night and no devil will approach him. *(Bukhari)*

Further, he should recite اَسْتَغْفِرُ اللهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَالْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ thri e.

It carries this merit: All sins of him who recites it at the time of going to sleep at night shall be forgiven though they be equal to the foam of sea." *(Bukhari)*

When a man lies down to sleep, but cannot sleep, he should recite the following prayer:

اَللّٰهُمَّ غَارَتِ النُّجُوْمُ وَهَدَأَتِ الْعُيُوْنُ وَاَنْتَ حَيٌّ قَيُّوْمٌ لَا تَأْخُذُكَ سِنَةٌ وَّلَا نَوْمٌ يَاحَىُّ يَا قَيُّوْمُ اَهْدِأْ لَيْلِىْ وَنَمْ عَيْنِىْ.

"O Allah! The stars have gone far away and the eyes have taken rest. And you Live and shall always Live. You neither doze off nor go to sleep. O Living and Eternal! Grant me rest this night and let my eyes sleep."

When he experiences fright or confusion during sleep and he is startled and then cannot go back to sleep, he should recite the following supplication:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهٖ وَ عِقَابِهٖ وَ شَرِّ عِبَادِهٖ وَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَ اَنْ يَّحْضُرُوْنَ ط (حصن حصين)

"In the Name of the whole Discourse of Allah I seek refuge from Allah's wrath, His torment and the mischief of His people and the illusions created by the devils and their approach to me."

Merit: When he sees something good in a dream, he should say '*Al-Hamdu Lillah*' and recount his dream only to him with whom he is on good terms, provided that this man is sensible (so that he may not give a bad interpretation to the dream).

But if he sees a bad dream, he should repel it by emitting rejecting sounds from his month thrice and turn over or stand up and offer Namaz and utter the following supplication three times:

اَعُوْذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ وَ مِنْ شَرِّ هٰذِهِ الرُّؤْيَا

"I seek refuge with Allah from the accursed Satan and the Evil of this dream".

He should not relate his bad dream to anyone. If he adopts this course, Allah-willing, the bad dream will cause no harm to him.
(Mishkaat ul Masabih and al Hisn ul Hasseen)

Warning: It is a grave sin to relate a self-fabricated dream.
(Bukhari)

When he rises from sleep, he should offer this supplication.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَآ اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ

(بخاری و مسلم)

"All praise is for Allah only who gave us life after death and to Him we must return" (Bukhari and Muslim)

Or he should recite the following prayer:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ یُحْیِ الْمَوْتٰی وَهُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ

(حصن)

"All Praise is for Allah only Who revives the dead and He has power over everything." (al Hisn ul Hasseen)

On entering the Toilet

Before entering the toilet a person should say بسم الله ('In the Name of Allah').

The Hadees reports that بسم الله serves as a screen between Satan's eyes and man's private parts. The person should then say this supplication.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

(مشکوة و حصن حصین)

"O Allah I seek refuge with you from evil jins, male or female." (Mishkaat ul Masabih and al Hisn ul Hasseen)

On exit from the toilet the person should say غفرانك and utter this request:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ (مشکوة)

"All Praise is for Allah only Who removed the tormenting thing from me and gave me peace". (Mishkaat ul Masabih)

At the time of Ablution

On commencing *Wuzoo* (ablution), he should first say[2] بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِیْمِ and utter the following request in the course of the wuzoo:

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ وَ بَارِكْ لِیْ فِیْ رِزْقِیْ

(حصن عن للنسائی)

"O Allah! forgive my sins and enlarge my home in the grave and bless my provisions" (Nisai)

When he has performed the Wuzoo he should raise his face heaven - wards and offer the following witness:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that there is no deity but Allah. He is Alone. He has no partner and I bear witness that Muhammad ﷺ is the slave of Allah and His Messenger."

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[2] The Hadees reports that Allah's Name should be invoked at the commencement of the Wuzoo, but no text has been given. Some scholars say بسم الله الرحمن الرحيم should be recited.

Whoso recites this witness after the Wuzoo, for him all the eight gates of Paradise are opened. He may enter by whichever gate he likes. *(Mishkaat ul Masabih)*

Some Hadees state that it should be repeated thrice after the Wuzoo. *(al Hisn ul Hasseen)*

Thereafter he should say this supplication:

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ (حصين)

"O Allah! join me with those who repent often and who keep themselves very pure." *(al Hisn ul Hasseen)*

And he should also utter the following request:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُاَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَ
اَتُوْبُ اِلَيْكَ (حصن عن المستدرك)

"O Allah! You are pure and I offer praise to none but Thee. I bear witness that You alone are the Deity. I beseech Thee to forgive me and I repent before Thee."
(al Hisn ul Hasseen reported by Mustadrik)

Miscellaneous

When he enters the mosque he should offer this request.

اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ (مشكوة)

"O Allah! open the gates of Your Mercy on me."
(Mishkaat ul Masabih)

When the Namaz is over, he should recite this in the mosque:

سُبْحَانَ اللّٰهِ وَالْحَمْدُلِلّٰهِ وَلَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط

(مشكوة باب المساجد)

"Allah is pure. All praise is due to Allah only. There is no deity but Allah and Allah is Supreme."
(Mishkaat ul Masabih)

On exit from the mosque he should recite:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ (مسلم شريف)

"O Allah! I beseech Your Grace." *(Muslim)*

On hearing the Azaan (the Namaz-call) he should utter:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِمُحَمَّدٍ رَّسُوْلًا وَّ بِالْاِسْلَامِ دِيْنًا

"I bear witness that there is no deity but Allah. He is alone. He has no partner, and I bear witness that Muhammad ﷺ is His servant and Messenger. I am pleased to acknowledge Allah as my Lord, Muhammad ﷺ as Messenger and Islam as my Deen."

The Hadees states that whoso repeats the words of Azaan when he hears it, his sins shall be forgiven. *(Muslim)*

In another Hadees it is stated that whoso answers the Muazzin (the caller to Namaz), the reward for him is Paradise.
(al Hisn ul Hasseen)

Hence he should answer the Muazzin, that is, he should repeat the words of the Muazzin's call. However, in answer to حى على الصلوة and حى علىالفلاح he should say لاحول ولاقوة اِلاّ بالله
(Mishkaat ul Masabih)

When the Azaan for Maghrib Namaz is announced he should utter the following supplication:

اَللّٰهُمَّ اِنَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ دُعَاتِكَ
فَاغْفِرْلِىْ (مشكوة)

"O Allah! This is the hour of the coming of Your night and the going of Your day. And there are voices of those who call Thee. So grant Thou salvation to me."

Hazrat Umm e Salma رضی اللہ عنہا reported: "The Messenger of Allah ﷺ had taught me to utter the following supplication at the hour of Azaan for Maghrib. *(Abu Daud)*

When the Azaan is over, the believer should recite Durood Sharif and then utter:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَائِمَةِ آتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَاماً مَّحْمُوْدَا نِ الَّذِىْ وَعَدْتَّه، اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ط (مشكوة)

"O Allah! Lord of this entire call and Lord of the Namaz which is about to stand, grant Thou to Muhammad ﷺ Wasila (a rank in Paradise) and excellence and elevate him to a place of highest honour, of which You gave him promise. Verily, You never break your word."

Whoso utters it, intercession for him becomes obligatory upon the Messenger of Allah ﷺ.

When one enters the house, he should recite:

اَللّٰهُمَّ اِنِّى اَسْئَالُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ بِسْمِ اللهِ وَلَجْنَا وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا ط

"O Allah! I entreat Thee to grant me good entry and good exit. We enter in the Name of Allah and we put our trust in Allah Who is our Lord." Thereafter one should offer Salam to the members of the household.

(Mishkaat ul Masabih)

When one leaves the house one should recite:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللهِ

"I came out in the Name of Allah. I put my trust in Allah. It is Allah Who preserves from sins and strengthens virtues."

The Hadees narrates that whoso recites this after leaving his house, to him a call (unknown to him) is sent that your needs shall be fulfilled and you shall be secured (from hurt and loss). On hearing these words Satan retreats from there, that is, avoids misleading him or causing him hurt. *(Tirmizi)*

And raising one's face heavenwards one should recite:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْاُضَلَّ اَوْاَظْلِمَ اَوْ اُظْلَمَ اَو اَجْهَلَ اَوْ يُجْهَلَ عَلَىَّ (مشكوة)

"O Allah! I seek refuge with You from this that I go astray or am led astray, do injustice or am made victim of injustice, act upon ignorance or am made the butt of ignorance."

This supplication (Dua) has been reported by Umm-e-Salma رضی اللہ عنہا. She further states: "Never did the Messenger of Allah ﷺ leave my house without uttering this supplication."

On entering a bazar one should recite the following supplication:-

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَه، لَا شَرِيْكَ لَه، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِىْ وَيُمِيْتُ وَهُوَ حَىٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

"There is no deity but Allah. He is Alone. He has no partner. The Kingdom is for Him; Praise is due to Him only; He alone gives life and death. He lives; He will never know death. In His Hand lies all Good and He hath power over all things."

The Hadees narrates that when a person recites the following in the bazar, Allah Almighty will give him credit for one million good

deeds and forgive him one million sins and elevate him by one million ranks and allocate a home for him in Paradise."

(Tirmizi, Ibn e Maja)

بِسْمِ اللهِ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَیْرَ هٰذِهِ السُّوْقِ وَ خَیْرَ مَا فِیْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِیْهَا اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ اَصِیْبَ فِیْهَا یَمِیْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً (حصن)

"I entered in the Name of Allah. O Allah! I solicit from You good for this bazar and all that is in this bazar and I seek refuge with You from the evil of this bazar and from the evil of all that is in this bazar. O Allah! I seek refuge with You from this that I should utter a false oath here or suffer a loss in any bargain."

Merit: On return from bazar the believer should recite any ten verses of the Holy Qur'an.

(al Hisn ul Hasseen: from Tibrani)

When the believer starts eating food he should recite this:

بِسْمِ اللهِ وَعَلٰی بَرَكَةِ اللهِ (حصن)

"I start eating food in the Name of Allah and by His Blessing" *(al Hisn ul Hasseen)*

If he forgets uttering بسم الله in the beginning, he should utter the following as soon as he remembers his lapse:

بِسْمِ اللهِ اَوَّلَه، وَ اٰخِرَه، (ترمذی)

"I invoked Allah's Name in the beginning and at the end of it." *(Tirmizi)*

Merit: If بسم الله is not said at the start of the meal, Satan finds an opportunity to share in the meal. *(Mishkaat ul Masabih)*

When he has finished the meal, he should recite the following prayer:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَ سَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِیْنَ

"All Praise is for Allah Who gave us to eat and drink and made us Muslim."

Or he should offer this prayer:

اَللّٰهُمَّ بَارِكْ لَنَا فِیْهِ وَاَطْعِمْنَا خَیْرًا مِّنْهُ (ترمذی)

"O Allah! Bless us in it and give us better than it."

Or he should recite this:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ هٰذَا الطَّعَامَ وَ رَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ

"All Praise is due to Allah only Who gave me food to eat and gave it to me without my power or exertion."

All the previous sins are forgiven when one recites this after finishing the meal.

On rising from the Dastarkhawan[3], he should recite this:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِیْرًا طَیِّبًا مُّبَارَكًا فِیْهِ غَیْرَ مَكْفِیٍّ وَّلَا مُوَدَّعٍ وَّ لَا مُسْتَغْنًی عَنْهُ رَبَّنَا (بخاری)

"All Praise is for Allah only, such praise as is profuse and pure and is blessed. O our Lord! We are not leaving this meal because we consider it is enough, or because we are saying Good-bye to it or because we have become independent of its need."

After drinking milk he should ask from Allah:

اَللّٰهُمَّ بَارِكْ لَنَا فِیْهِ وَزِدْنَا مِنْهُ

"O Allah! Bless us in it and give us more of it."

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[3] A cloth spread on the floor over which the food is served.

When the believer enjoys a feast given by someone else, he should utter this:

اَللّٰهُمَّ اَطْعِمْ مَّنْ اَطْعَمَنِىْ وَاسْقِ مَنْ سَقَانِىْ (مسلم)

"O Allah! Give him to eat who has given me to eat and give him to drink who has given me to drink."

Or he should recite:

اَكَلَ طَعَامَكُمْ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلٰئِكَةُ وَاَفْطَرَ عِنْدَكُمُ الصَّآئِمُوْنَ (مشكوة)

"May the virtuous eat your food and may the Angels send mercy on you and may the fasting persons break their fast with you."

and along with these he should offer the foregoing supplications which contain thanksgiving to Allah and His Praise.

When he leaves the host's home, he should ask for him as follows:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ وَارْحَمْهُمْ

"O Allah! Bless their provision and grant them Salvation and show them mercy."

The believer should drink water or any other beverage in a sitting position. He should not drink it in a single draught like the camel. He should pause twice or thrice for breath while drinking. He should not inhale or exhale in the drinking vessel. He should say بسم الله before starting to drink and after finishing the drink he should say الحمد الله" *(Mishkaat ul Masabih)*

At the time of breaking his fast, he should recite this:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ (مشكوة)

"O Allah! I observed fast for your sake only and I broke it with provisions given by you."

After breaking the fast he should recite:

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْشَآءَ اللّٰهُ (ابوداؤد)

"Thirst is gone and veins have been moistened and Allah-willing the reward is affirmed."

If he breaks his fast at someone else's, he should ask from Allah for his host in these words:

اَفْطَرَ عِنْدَ كُمُ الصَّائِمُوْنَ وَ اَكَلَ طَعَامَكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلٰئِكَةُ (حصن)

"May the fasting break their fast with you and may the virtuous eat your food and may the Angels shower mercy on you." *(al Hisn ul Hasseen)*

When he puts on a dress, he should utter:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ

"All praise is for Allah only Who gave me this dress to put on and made it my property without my exertion or power."

All sins, past or future, are forgiven when one recites the above prayer after putting on a dress. *(Mishkaat ul Masabih)*

When the believer puts on a new dress, he should say the following supplication:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْئَلُكَ خَيْرَهٗ وَ خَيْرَ مَاصُنِعَ لَهٗ وَ اَعُوْذُ مِنْ شَرِّهٖ وَ شَرِّ مَا صُنِعَ لَهٗ

"O Allah! All praise is for Thee alone. You gave me this garment to wear. I beseech Thee to make it good and that

thing good for which it has been made and I seek refuge with You from its evil and from the evil of that thing for which it has been made."

Hazrat Omar ﷺ reported that Allah's Messenger ﷺ advised: 'Whoso puts on a new dress, he should say the following supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَ اَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

"All Praise is due to Allah alone Who gave me this cloth to wear, with which I conceal my private parts and by means of which I obtain beauty in my life."

He should then give away his old clothes in charity. In return for it he will remain in the protection and 'Sattari' of Allah in this life and in the life after death. (In the 'Sattari' of Allah means that Allah will safeguard him from hardships and keep his sins under cover.) *(Mishkaat ul Masabih)*

Merit: When a person takes off his clothes he should say بسم الله "In the Name of Allah," for by virtue of Allah's name, Satan will not be able to see his private parts. *(al Hisn ul Hasseen)*

When he witnesses a person wearing a new dress, he should say:

تُبْلِیْ وَ یُخْلِفُ اللّٰهُ (حصن حصین)

"May you wear out this dress and after it may Allah give you another dress."

(That is, May Allah grant you long life and let you wear this dress till it is worn out and then may Allah give you new clothes).

The above are the words of supplication for men and boys. If one sees a woman dressed in new clothes, one should utter:

اَبْلِیْ وَاَخْلِقِیْ ثُمَّ اَبْلِیْ وَاَخْلِقِیْ

"May you wear it out and again wear it out".

This is the supplication which the Messenger of Allah ﷺ had said for Umm-e-Khalid ؓ. She narrates: 'Some clothes were brought to the Messenger of Allah ﷺ. In this lot there was a small black covering of fine material.

He ﷺ asked: 'Bring Umm-e-Khalid to me'. (She was a child then). So I was carried up to him. So he ﷺ put this covering on me with his own sacred hands and uttered the following words for me:

اَبْلِیْ وَاَخْلِقِیْ ثُمَّ اَبْلِیْ وَاَخْلِقِیْ

(May you wear it out and again wear it out)

Umm-e-Khalid ؓ relates: "This covering had green or yellow marks on it (border or embroidery). He ﷺ said "Umm-e-Khalid, it looks fine". (As elders usually talk to children to make them happy).

Umm-e-Khalid then narrates: "Later I moved behind him and started playing with him." At this my father scolded me. But the Messenger of Allah ﷺ told him, "Leave her alone" (i.e., do not say anything to her). *(Bukhari)*

When the believer looks in the mirror, he should recite:

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِیْ فَحَسِّنْ خُلُقِیْ (حصن حصین)

"O Allah! As You made my form so fine so make my morals fine too." *(al Hisn ul Hasseen)*

The believer should congratulate the bridegroom in these words:

بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِیْ خَيْرٍ

(احمد و ترمذی)

"May Allah bless you and may He bless the two of you and may He make you compatible with one another."

(Ahmed and Tirmizi)

When he looks at the moon he should recite:

اَعُوذُ بِاللهِ مِنْ شَرِّهٰذَا (ترمذی)

"I seek refuge from Allah from its mischief" *(Tirmizi)*

When he observes the new moon, he should utter the following supplication:

اَللّٰهُمَّ اَهِلَّه، عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرضٰى رَبِّىْ وَ رَبُّكَ اللهُ (حصن)

"O Allah! Let this moon raise over us with blessing and faith and salvation and Islam and the capacity to do such works as are pleasing to You. O moon, your Lord and my Lord is Allah." *(al Hisn ul Hasseen)*

On bidding farewell to someone, the believer should request from Allah:

اَسْتَوْدِعُ اللهَ دِيْنَكَ وَ اَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ (ترمذی)

"I consign to Allah your giving, your quality of trustworthiness and the consequences of your action."

(Tirmizi)

If someone is going on a journey, the believer should utter the following prayer for him:

زَوَّدَكَ اللهُ التَّقْوٰى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَاكُنْتَ

(ترمذی)

"May Allah make piety the wherewithal of your journey and forgive your sins and make good and easy for you wherever you may go." *(Tirmizi)*

Again, when the traveller sets out, the believer should request from Allah and say:

اَللّٰهُمَّ اطْوِلَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ (ترمذی)

"O Allah! Let him cover his journey soon and make his journey easy." *(Tirmizi)*

He who is departing should say to him who is sending him off:

اَسْتَوْدِعُكُمُ اللهَ الَّذِىْ لَا تَضِيْعُ وَ دَائِعُه، (حصن)

"I consign you to Allah in Whose safe keeping things do not go waste." *(al Hisn ul Hasseen)*

When the believer intends to go on a journey, he should recite:

اَللّٰهُمَّ بِكَ اَصُوْلُ وَبِكَ اَحُوْلُ وَبِكَ اَسِيْرُ (حصن)

"O Allah! I assault (the enemy) with Your help and with Your help I plan to keep them away and I proceed with Your help only."

When the believer gets on his conveyance and puts his foot in the stirrup or on the foot board he should say بسم الله and when he settles himself on the back of the animal or in the seat he should say الحمد لله and then recite the following verse:

سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَه، مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ (سورہ زخرف یارہ ۲۵)

"Pure is Allah Who gave it into our possession and without His Power we could not possess it and without doubt we are to return to our Lord."

Thereafter, the believer should say الحمد لله (praise be to Allah) and الله اكبر (Allah is Great) thrice and offer the following prayer:

سُبْحَانَكَ اِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْلِىْ فَاِنَّه، لَايَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ (من المشكوة)

When he looks at the moon he should recite:

اَعُوذُ بِاللّٰهِ مِنْ شَرِّهٰذَا (ترمذی)

"I seek refuge from Allah from its mischief" (Tirmizi)

When he observes the new moon, he should utter the following supplication:

اَللّٰهُمَّ اَهِلَّه‘ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرضٰى رَبِّىْ وَ رَبُّكَ اللّٰهُ (حصن)

"O Allah! Let this moon raise over us with blessing and faith and salvation and Islam and the capacity to do such works as are pleasing to You. O moon, your Lord and my Lord is Allah." (al Hisn ul Hasseen)

On bidding farewell to someone, the believer should request from Allah:

اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَ اَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ (ترمذی)

"I consign to Allah your giving, your quality of trustworthiness and the consequences of your action."

(Tirmizi)

If someone is going on a journey, the believer should utter the following prayer for him:

زَوَّدَكَ اللّٰهُ التَّقْوٰى وَغَفَرَ ذَنْبِكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَاكُنْتَ

(ترمذی)

"May Allah make piety the wherewithal of your journey and forgive your sins and make good and easy for you wherever you may go." (Tirmizi)

Again, when the traveller sets out, the believer should request from Allah and say:

اَللّٰهُمَّ اطْوِلَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ (ترمذی)

"O Allah! Let him cover his journey soon and make his journey easy." (Tirmizi)

He who is departing should say to him who is sending him off:

اَسْتَوْدِعُكُمُ اللّٰهَ الَّذِىْ لَا تَضِيْعُ وَ دَائِعُه‘ (حصن)

"I consign you to Allah in Whose safe keeping things do not go waste." (al Hisn ul Hasseen)

When the believer intends to go on a journey, he should recite:

اَللّٰهُمَّ بِكَ اَصُوْلُ وَبِكَ اَحُوْلُ وَبِكَ اَسِيْرُ (حصن)

"O Allah! I assault (the enemy) with Your help and with Your help I plan to keep them away and I proceed with Your help only."

When the believer gets on his conveyance and puts his foot in the stirrup or on the foot board he should say بسم اللّٰه and when he settles himself on the back of the animal or in the seat he should say الحمد لِلّٰه and then recite the following verse:

سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَه‘ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ (سورہ زخرف پارہ ۲۵)

"Pure is Allah Who gave it into our possession and without His Power we could not possess it and without doubt we are to return to our Lord."

Thereafter, the believer should say الحمد لِلّٰه (praise be to Allah) and اللّٰه اکبر (Allah is Great) thrice and offer the following prayer:

سُبْحَانَكَ اِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْلِىْ فَاِنَّه‘ لَايَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ (من المشکوۃ)

"O Allah! You are pure. Verily, I wronged myself. Forgive me, for You alone can forgive sins."

(Mishkaat ul Masabih)

At the time of setting out on a journey, the believer should recite:

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ فِيْ سَفَرِ نَا هٰذَا الْبِرَّ والتَّقْوٰى وَمِنَ الْعَمَلِ مَاتَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَ نَا هٰذَا وَ اَطْوِلَنَا بُعْدَهٗ ـ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ وَّعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالاَ هْلِ وَاَعُوْذُ بِكَ مِنَ الْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُوْمِ

"O Allah! We beseech You to grant us virtue and piety in this journey and entreat you to make us do such works as are pleasing to Thee. O Allah! Make this journey easy on us and let us cover its course soon. O Allah! You are our companion in this journey and the guardian of our households in our absence. O Allah! I seek refuge with Thee from the hardship of the journey, unhappy return to home and from witnessing unhappy condition and from the unsettling of affairs after their resolution and from the curse of the wronged."

Merit: It is praiseworthy to offer two raka'ats of supererogatory prayer before setting out on a journey.

(Kitab ul Azkar from Nudi)

Merit: When the believer ascends a height he should utter اللهُ اَكْبَرْ (Allah is Great) and when he descends from the height, he should say سُبْحَانَ اللهِ (Praise be to Allah) and when he passes through a low-lying water-channel he should recite لَااِلٰهَ اِلَّا اللهُ (There is no god but Allah) and اللهُ اَكْبَر (Allah is Great). If the foot of the animal slips (or an accident takes place) he should say بِسْمِ اللهِ.

(al Hisn ul Hasseen)

When he boards a ship or boat, he should recite:

بِسْمِ اللهِ مَجْرٖهَا وَمُرْسٰهَا اِنَّ رَبِّىْ لَغَفُوْرٌ رَّحِيْمٌ وَمَا قَدَرُوا اللهَ حَقَّ قَدْرِهٖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيَامَةِ وَالسَّمٰوتُ مَطْوِيَّاتٌ بِيَمِيْنِهٖ سُبْحَانَهٗ وَ تَعَالٰى عَمَّا يُشْرِكُوْنَ

"It sails and drops anchor in the name of Allah. Verily, my Sustainer is certainly forgiving, kind. And the infidels did not recognize Allah as He should be recognized, even though the whole earth will be in His grip on the Day of Judgment and the Heavens will be wrapped round his right hand. Pure is He and He is above the Polytheistic creed of the infidels." *(al Hisn ul Hasseen)*

When he alights at some stage, railway station or motor stand, he should recite:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ (مسلم)

"For the sake of Allah's entire discourse I seek refuge with Allah from the mischief of His Creatures."

After its recital, Allah-willing nothing can hurt the believer till he departs from that place.

When his destination comes into view, he should utter the following supplication:

اَللّٰهُمَّ رَبَّ السَّمٰوتِ السَّبْعِ وَمَا اَظْلَلْنَ وَرَبَّ الْاَرْضِيْنَ السَّبْعِ وَمَا اَقْلَلْنَ وَرَبَّ الشَّيَاطِيْنِ وَمَآ اَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ فَاِنَّا نَسْئَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ اَهْلِهَا وَنَعُوْذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ اَهْلِهَا وَ شَرِّ مَا فِيْهَا

"O Allah ! the Lord of seven Heavens and the Lord of all things under the Heavens and the Lord of seven earths and

the Lord of all things above it, and the Lord of devils and all those whom the devils have misguided and the Lord of those things which are air-borne. We beseech Thee for the good of this habitation and its residents and seek refuge with You from its evil and from the evil of its population."

On entering a city or a habitation, the believe should recite three times:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا (حصن)

"O Allah! Bless us in it." (al Hisn ul Hasseen)

Thereafter he should utter the following request:

اَللّٰهُمَّ ارْزُقْنَا جَنَا هَا وَحَبِّبْنَآ اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِىْ اَهْلِهَا اِلَيْنَا

(حصن عن الطبرانى)

"O Allah! Let us enjoy its fruit and create our love in the heart of its inhabitants and create the love of its righteous people in our hearts."

When night comes on during the journey, he should recite:

يَا اَرْضُ رَبِّىْ وَ رَبُّكِ اللّٰهُ اَعُوْذُ بِاللّٰهِ مِنْ شَرِّكِ وَ شَرِّ مَا خُلِقَ فِيْكِ وَ شَرِّ مَا بَدُبُّ مِنْ اَسَدٍ وَاَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَ مِنْ شَرِّ سَا كِنِى الْبَلَدِ وَ مِنْ وَّالِدٍ وَّ مَاوَلَدَ (حصن)

"O earth, my Lord and your Lord is Allah. I seek refuge with Allah from your evil and from the evil of those which have been created in you and which walk on you and I seek refuge with Allah from the lion, the python, the snake and the scorpion and the inhabitants of this city and from my father and my offspring." (al Hisn ul Hasseen)

In the course of the journey when the day breaks, the traveller should recite:

سَمِعَ مَا سَامِعٌ بِحَمْدِ اللّٰهِ وَنِعْمَتِه وَحُسْنِ بَلَائِه عَلَيْنَا رَبَّنَا صَاحِبْنَا وَاَفْضِلْ عَلَيْنَا عَائِذاً بِاللّٰهِ مِنَ النَّارِ (مسلم)

"The listener heard our commemoration of Allah's Praises and of His Blessing and also heard the pledge of keeping us in good condition. O Lord of Ours, stay with us and shower Your grace on us. While offering this request I seek refuge from Hell." (Muslim)

Some Hadees states that the traveller should recite this request in a loud voice thrice. *(al Hisn ul Hasseen from Mustadrik)*

Merit: The Messenger of Allah ﷺ advised: "The rider who during the journey turns his mind from worldly concerns to meditation on Allah and commemorates Him, is accompanied by an Angel. And whoso engages himself in (composing or listening to) absurd poetry and other improper pastimes, he is accompanied by Satan."
(al Hisn ul Hasseen)

If the traveller fears an attack by the enemy, he should recite surah لا يلاف قُريش. Some venerable scholars have declared this very effective. *(al Hisn ul Hasseen)*

Setting out on the return journey the traveller should mount the animal and after saying the supplication of mounting he should offer the same supplication completely which he had uttered at the start of the journey i.e.,

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى

When he departs he should utter other supplications related to travelling and giving due regard to all praiseworthy etiquettes he should recite اللّٰه اكبر (Allah is Great) thrice at each stage of the journey. Thereafter he should utter the following supplication;

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ آئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ ط صَدَقَ اللّٰهُ وَعْدَهٗ وَ نَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ (مشكوة)

There is no deity but Allah. He is alone. He has no partner. The Kingdom is for Him. The praise is for Him and He has power over everything.

We return to Him. We offer repentance to Him. We worship Allah. We prostrate before Him. We give praise to our Lord. Allah has fulfilled His Promise. He has aided His servant and defeated the enemy.

(Mishkaat ul Masabih)

When he returns from a journey and enters his city or habitation, he should recite:

آئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ (مسلم كتاب الحج)

"We return, we repent, we worship (Allah). We give praise to our Lord."

When he enters his home on returning from a journey he should recite:

اَوْبًا اَوْبًا لِرَبِّنَا تَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا (حصن)

"I have come back. I have come back. I offer such repentance to my Lord that He should not leave any sin sticking to us." *(al Hisn ul Hasseen)*

When he observes anyone in distress, perplexity or misery, he should recite:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

"All Praise is for Allah Who saved me from this condition in which He has cast you and He gave me dignity over many of His creatures."

The merit of this prayer is that after its recital that distress or perplexity will not reach the offeror. *(Mishkaat ul Masabih)*

Merit: If this supplication is offered on seeing a person in distress, it should be uttered in low voice. But if that person is involved in sin, this prayer should be offered in a loud voice so that the sinner may receive a warning.

When he observes a Muslim laughing, he should utter this request for him:

اَضْحَكَ اللّٰهُ سِنَّكَ (بخارى و مسلم)

"May Allah keep you laughing." *(Bukhari and Muslim)*

When he is assailed by the fear of the enemy, he should beg from Allah:

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِىْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

(ابوداؤد)

"O Allah! We make You (the Manipulator) in their (the enemy's) breast and we seek refuge with You from their mischiefs." *(Abu Daud)*

If the enemy encircles him he should beg from Allah:

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا (حصن)

"O Allah! Protect our honour, remove fear and keep us in peace." *(al Hisn ul Hasseen)*

Before rising from an assembly he should recite:

سُبْحَانَكَ اَللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ

"O Allah! You are pure and I give praise to Thee. I bear witness that there is no deity but You. I seek Your forgiveness and I offer my repentance to You."

If he talked good in the assembly, this speech will seal that talk and if he talked rot, this speech will expiate for it." *(Abu Daud etc.)*

Some Ahadees state that he should utter this request three times. *(Al Targhib wal Tarhib)*

In perplexity one should offer the following request:

اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِىْ اِلٰى نَفْسِىْ طَرْفَةَ عَيْنٍ وَّاَصْلِحْ لِىْ شَأْنِىْ كُلَّهٗ لَا اِلٰهَ اِلَّا اَنْتَ (حصن)

"O Allah! I hope for Your Mercy. Do not consign me to myself even for a moment and redress my condition. There is no deity but You."

Or one should recite:

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ (سوره آل عمران ياره ٢)

"Allah is sufficient for us and He is the superior Helper." (Aal e Imran)

Or one should utter:

اَللّٰهُ اللّٰهُ رَبِّىْ لَآاُشْرِكُ بِهٖ شَيْئًا (حصن)

"Allah is my Lord. I do not associate any with Him."

Or one should say:

يَا حَىُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ (مستدرك حاكم)

"O Living, O Sustainer, I beseech Thee in the name of Your Mercy."

Or one should recite:

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ

"O Allah there is no deity but You. You are pure. Verily I am of those who wrong themselves (by sinning)."

The Holy Qur'an states that lying in the belly of the fish Yunus عليه السلام had called out to Allah in these words. *(Surah al Anmbiya)*

The sacred Hadees reports that the Messenger of Allah ﷺ advised: "When a Muslim begs to Allah Almighty in these words, Allah Almighty invariably grants his desire." *(Tirmizi)*

Whoso does not have wealth to give away in Sadqa (charity), he should recite the following Durood (invocation).

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ (الترغيب عن ابن حبان)

"O Allah! Shower Mercy on Muhammad ﷺ who is Your Servant and Messenger and shower Mercy on all believing men and believing women, Muslim men and Muslim women." (Al Targhib wal Tarhib reported by Ibn e Haban)

The following is the supplication of Shab Qadar.

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّىْ (ترمذى)

"O Allah! Verily, You are Forgiving. You like to forgive. So forgive me." (Tirmizi)

One should offer this for one's benefactor

جَزَاكَ اللّٰهُ خَيْرًا (مشكوة)

"May Allah reward you good (for this)." (Mishkaat ul Masabih)

When the borrower repays his loan, the lender should say for him in these words:

اَوْفَيْتَنِىْ اَوْفَى اللّٰهُ بِكَ (حصن)

"You have repaid me the loan. May Allah reward you with plenty (in this world and the next). (al Hisn ul Hasseen)

When a person looks at his favourite object he should recite

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ (حصن)

"All praise is due to Allah only by Whose Bounty good things are completed." (al Hisn ul Hasseen)

When a person is confronted with some disgusting object, he should say:

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

"Praise is due to Allah under all circumstances."

When he loses something, he should recite:

اَللّٰهُمَّ رَادَّ الضَّآلَّةِ وَهَادِىَ الضَّآلَّةِ اَنْتَ تَهْدِىْ مِنَ الضَّلاَلَةِ اُرْدُدْ عَلَىَّ ضَآلَّتِىْ بِقُدْرَتِكَ وَسُلْطَانِكَ فَاِنَّهَا مِنْ عَطَائِكَ وَ فَضْلِكَ

(حصن حصين)

"O Allah! O Restorer of missing things. O Thou Who showeth the way to those who have lost their way, You alone show the way to the lost one. By Thy Power and Will restore my lost property, for verily it had come to me as Your bounty and Your grace."

When a person receives new fruit of the season he should utter the following supplication:

اَللّٰهُمَّ بَارِكْ لَنَا فِىْ ثَمَرِنَا وَ بَارِكْ لَنَا فِىْ مَدِيْنَتِنَا وَبَارِكْ لَنَا فِىْ صَاعِنَا وَ بَارِكْ لَنَا فِىْ مُدِّنَا

"O Allah! Bless our fruits and bless us in our city and bless the standards with which the corn is measured.

Then he should give this fruit to his youngest child. *(Muslim)*

Or give it to the youngest child present in the assembly at that time. *(al Hisn ul Hasseen)*

A man should ask for rain in these words and repeat it thrice:

اَللّٰهُمَّ اَغِثْنَا (مسلم)

"O Allah! Answer our petition."

Or he should offer this petition:

اَللّٰهُمَّ اَنْزِلْ عَلٰى اَرْضِنَا زِيْنَتَهَا وَ سَكَنَهَا (حصن)

"O Allah! Send down beauty (flowers and plants) to our earth and their delight."

When the rainfall is too heavy, he should say:

اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اَللّٰهُمَّ عَلَى الْاٰكَامِ وَالْاٰجَامِ وَالضِّرَابِ وَالْاَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ (حصن)

"O Allah! Pour it down all around us but not on us. O Allah Pour it down on mountains, forests, hills streams and places where the trees grow". (al Hisn ul Hasseen)

On hearing the thunder and roar of the clouds, one should say:

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

(ترمذى)

"O Allah! Do not kill us with Your wrath and do not kill us with Your torment and before all this grant us peace."

When the windstorm blows, one should turn one's face towards it and sit down on haunches (that is, in the posture of *Tash'hud*) and recite the following supplication:

اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَاباً اَللّٰهُمَّ اجْعَلْهَا رِيَحاً وَّ لَا تَجْعَلْهَا رِيْحاً (حصن)

"O Allah! Make it a mercy, not a torment. O Allah! Make it profitable, not a harmful wind."

If the windstorm is accompanied by darkness (that which is called black wind), a person should recite Surah *Falaq* and Surah *Naas*. *(Mishkaat ul Masabih)*

To rid oneself of the burden of debt, one should recite the following supplication:

اَللّٰهُمَّ اكْفِنِىْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِى بِفَضْلِكَ عَنْ مَّنْ سِوَاكَ

"O Allah! Save me from what is unlawful and sustain me with what is lawful and by Your Grace, make me independent of others."

A man complained to Hazrat Ali ﷺ of his financial troubles whereupon Hazrat Ali ﷺ said to him: 'Shall I not tell you the words which Allah's Messenger ﷺ had taught me. Even if your debt is as massive as a big mountain, Allah Almighty will clear it.' Then he told the man the words of the above-quoted supplication. *(Tirmizi)*

Hazrat Abu Saeed Khudri ﷺ narrated: "A man submitted: O Messenger of Allah! Serious worries and large debts have overwhelmed me."

The Messenger of Allah ﷺ asked: "Shall I not tell you those words whose recital will please Allah to dispel your worries and clear off your debts?"

The man submitted "O Messenger of Allah ﷺ, do tell me of those words."

The Messenger of Allah ﷺ said: "You should recite the following words every morning and evening."

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

"O Allah! I seek refuge with You from worry and sorrow and I seek refuge with You from helplessness and indolence and I seek refuge with You from miserliness and timidity and I seek refuge with You from the burden of debt and aggressive behaviour of the people."

This man reported: "I acted upon this advice and Allah Almighty dispelled my worry as well as cleared my debt."

(Abu Daud)

On sacrificing an animal, a person should make it lie down facing towards the Qibla and offer the following verse:

اِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ عَلٰى مِلَّةَ اِبْرَاهِيْمَ حَنِيْفًا وَّ مَآ اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلَاتِىْ وَنُسُكِىْ وَمَحْيَاىَ وَ مَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ وَ بِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ ط اَللّٰهُمَّ مِنْكَ وَ لَكَ عَنْ

"I turned my face towards the Being Who created the Heavens and the earth in such state that I follow the way of Ibrahim, the Worshipper of One Allah and I am not of the Polytheists. Verily, my Namaz and my worship and my life and my death, everything is for the sake of Allah Who is the Lord of the worlds, Who has no partner and this is what I have been commanded and I am of the obedient. O Allah! It is by Your help that I make this sacrifice and it is for You alone."

After عن he should name the person on whose behalf he is slaughtering the animal. And if he is slaughtering on his own behalf, he should utter his own name. Thereafter he should say بسم الله ـ الله اكبر (in the Name of Allah. Allah is Great) and slaughter the animal."

(Mishkaat ul Masabih)

When he meets a Muslim he should greet him by saying:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُاللّٰهِ

"Peace and Mercy of Allah be on you."

The other Muslim should reciprocate by saying:

وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُاللهِ

"And Peace and Mercy of Allah be on you too."

If the word ورحمةالله is not added, the Salam and the answer to Salam becomes valid. But if proper words are added, the merit will increase. *(Mishkaat ul Masabih)*

When a Muslim sends you Salam, you should say in reply:

وَعَلَيْهِ السَّلَامُ وَرَحْمَةُاللهِ وبَرَكَاتُه (حصن)

"Peace and Mercy of Allah be on him and may His Blesings descend on him." *(al Hisn ul Hasseen)*

On addressing the bearer of Salam you should say:

وَعَلَيْكَ وَعَلَيْهِ السَلَامُ (حصن)

"Peace be on you and him".

When a Muslim sneezes, he should say:

اَلْحَمْدُ لِلّٰهِ

"All Praise is due to Allah alone."

On hearing this the second Muslim should say:

يَرْحَمُكَ اللهُ

"May Allah show you Mercy".

In answer to this, the sneezer should say:

يَهْدِيْكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ

"May Allah keep you on the right path and reform your condition."

Merit: If the sneezer is a woman, the man should reply يَرْحَمُكْ اللهُ 'May Allah show you mercy' and pronounce ك with a vowel point under it.

Merit: If the sneezer does not say الحمدلله, it is not proper for him to say يرحمك الله. If he says الحمدلله, it is obligatory to reciprocate.

Merit: If the sneezer is suffering from cold or any other malady and he sneezes repeatedly, it is not obligatory to reciprocate for more than three times. *(Mirqaat)*

A Muslim should not take anything or any condition as an ill-Omen.

Hadees condemns it as an act of polytheism. If something strikes him as an ill-Omen without any conscious thinking on his part, he should say following request:

اَللّٰهُمَّ لَا يَاْتِىْ بِالْحَسَنَاتِ اِلاَّ اَنْتَ وَلَا يَذْهَبُ بِالسَّيِّئَاتِ اِلاَّ اَنْتَ
وَلَا حَوْلَ وَلَا قُوَّةَ اِلاَّبِكَ (حصن)

"O Allah! You alone bring good into being and You alone remove miseries. You alone have the power to save from evil and direct towards good." *(al Hisn ul Hasseen)*

When he looks at fire a person should extinguish it with الله اكبر that is, he should utter الله اكبر (Allah is great) and Allah-willing it will be extinguished. The author of *'al Hisn ul Hasseen'* says that this is an effective request to put out the fire.

When a person visits a patient, he should say:

لَا بَاْسَ طَهُوْرٌ اِنْشَآءَ اللهُ ط (مشكوة)

"No harm. Allah-willing, this illness will purify you of your sins",

And then utter the followinig supplication seven times for his recovery:

اَسْاَلُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ

"I beseech Allah Who is Great and Lord of the High Empyrean to restore you to health."

The Messenger of Allah ﷺ observed: "If you utter this supplication seven times, the patient will certainly recover. It is another matter, however, if the hour of his death has come."

(Mishkaat ul Masabih)

When some calamity overtakes him (even if a thorn pierces him), he should say this supplication:

اَنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ ط اَللّٰهُمَّ أْجُرْنِىْ فِىْ مُصِيبَتِىْ وَاَخْلِفْ لِىْ خَيْراً مِّنْهَا (مسلم)

"Verily, we are for Allah and we shall return to Allah. O Allah! Reward me in my calamity and give me good in return for it." *(Muslim)*

When there is a wound, sore or boil anywhere on the body a person should wet his forefinger with his saliva, put it on the ground and then rub it on the affected spot.

بِسْمِ اللّٰهِ تُرْبَةُ اَرْضِنَا بِرِيْقَةِ بَعْضِنَا لِيُشْفٰى سَقِيْمُنَا بِاِذْنِ رَبِّنَا (بخارى و مسلم)

"I obtain blessing from Allah's Name. This is the soil of our earth which is mixed with the saliva of one of us so that by the order of our Lord recovery may take place."

If a quadruped (oxen, buffalo) falls ill, one should offer this supplication:

لَا بَاْسَ اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِى لَايَكْشِفُ الضُّرَّاِلَّآاَنْتَ (حصن)

"There is no fear. O Lord of the people! Remove it and give health. You alone can give health. None but You can remove pain."

After reciting it, one should blow four times in the right nostril and three times in the left nostril of the quadruped."

(al Hisn ul Hasseen)

If your eyes hurt or sore, you should recite the following and blow on them:

بِسْمِ اللّٰهِ اَللّٰهُمَّ اَذْهِبْ حَرَّهَا وَ بَرْدَهَا وَوَصَبَهَا ط

" I blow in the Name of Allah. O Allah! Remove its heat and its cold and its disease."

Thereafter you should say: قم باذن الله (stand up by the command of Allah) *(al Hisn ul Hasseen)*. Some scholars state that when evil eye strikes, one should blow after uttering the above petition.

When the eye becomes sore, one should utter the following request:

اَللّٰهُمَّ مَتِّعْنِىْ بِبَصَرِىْ وَاجْعَلْهُ الْوَارِثَ مِنِّىْ وَاَرِنِىْ فِى الْعَدُوِّ ثَارِىْ وَانْصُرْنِىْ عَلٰى مَنْ ظَلَمَنِىْ (حصن)

"O Allah! Make my sight profitable for me and preserve it till the end of my life and show me my revenge in my enemy and help me against him who has wronged me."

(al Hisn ul Hasseen)

When you are ill in any part of your body or any other Muslim is afflicted with a malady, you should recite the following supplication:

رَبُّنَا اللّٰهُ الَّذِىْ فِى السَّمَاءِ تَقَدَّسُ اسْمُكَ اَمْرُكَ فِىْ السَّمَآءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِى السَّمَآءِ فَاجْعَلْ رَحْمَتَكَ فِى الْاَرْضِ

اِغْفِرْلَنَا حُوْبَتَنَاوَ خَطَايَـا نَـا اَنْـتَ رَبُّ الطَّيِّبِيْـنَ اَنْـزِلْ رَحْمَـةً مِـنْ رَّحْمَتِكَ وَ شِفَآءً مِنْ شِفَآءِ كَ عَلٰى هٰذَا الْوَجُع (مشكوة)

"Our Lord is Allah Who is in Heaven. Your name is pure. Your writ runs in heaven and in earth. Just as your Mercy lies in heaven, so send your Mercy to the Earth and forgive our sins and our errors. You are the Lord of pure people. So send over this pain one mercy out of your mercies and one cure out of your cures." *(Mishkaat ul Masabih)*

Merit: When someone is bitten by a poisonous animal, he should blow on the affected part after reciting Surah Fatiha seven times.

Merit: If someone has lost his reason, one should recite Surah Fatiha and blow on him and continue this procedure for three days. *(al Hisn ul Hasseen)*

If you contract fever or are afflicted with any kind of pain, you should utter the following supplication:

بِسْمِ اللهِ الْكَبِيْرِ اَعُوْذُبِاللهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ ط (ترمذى)

"In the name of Allah Who is Great, I want to recover. I seek refuge with Allah Who is Great from the mischief of the tumultuous vein and the mischief of the heat of the fire" *(Tirmizi)*

Once while the Messenger of Allah ﷺ was offering Namaz, a scorpion stung him. After completing his Namaz he ﷺ said: "May Allah's curse fall on the scorpion. It spares neither the one who is engaged in Namaz nor anyone else."

Then he ﷺ asked for water and salt and after dissolving the salt in water applied the solution to the spot where the scorpion had stung him. All the while he ﷺ continued to recite Surah يا يهاالكافرون and Surah قل اعوذبرب الفلق and Surah قل اعوذبرب الناس.

(al Hisn ul Hasseen)

If someone is burnt, you should blow on him after reciting this:

اِذْهَبِ الْبَأْسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِىْ لاَ شَافِىْ اِلاَّ اَنْتَ (حصن)

"O Lord of mankind! Remove this distress. You are the bestower of health, there is none but You who can bestow health."

The mode of blowing is as follows:

Both lips should be joined and drawing near the breath should be blown in such a way that some drops of saliva are also emitted. Wherever blowing has been mentioned, the same mode should be adopted.

If any part of the body is afflicted with pain or any other painful malady, you should place your right hand on the afflicted spot and say بسم الله three times and then recite the following seven times:

اَعُوْذُ بِاللهِ وَقُدْرَتِه مِنْ شَرِّمَا اَجِدُ وَ اُحَاذِرُ (مسلم)

"I seek refuge with Allah and His Power from the mischief of this thing which hurts me and puts me in fear."

Hazrat Ayesha رضى الله عنها narrated: "Whenever any of us was afflicted with distress, the Messenger of Allah ﷺ would pass his hand over the afflicted spot and recite:

اِذْهَبِ الْبَاْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِىْ لاَ شِفَاءَ اِلاَّ شِفَاءُكَ شِفَاءً لاَّ يُغَادِرُ سَقَمًا (مشكوة)

"O Lord of the people, remove this distress and bestow health. You are the bestower of health on us. There is no other cure except the cure bestowed by You. Give a cure which does not leave any trace of the malady."

(Mishkaat ul Masabih)

Hazrat Ayesha رضی اللہ عنہا narrated: "Whenever the Messenger of Allah ﷺ fell ill he ﷺ would recite معوذات (*Muawwizat*)[4] and blow on his hand. Then he ﷺ would pass this hand over his whole body. In his death-illness I used to recite Muawwizat and blow on his hand. Then I used to pass his hand all over his body."

(Bukhari and Muslim)

Whenever anyone fell ill in the Messenger of Allah ﷺ household he ﷺ would blow on him after reciting Muawwizat.

(Mishkaat ul Masabih)

To Safeguard a child from illness or any evil one should recite:

اُعِيْذُكَ بِكَلِمَاتِ اللهِ التَّآمَّةِ مِنْ كُلِّ شَيْطَانٍ وَّ هَآمَّةٍ وَّمِنْ كُلِّ عَيْنٍ لاَّمَّةٍ (بخاری)

"In the Name of all the Discourses of Allah I seek refuge from every Satan, every poisonous animal and every evil eye." *(Bukhari)*

The patient should recite:

لَآ اِلٰهَ اِلاَّ اللهُ وَاللهُ اَكْبَرُ ط

The Messenger of Allah ﷺ observed: "A Muslim who in his illness calls upon Allah forty times in the following verse:

لَآاِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِيْنَ

"There is no deity but You. (O Allah) I commemorate Your purity. Verily, I am of those who wrong themselves (by sinning),

If he dies of this illness, he would receive the reward of a martyr, and if he recovers, he will recover in such condition that all his sins will have been forgiven." *(Mustadrik)*

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[4] 'Muawwizaţ' means four Quls i.e., قُل اعوذبرب الناس , قُل اعوذبرب الفلق ، قُل هواللہ احد ، قل یاایھاالکفرون.

It is reported in another Hadees that the Messenger of Allah ﷺ observed: "Whoso recites the following in his illness:

لَآ اِلٰهَ اِلاَّ اللهُ وَحْدَهٗ لَآ اِلٰهَ اِلاَّ اللهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ ط لَآ اِلٰهَ اِلاَّ اللهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ط لَآ اِلٰهَ اِلاَّ اللهُ وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللهِ

"There is no deity except Allah and Allah is Supreme. There is no deity save Allah. He is Alone. There is no deity save Allah. He is Alone. He has no partner. There is no deity save Allah. The Kingdom is for Him. Praise is due to Him. There is no deity except Allah. The power to save from sins and to direct one to good actions lies in His Hand."

Then if he dies in this illness, the fire of hell will not burn him."

(Tirmizi)

If a man is fed up with life and pain or distress makes life unbearable, he should not long for or pray for death. If he wishes to offer a pray he should say:

اَللّٰهُمَّ اَحْيِنِیْ مَا كَانَتِ الْحَيٰوةُ خَيْرًالِّی وَ تَوَفَّنِیْ مَا كَانَتِ الْوَفَاةُ خَيْرًا لِّیْ (مشكوة)

"O Allah! Keep me alive till it is better for me to live and when death is better for me, lift me (from this world")

(Mishkaat ul Masabih)

When death approaches, a man should pray:

اَللّٰهُمَّ اغْفِرْ لِیْ وَارْحَمْنِیْ وَاَلْحِقْنِیْ بِالرَّفِيْقِ الْاَعْلٰی (حصن حصين)

"O Allah! Forgive me and show me mercy and convey me to companions on high" *(al Hisn ul Hasseen)*

At the time of death he should pray:

اَللّٰهُمَّ اَعِنِّیْ عَلٰی غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ (ترمذی)

"O Allah! Help me against the severities of death"

Merit: When a man is at death's door his face should be turned towards the Qibla and a Muslim present there should urge the dying person to recite لا الٰہ الا اللہ that is he should recite the Kalima loudly so that the dying person on hearing it should repeat it after him.

The Hadees states that he whose last words are لا الٰہ الا اللہ will enter Paradise. *(al Hisn ul Hasseen)*

This means that he will not be furnished for his sins and these sins will not be an impediment.

When a person is at death's door, someone present there should recite Surah Yaseen. (This affords ease to the person in the agony of death). *(al Hisn ul Hasseen)*

When the soul has left the body, its eyes should be closed and someone present should recite:

اَللّٰهُمَّ اغْفِرْ لِفُلَانٍ وَارْفَعْ دَرَجَتَهٗ فِی الْمَهْدِیِّیْنَ وَاخْلُفْهُ فِیْ عَقِبِهٖ فِی الْغَابِرِیْنَ وَاغْفِرْلَنَا وَلَهٗ یَارَبَّ الْعَالَمِیْنَ وَافْسَحْ لَهٗ فِیْ قَبْرِهٖ وَنَوِّرْ لَهٗ فِیْهِ

"O Allah! Grant him salvation and elevate his rank by joining him to the guided persons and be Thou his successor among those whom he leaves behind, and O Lord of the worlds, grant us and him salvation and enlarge and illuminate his grave."

At the death of Abu Salma رضی اللہ عنہ the Messenger of Allah ﷺ had closed the eyes of the body and recited the above prayer and had filled in his name in place of 'such and such'. *(Mishkaat ul Masabih)*

When a person offers this supplication for a Muslim he should fill in the name of this person in place of 'such and such' and add vowel point under ل before the name.

Every member of the household in which death occurs should beg from Allah for himself / herself as follows:

اَللّٰهُمَّ اغْفِرْلِیْ وَلَهٗ وَاَعْقِبْنِیْ مِنْهُ عُقْبٰی حَسَنَةً (حصن)

"O Allah, grant salvation to me and him / her and give me his / her substitute." *(al Hisn ul Hasseen)*

While placing the dead body on a plank or lifting the bier, a man should say بسم اللہ (In the Name of Allah).

When a child dies, the bereaved person should say الحمد اللہ (Praise be to Allah) and recite: اِنَّا لِلّٰهِ وَاِنَّا اِلَیْهِ رَاجِعُوْنَ (From Allah we come, to Allah we return).

When a man recites these words Allah Almighty commands the Angels: "Make a home for My slave in Paradise and name it Bait-ul-Hamd (House of Praise). *(Tirmizi)*

When a person offers condolence he should first say Salam and then console the bereaved in these words:

اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهٗ مَا اَعْطٰی وَكُلٌّ عِنْدَهٗ بِاَجَلٍ مُّسَمًّی فَلْتَصْبِرْ وَلْتَحْتَسِبْ ط

"Verily, Allah has taken what is His and what He gave is His and He has fixed a span for everyone (which cannot be changed by impatience or any device). So one should be patient and hope for reward."

It is in these words that the Messenger of Allah ﷺ had consoled his daughter Hazrat Zainab رضی اللہ عنہا . *(Bukhari)*

One should always pray for the salvation of all the dead Muslims, male and female, and especially for one's parents. This is of great benefit to them.

At the time of death he should pray:

اَللّٰهُمَّ اَعِنِّیْ عَلٰی غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ (ترمذی)

"O Allah! Help me against the severities of death"

Merit: When a man is at death's door his face should be turned towards the Qibla and a Muslim present there should urge the dying person to recite لا الٰہ الا اللہ that is he should recite the Kalima loudly so that the dying person on hearing it should repeat it after him.

The Hadees states that he whose last words are لا الٰہ الا اللہ will enter Paradise. *(al Hisn ul Hasseen)*

This means that he will not be furnished for his sins and these sins will not be an impediment.

When a person is at death's door, someone present there should recite Surah Yaseen. (This affords ease to the person in the agony of death). *(al Hisn ul Hasseen)*

When the soul has left the body, its eyes should be closed and someone present should recite:

اَللّٰهُمَّ اغْفِرْ لِفُلَانٍ وَارْفَعْ دَرَجَتَهٗ فِی الْمَهْدِیِّیْنَ وَاخْلُفْهُ فِیْ عَقِبِهٖ فِی الْغَابِرِیْنَ وَاغْفِرْلَنَا وَلَهٗ یَارَبَّ الْعَالَمِیْنَ وَافْسَحْ لَهٗ فِیْ قَبْرِهٖ وَنَوِّرْ لَهٗ فِیْهِ

"O Allah! Grant him salvation and elevate his rank by joining him to the guided persons and be Thou his successor among those whom he leaves behind, and O Lord of the worlds, grant us and him salvation and enlarge and illuminate his grave."

At the death of Abu Salma رضی اللہ عنہ the Messenger of Allah ﷺ had closed the eyes of the body and recited the above prayer and had filled in his name in place of 'such and such'. *(Mishkaat ul Masabih)*

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"O Allah, grant salvation to me and him / her and give me his / her substitute." *(al Hisn ul Hasseen)*

While placing the dead body on a plank or lifting the bier, a man should say بسم اللہ (In the Name of Allah).

When a child dies, the bereaved person should say الحمد اللہ (Praise be to Allah) and recite: اِنَّا لِلّٰهِ وَاِنَّا اِلَیْهِ رَاجِعُوْنَ (From Allah we come, to Allah we return).

When a man recites these words Allah Almighty commands the Angels: "Make a home for My slave in Paradise and name it Bait-ul-Hamd (House of Praise). *(Tirmizi)*

When a person offers condolence he should first say Salam and then console the bereaved in these words:

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"Verily, Allah has taken what is His and what He gave is His and He has fixed a span for everyone (which cannot be changed by impatience or any device). So one should be patient and hope for reward."

It is in these words that the Messenger of Allah ﷺ had consoled his daughter Hazrat Zainab رضی اللہ عنہا. *(Bukhari)*

One should always pray for the salvation of all the dead Muslims, male and female, and especially for one's parents. This is of great benefit to them.

BOOK - 11

BOOK OF NIKAH (Marriage)

NIKAH (نکاح) AND RELATED MATTERS

Male or female must marry on puberty

(۱۳۱) وَعَنْ اَبِیْ سَعِیْدٍ وَّ اَبْنِ عَبَّاسٍ رَضِیَ اللّٰهُ عَنْهُمْ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ وَّلِدَ لَه‘ وَلَدٌ فَلْیُحْسِنِ اِسْمَه‘ وَاَدَّبْهُ فَاِذَا بَلَغَ فَلْیُزَوِّجْهُ فَاِنْ بَلَغَ وَلَمْ یُزَ وِّ جْهُ فَاَصَابَ اِثْمًا فَاِنَّمَا اِثْمُه‘ عَلٰی اَبِیْهِ (رواه البیهقی فی شعب الایمان)

Hazrat Abu Saeed and Hazrat Abdullah b. Abbas رضی اللہ عنہم reported: 'The Messenger of Allah ﷺ advised: 'A man should give good name to his offspring, teach him good manners and when he attains puberty, he should marry him off. If the offspring has attained puberty and he has not married him off and in this state the offspring has committed a sin, the burden of that sin would be upon the father." *(Mishkaat ul Masabih)*

(۱۳۲) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ وَاَنَسِ بْنِ مَالِكٍ رَضِیَ اللّٰهُ عَنْهُمَا عَنْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ فِی التَّوْرَاةِ مَكْتُوبٌ مَنْ بَلَغَتِ ابْنَتُه‘ اُثْنَتَیْ عَشَرَةَ سَنَةً وَ لَمْ یزَوِّجْهَا فَاَصَابَتْ اِثْمًا فَاِثْمُ ذٰلِكَ عَلَیْهِ

Hazrat Omar and Hazrat Anas رضی اللہ عنہم reported that the Messenger of Allah ﷺ advised: 'The sacred Torah contains a text any man whose daughter attains the age of 12 and he does not marry her off (in spite of having a proper opportunity to do so); then if the girl commits a sin the burden of her sin would be upon this man, that is, upon the father.

Explanation

Both Ahadees contain important instructions.

Giving a Good Name

A man has been instructed to give good names to his children. It is an important duty of the parents to give good names to their offspring and it is the right of the offspring to receive auspicious names from their parents. It is said in a tradition that 'On the Day of Judgment you will be called by your own names and the names of your fathers. Hence give yourselves good names." *(Abu Daud)*

It is stated in a Hadees that when the Angels carry the believers' soul to the heaven and pass by various groups of Angels, each group enquires: "Whose pure soul is it?" The Angels who bear the soul pronounce the fairest name of the person by which he / she was called in the world and say he / she is such and such son / daughter of such and such. When the Angels ascend to heaven bearing the soul of an infidel they pass various groups of Angels and each group enquires: "Whose evil soul is it?" The Angels who bear the soul pronounce the foulest name of the person by which he / she was called in the world and say he / she is such and such son / daughter of such and such and for him / her the gates of heaven are not opened." *(Mishkaat ul Masabih)*

The Messenger of Allah ﷺ disapproved of inauspicious names. Hazrat Ayesha رضی اللہ عنہا reported:

إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُغَيِّرُ السَّامَ الْقَبِيْحَ (ترمذی)

"The Messenger of Allah ﷺ used to change the inauspicious name." *(Tirmizi)*

It is obligatory upon the parents to give auspicious names to their children. Auspicious names are those which signify the bearer's submission to Allah and his faith in Islam. The Messenger of Allah ﷺ advised: 'Take the names of the *Prophets* (انبیاً) and the names most favourite with Allah are Abdullah and Abdul Rehman and the names most abhorrent to Allah are Harb and Mira".

(Mishkaat ul Masabih)

Harb (حرب) means "war" and Mira (مرہ) signifies "bitter". The Messenger of Allah ﷺ pronounced both these names as abominable. Man is born to show affection and sympathy. Islam enjoins the maintenance of peace and security. How can then the naming of a person as 'Harb' be approved? The believer is a model of courtesy, virtue, love and affection. How can he be Mira (*i.e.* bitter)? The Messenger of Allah ﷺ heartily approved of naming the child as Abdullah or Abdul Rehman and urged the Muslims to take the names of the Messengers of Allah (علیہم السلام).

In the past the parents used to give their children Islamic names, such as Abdullah, Abdul Rehman, Abdul Rahim, Abdul Karim, *etc.* which indicated submission to and a special devotion to the Master and the Creator. They also named their children after the names of the Messengers of Allah علیہم السلام. As a result the minds of the people remained conscious of the names and good deeds of these *Prophets* علیہم السلام. There are still a few people who follow the rules of Hadees in naming their children. But among the majority of people new names have come into vogue.

Names like Parveen and Parvez, Ghazala and Shaheen have become popular. Parvez, it must be noted, was the name of the emperor of Persia who had torn off the letter which the Messenger of Allah ﷺ had despatched to him in a bid to call him to Islam. It is the height of folly to name one's children after the name of such an antagonist of Islam.

Shaheen means the eagle and Ghazala means deer. What names! Instead of taking the auspicious names, we are giving our children the names of the animals. We have produced a booklet entitled 'Islamic Names'. Please refer to it for further guidance.

Old Names

Some women practise sorcery and name children according to the action they carry out. For instance they put a 'Bunda' (ring) in an ear of a child as a talisman and start calling the child "Bunda". Sometimes they seat a child in a *Chaaj* (a winnowing tray made of reeds) and drag him round. Then they name the child as 'Ghaseeta' or "*Chajju*".

They carry out many such practices and name the children accordingly. All this tantamounts to associating other powers with Allah (Polytheism). I have personally heard several abominable names and I have had occasion to meet people bearing such names. One man bore the name 'Kora' (leper). Some people told me that women give such name to a child in the belief that the child will survive. This is also a form of Polytheism. A new abomination has now been introduced, which is, that children are being given English names and they are taught to call their father "Daddy" instead of "Abbu" (the Muslim title by which children call their father).

The rule now in vogue for naming children is that they are named after the names of infidel, immodest, licentious and irreligious actors and actresses. Instead of commemorating the venerable, righteous and pious men of the past by naming their children after them, the parents now are vying with each other to keep alive the memory of immodest, shameless people by naming the children after their names.

'From Allah we come, to Allah we return'.

Religious Training

The second instruction relates to teaching good manners to the children. Good actions, high morality fall under good manners. To perform duties and shun prohibitions is an etiquette of worship. To deal with people in such fashion that no one is hurt is social morality. Today people neither set their children on the path of Allah, nor teach them etiquettes of worship nor the social morality of Islam. On the other hand they adopt the style of living of immoral nations of Europe and America and teach their children Western manners. A little child who cannot recite 'Kalima Tayyaba' knows the manner of wearing pantaloons and a necktie. Ah! In what ways are the parents 'slaughtering' their children! They claim to be Muslims and at the same time emulate the immoral English in their manners, dress, etiquette, movement, speech and other affairs of life. May Allah bestow sense on all!

Delay in Marriage

The third injunction contained in the above-quoted Hadees is that children should be married off as soon as they attain puberty.

This injunction is going by default these days. The mad race to learn English and qualify in the examination has relegated this injunction to the background.

Spinsters of thirty or above are a common phenemena now-a-days. The reason is that girls are competing with the boys for academic degrees. Marriage is a bar to their entry into College and University, for marriage imposes household obligations on the women. When they obtain degrees they are unable to find compatible partners. Qualified males usually hanker after European and American women and totally ignore eastern females.

Securing a degree does not cool down sexual desires. In the absence of lawful marriage desires are excited by movies. To satisfy these desires then, unlawful means are perforce resorted to because lawful means are not available.

Unmarried women become mothers and fatherless children are found thrown on the streets. The burden of this sin lies both on the defaulters and the parents, for it is the parents who delay the marriage of their offspring.

Sometimes a father desires to marry off his son or daughter, but they are not agreeable. In this case if the son or daughter indulge in a sin, the parents are exempted from blame. The son or daughter alone carry the burden of their sin. Women need not indulge in academic pursuits. Islam has made man responsible for the subsistence of his wife. When a girl attains puberty, she should marry. There is no need for her to wander in Colleges and Universities.

It is sufficient for a woman to learn in the seclusion of her home the Holy Qur'an, religious knowledge, and arithmetic according to her requirement.

It is advised in the Hadees that when a father does not marry off his daughter on her attaining the age of 12 years and she then indulges in sin, the burden of her sin would be carried by the father.

The age of 12 years has been mentioned because girls usually attain puberty at this age. It is another matter if some delay occurs in finding a religious-minded pleasant-mannered partner, but generally

the girl must be married off as soon as possible after she has reached the age of 12.

The misguided modern people would find our talk distasteful. It is an ancient axiom that "Truth is bitter". The patient has to drink bitter droughts of medicine and undergo an operation. Similarly whoso does not follow truth, he should gather himself up and drink the bitter droughts of truth in the belief that it is the only cure for his malady and the only way to success in this world and in the world Hereafter.

LOVE AND MARRIAGE

(١٣٣) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالٰى عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَمْ تَرَ لِلْمُتَحَبِّيْنَ مِثْلُ النِّكَاحِ

(رواه ابن ماجه)

Hazrat Abdullah b. Abbas رضي الله عنه reported: "The Messenger of Allah ﷺ observed: 'You have never seen anything better than marriage for those who love." (Mishkaat ul Masabih)

Explanation

There are shades of both love and hatred in this world. Their causes too are different. The Messenger of Allah ﷺ observed: 'Of the love-bonds the strongest is the marriage-bond and nothing surpasses marriage in promoting and sustaining love. The male comes from one family; the female from another. One is an Arab; the other a non-Arab. One, an Asian; the other, African. When they are united in Nikah (Marriage according to the Shariat of Islam), they dote on each other and become life long partners in love and affection. Some men and women indulge in sexsual lust without marriage, but this kind of relation is not real love, but a liaison for sexual satisfaction which is designated as love.

When the satisfaction has been obtained or conversely when the bid to obtain satisfaction fails, the liaison is broken. There is neither love, nor affection. Both are consigned to limbo. The marriage-bond on the other hand is not transitory. The offer and acceptance are

exchanged and the compact sealed for life-long partnership. That is why the Hadees declares divorce as an abominable choice. The object of marriage is not merely to satisfy physical desires. Marriage elevates the position of man. He becomes the head of a family and a householder. The people regard him as a man of some importance. The woman too becomes the mistress of a home. Man and wife both become lifelong partners in sympathy, comfort and hardship, pleasure or pain. Such close partnership is absent in unwedded false love. Furthermore, man and wife become the cause of loving and affectionate relations among many families. Families which had no connection before become sympathetic supporters of each other. The father of the wife pays friendly visits to the father of the husband and vice versa. The brother of the wife looks after his sick brother-in-law. The son-in law chaperons his mother-in-law to Hajj. The father-in-law lends money to his son-in-law to open a shop and so on. All these loving acts and mutual services are the fruit of Nikah.

Expenses on Nikah

(١٣٤) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِنَّ اَعْظَمَ النِّكَاحِ بَرَكَةً اَلْيَسْرُهُ، مُؤْنَةً

(رواه البيهقى فى شعب الايمان)

اَمَرَنِىْ رَبِّىْ بِمَحْقِ الْمَعَازِفَ الْمَزَامِيْرِ وَالْاَ وَ ثَانِ وَالصُّلْبِ وَ اَمْرِ الْجَاهِلِيَّةِ

Umm ul Momineen Hazrat Ayesha رضى الله عنها reported that the Messenger of Allah ﷺ said: "No doubt the most blessed Nikah is that which involves the least expenditure." (Mishkaat ul Masabih)

Explanation

This Hadees carries the injunction that minimum expenses should be incurred on a marriage. The less the expenditure, the more

blessed will ﷺ the marriage. The parties will continue to reap its benefits and it will be the means of well-being in the present world and the world of eternity. Our beloved Messenger of Allah ﷺ himself contracted marriages and married off his daughters too. These marriages were celebrated in a very simple manner.

Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا, the daughter of Abu Bakr ؓ, was the favourite wife of the Messenger of Allah ﷺ. The Nikah had been performed in Makkah, but the consummation of the marriage took place after emigration to Madina. The simplicity with which the bride was sent to the groom is noteworthy.

Marriage of Hazrat Ayesha رضی اللہ عنہا .

Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا was enjoying the swing with her friends in a neighbouring house. Her mother summoned her. Some women helped her in dressing and make up. Then they left her alone in a room. It was breakfast time. A little while later the Messenger of Allah ﷺ visited her. This was the bride's send-off. The bride did not ride a sedan-chair nor did the groom mount a horse, nor were any expenses incurred.

The Messenger of Allah ﷺ had four daughters, Hazrat Zainab, Hazrat Umm-e-Kulsoom, Hazrat Ruqaiyya, and Hazrat Fatima رضی اللہ عنہم. He ﷺ married off all of them and the marriages and send-offs took place with the simplest of ceremony.

The Marriage of Hazrat Fatima رضی اللہ عنہا

Hazrat Fatima رضی اللہ عنہا was the most beloved daughter of the Messenger of Allah ﷺ. She bears a very high merit. The chief of the two worlds ﷺ stated that she was the chief of the ladies of Paradise. She was given in marriage to Hazrat Ali ؓ. At the time of marriage Hazrat Ali ؓ possessed no house. A companion's house was borrowed and the bride was sent off. And what a send-off it was! She was sent off to Hazrat Ali ؓ in the company of Hazrat Umm e Aiman رضی اللہ عنہا. The groom did not arrive to fetch his bride nor did the bride ride any conveyance.

Note the dowry. The chief of the two worlds ﷺ gave to the Lady of Paradise رضی اللہ عنہا a dowry consisting of one sheet, a pillow, two mill-stones and two water-skins. The pillow had a leather covering stuffed with the bark of a date-tree. Some Ahadees also mention a bed, a cup and two silver bangles as part of the dowry.

The Dower

As regards the Dower, Hazrat Omar ؓ stated: "I do not know that the Messenger of Allah ﷺ ever fixed a dower of more than 12 1/2 Oqia for any of his wives or daughters." *(Mishkaat ul Masabih)*

One Oqia is equal to forty Dirhams. So the amount of dower may be calculated on the basis of this standard. The purpose behind is that there must not be any sort of show-off or any hyperbole. Now a days there is a trend to fix a dower of so huge an amount in order to raise the prestige; but it is no fun rather a debt which most of people can not afford to pay all their lives and they die as debtors to their wives.

The Misery of the People

The Messenger of Allah ﷺ contracted marriages and gave his daughters in marriage in a simple manner. He ﷺ was the chief of the two worlds. If he ﷺ had willed, he ﷺ could have celebrated these marriage in great splendour, but he ﷺ set an example of simplicity and issued a permanent instruction that the less expenses incurred in marriage, the more blessed it would be. We have converted marriage into a calamitous affair and have adopted abominable customs in emulation of the non-Muslims. These customs are followed as a matter of pride and to win applause in the society. Marriages are celebrated by acquiring interest-bearing loans, even though everyone knows that receipt and payment of interest invites the curse of Allah. Huge dowries are given to display riches. Since everyone cannot afford these heavy expenses, young maidens have to wait for marriage for years. Walima ceremonies (Feast given by the groom to celebrate the consummation of marriage) are held which are displays of gross hypocrisy. The feast is celebrated in the name of Sunnat (Precedent of the Messenger of Allah ﷺ) but virtually it is an occasion of ostentation اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ. From Allah we come, to Allah we return.

Marriage during Journey

Once the Messenger of Allah ﷺ contracted marriage during a journey. The consummation and Walima also took place on the spot. No goat was slaughtered, no meat dish was prepared, nor was any elaborate arrangement was made to celebrate the occasion. Sheets were spread and some butter, a few dates and some pieces of cheese were laid out on them for the guests. This is the episode of Hazrat Saffia's رضی اللہ عنہا marriage to the Messenger of Allah ﷺ.

An excellent model for us

If we resolve to follow the precedent of the Messenger of Allah ﷺ, we shall be freed of the burdensome customs. It is enough to tie a man and woman in the marriage knot by means of offer and acceptance. This simple process should not be complicated by any ritual or ceremony. All our hardships are self-imposed. Huge amount is spent and many unlawful acts are committed beginning with the rituals of engagement upto the day of wedding and later in feasts and exchange of visits by in-laws. Maulana Ashraf Ali Thanvi has described these customs in details in his books *'Islah e Rusoom'* and 'Bahishti Zewar' part six and has also denounced them from the Islamic point of view.

Ignorant marriage customs

The women have elevated self-made marriage customs to the status of religious obligations. They do not offer Namaz which is their principal obligation, but carry out marriage rituals as obligatory duties and castigate those who do not subscribe to these customs.

The sin of music and song

A large amount is spent on music, singing and dancing by women entertainers. A marriage without music, gramophone playing, blowing of trumpets is considered a dull and drab affair. The Holy Prophet ﷺ said:

امرنی ربی بمحق المعازف والمزامیروالا وثان والصلب وامر الجاهلیته

"My Lord has commanded me to eliminate music and singing, idols and the cross (of the Christians) and other objects of ignorance. (Mishkaat ul Masabih).

It is a pity that those very things which it was the part of the Messenger of Allah ﷺ mission to eliminate are used by Muslims to give colour to their weddings. What's more, while prayers are being performed in mosques, songs are broadcast on the microphones and the whole neighbourhood resounds with music. Even patients cannot take rest in such pandemonium.

There was a time when Muslims used to fight and kill the Hindus and give away their own lives to prevent them from blowing trumpets before the mosque. Today Muslims themselves blow trumpets in front of the mosques and dins songs into the ears to the worshippers.

Bargaining of the Children

Some people receive money as bride price. On the other hand in certain regions money and goods are demanded as dowry for girls. To receive and pay such amounts and goods is a bribe, hence unlawful. Moreover, it is contrary to the above-quoted Hadees. How can marriage expenses be reduced to the minimum in the presence of the abominable custom of receiving and paying of money. There are times when due to lack of money and goods, marriage partners cannot be found and girls remain unwed till they attain the age of thirty or forty.

May Allah Almighty help the Muslims to follow Sunnat (Precedent of the Messenger of Allah ﷺ).

NIKAH WITHOUT CONSENT

(١٣٥) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَاتُنْکَحُ الْاَیِّمُ حَتّٰی تُسْتَاْمَرَ وَلَا تُنْکَحُ

الْبِكْرُ حَتىّ تُسْتَاذَنَ قَالُوْا يَارَسُوْلَ اللهِ وَكَيْفَ اِذْنُهَا قَالَ اَنْ تَسْكُتَ (رواه البخارى و مسلم)

اعتبار قرائي الاحوال فى البكاء والضحك فان تعارضت اواشكل احتيطه (الشامى عن الفتح)

Hazrat Abu Huraira ﷺ reported that the Messenger of Allah ﷺ said: 'A woman who contracted marriage and was widowed or divorced should not be given in marriage before her express consent has been obtained. And in the case of an adult woman who has not been married before, her consent is necessary before she is given in marriage.' The illustrious companions رضى الله عنهم submitted: "O Messenger of Allah ﷺ how would her consent be obtained (i.e., she would be too coy to speak)?" The Messenger of Allah ﷺ said: "If she remains silent when her consent is solicited, it would be deemed that she has consented."

(Mishkaat ul Masabih)

Explanation

A minor boy or girl can be given in marriage by a guardian on his own authority. It is not necessary to obtain the consent of the minor. Even if the minor expresses disagreement, his or her marriage is valid. The guardian has been given this power by Shariat because sometimes a partner from a good family is forthcoming and is likely to be lost if the marriage is delayed till the word attains the puberty. If the minor boy or girl is given in marriage for his / her own benefit and the rules of Shariat are strictly observed, the marriage would be valid. However, if it is not the benefit of the girl but the personal interest or profit of the guardian (father, grandfather or others) is the main motive, the marriage would not be sound, and in certain circumstances even invalid.

In some other circumstances even though the marriage may be sound, the boy or girl, on attaining puberty, can apply to a Muslim Authority for a Decree of dissolution of marriage.

In this matter the common people and elite are guilty of many mistakes of Omission and Commission. Some people have enacted a law prohibiting the marriage of a minor boy and girl. This law is quite contrary to Shariat. When Shariat has declared it lawful that minor boy and girl can be given in marriage by offer and acceptance of the guardians, who can turn this permission into a prohibition? This tantamounts to interfering with religion.

The Messenger of Allah ﷺ declared it lawful by his own action. He ﷺ contracted marriage with Hazrat Ayesha رضى الله عنها when she was only six, though the consummation took place later. To make a law contrary to this Shariah permission is an act of rebellion against Shariat. However, it is not an obligation to give the minors in marriage. Child marriage sometimes entails many problems. Hence much care should be exercised in this matter. Further explanation of this subject shall be given further on. Insha Allah (Allah willing).

Silence is Consent

The above-quoted Hadees shows that an adult virgin should be given in marriage only with her agreement. She should be given full facts about the man, his family background, profession or vocation and his financial status and told that he appeared to be a suitable match for her. Then her consent should be solicited. If she remains silent, it would be deemed as her consent. If she expresses her agreement in words, this would be a far better form of acceptance. If she refuses the proposal it would be unlawful to give her in marriage.

In spite of the refusal of an adult woman if the guardian goes ahead and concludes the marriage contract, this contract would be invalid in Shariat Law. Some people are so steeped in ignorance that in the face of the refusal of an adult woman they give her in marriage to honour their personal pledge. They beat up the woman and forcibly send her with the so called husband. This is the worst

form of tyranny and totally prohibited. Since the woman did not consent to this marriage, the marriage contract in fact does not exist.

Conjugal relations between this couple would be adultery. What a worst kind of oppression it is that the father, in order to keep his word pushes his daughter into a life of adultery. Verily, ignorance is the worst evil.

Implied Consent

We have seen before that the silence of a virgin in answer to the proposal of marriage will be deemed as her acceptance. The jurists have added more signs to it, which are that if she laughs, smiles or weeps and does not indicate refusal, it shall be taken as acceptance, provided that her smiling or weeping was not in the manner of refusal.

Express Consent

In the case of a woman who had been married but was widowed or divorced receives a proposal after undergoing *iddat* (the prescribed waiting period), her guardian after describing to her the character and condition of the suitor should ask for her acceptance. If she remains silent, it shall not be taken as an acceptance. She will not be deemed to have accepted the proposal until she expresses her agreement in clear words.

Regarding the adult virgin it has been said that her silence will be deemed as her acceptance. But there is an important proviso here, which is that the guardian who asks her consent should be her nearest kin.

If the guardian is a distant relative and he asks her consent, then her silence will not be taken to mean as her consent. In this case she must express her acceptance in clear words. This distinction should be clearly understood.

Moderation of Shariat

What moderation has the Shariat observed! on the one hand it has given this right to the adult virgin that she cannot be given in marriage without her consent, on the other it has given full regard to her sense of modesty and so her silence in answer to the proposal

brought by the guardian is deemed as her acceptance. If she expresses disagreement, the guardian is absolutely debarred from giving her in marriage. As regards the adult woman who has once been married, her verbal agreement has been made an absolute condition for her second marriage. The reason for this is that the shyness of a woman who has been married before disappears. There is no need to deem her silence as consent. Similarly if a guardian who is a distant relative asks the consent of an adult virgin, her silence would not be regarded as acceptance. In this case there is an apprehension that if the distant guardian wants to give her in marriage to someone, he may not have been motivated by complete sympathy with her. So consent of the virgin shall be valid only if it is given in clear words.

The Marriage of a Minor

There is a permanent custom in some families and certain regions that child marriage is considered essential. The marriage of a minor is lawful, but not an obligation. Child marriage is not a necessity. Many times it so happens that when the minors attain puberty they repudiate the marriage concluded in their minority. Their rejection and the insistence of the parents that marriage should be consummated create problems. These problems may be avoided if in view of the self-willed character of the modern generation the match may be made beforehand but marriage is solemnised with their consent when they attain puberty. Moreover, sometimes the boy grows up to be a rottor. If the girl is sent to him, she will be in dire straits. If the man is asked to give divorce, he does not agree. Such problems do arise. The only remedy for this situation is that which has been stated above. However, a law which forbids the marriage of minors is contrary to Shariat. So if you act upon the permission of the Shariat you must keep in mind the interest of the minor boy or girl.

The Interest of the Girls

We have said that father and grandfather usually give their minor children in marriage for personal gain and out of self-serving motives. The details of such episodes are heart-rending, as is quite evident from the queries addressed to *Dar-ul-Ifta*. In many regions

the custom of giving a girl in marriage in exchange for taking a girl in marriage is strictly followed. So in order to get a match for a boy his sister is sacrificed. The interest of the girl is not watched. The spouse for the girl may be elderly decayed and indigent, but all this is forgotten and the young girl is married off so that her brother may get a suitable match in exchange. The Shariat has given human rights to girls. They are not sheep or cattle to be disposed off wherever the owner wills.

Selling a Girl

Some people take money as bride-price. This is a form of bribe which is utterly forbidden by Shariat law, yet the people do not desist from receiving money in exchange for giving a girl in marriage. Included among these people are those who profess to be religious, who don a religious attire and who regularly fulfil the obligations of Namaz and fasting. But they pay little heed to renouncing this unlawful practice. They sell the girl to the highest bidder and care not for the bidder and care not for the interest of the girl. There is another tyrannical side to this episode. The girls often refuse to comply with the unjust wishes of the father and reject the proposal of marriage, yet in spite of their hue and cry the father marries her off and forcibly sends her away with the man. اِنا لِلّٰهِ وَاِنّا اِلَيهِ رَاجِعُوْن

(From Allah we come, to Allah we return!)

A Gross Injustice to Girls

In some areas murders are a common feature of life. A gang murders a man. They are arrested and tried. Then they seek compromise with the family of the murdered man. The aggrieved party makes two stipulations: (i) Give us money; (ii) Give four girls in marriage to men of our family.

Upon these terms a settlement is reached and the murderers, to save their own skin, couple their girls with unsuitable men of advanced age. Little do they care for the sentiments and well-being of the girls. Their own interest is uppermost in their minds. This is gross injustice. The murder is committed by the uncle and the life-long penalty is paid by four nieces. Is it fair?

The gist of the discourse

The gist of the discourse is that the marriage of the minor boy and girl does not take place by their own proposal and acceptance. It takes place by the proposal and acceptance of the respective guardians. It is lawful for the guardian of a minor to marry him / her off provided it is in the minor's interest.

It is, however, unlawful for a guardian to cast into a troublesome marriage an adult or minor boy or girl for his personal gain, monetary or otherwise.

In Shariat Law an adult boy and girl can act independently. It is unlawful for the guardian to force them into marriage against their will. However, if an adult boy and girl appoint their guardian as their attorney and delegate to him the power to marry them to a certain spouse, the guardian as attorney can propose or accept on their behalf. But if the spouse is not specified and the power is general, it still is the bounden duty of the attorney to watch the interest and well-being of his client. In the first case too the guardian should look after their interest.

If the boy or girl give him power of attorney to marry them to a spouse who is unsuitable, it is the duty of the attorney to warn his client and try to find out some other suitable match. However, if an adult boy and girl contract marriage independently without the permission of the guardian (and the marriage fulfils all Shariah conditions) the marriage would be valid. The reader should grasp all these rules thoroughly.

STATUS OF A VIRTUOUS WOMAN

(١٣٦) وَعَنْ اَبِىْ اُمَامَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّه‘ كَانَ يَقُوْلُ مَااسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللّٰهِ خَيْراً لَّه‘ مِنْ زَوْجَةٍ صَالِحَةٍ اِنْ مَرَهَا اَطَاعَتْه‘ و اِنْ نَظَرَ اِلَيْهَا سَرَّتْهُ وَاِنْ اَقْسَمَ عَلَيْهَا اَبَرَّتْه‘ وَاِنْ غَابَ عَنْهَا نَصَحَتْهُ فِىْ نَفسِهَا مَالِه

(رواه ابن ماجه)

Hazrat Abu Umama ﷺ reported that the Messenger of Allah ﷺ says: "Next to piety the believer gets no other well-being which is better for him than a virtuous wife. (Then describing the qualities of a virtuous wife he ﷺ stated:) If the husband bids her (provided what is bidden is not contrary to Shariat) anything, she should carry it out and when the husband looks at her she should please him and if the husband bids her on oath to do something (and what is bidden is lawful is Shariat), she should fulfil his oath and if he goes away to some other place leaving her behind in the house, she should watch his interest in her own person and his property." *(Ibn e Maja)*

Explanation

It is stated in this Hadees that piety is a great blessing. This is the most auspicious blessing that a man can win, for in reality piety is another name for sincere devotion to religion. Piety consists of fulfilling the duties and obligations and renouncing unlawful and forbidden acts. This quality endears man to Allah.

Next to piety there are several other blessings which are less in degree than piety but which, nevertheless, are necessary and valuable for human life. What is the best of these lesser blessings? The Pride of the Universe ﷺ says: 'Next to piety, the greatest blessing is a virtuous wife.' Then he ﷺ described the qualities of a virtuous wife.

The qualities of a virtuous woman

First: She should be obedient to her husband. She should do the bidding of her husband. She should not grieve him by assuming a defiant attitude, provided the husband does not ask her to do anything contrary to Shariat. There is no obligation to obey an order which is derogatory to Shariat, no matter who gives the order. The obedience to such an order would be disobedience to the Creator, Master, the Glorious and the Magnificent Who is the Supreme Ruler.

Second: It is stated: 'When the husband looks at her, she should please him.' This means that she should adapt herself to the tastes and interests of her husband, so that whenever he looks at her, he should feel delight. Some women adopt a haughty mien and become resentful at trifling matters. There are some who adopt the habit of groaning all the time to show that they are unwell. Some again pay no attention to their personal appearance and look unkept and filthy. This sort of thing makes the husband feel sore at heart. He grows averse to look at his wife. Home becomes hell for him. Some women are devout in the observance of Namaz and fast. They regard themselves as religious and immaculate. They forget that it is one of the virtues of a woman to comply with the wishes of her husband so that he may look at her with a sensation of delight. However, they are not obliged to carry out such wishes of their husbands as are not in keeping with Shariat Law.

Third: It is said that if the husband takes a vow whose fulfilment depends on wife, for instance if he vows that she must visit her mother-in-law or give a bath to a child or perform Tahajjud, then she must fulfil this vow by acting as he bids, provided that the action he wishes her to perform is lawful in Shariat.

It is only out of extraordinary love and devotion that one involves another in his vow. It is only to someone special that a man can bid on oath to do something. On such occasions the husband either binds his wife on oath or takes a unilateral oath on her behalf. Wives who cherish genuine love for their husbands take particular care to please their husbands. In this third virtue (which a pure woman should possess) this special bond of love and mutual trust which should subsist between man and wife has been mentioned.

Fourth: It is stated that if, as often happens, the husband goes away somewhere else leaving the wife at home, it is the duty of the wife that she should assume the same attitude as regards her body or husband's wealth as she had in his presence. A

self-respecting husband does not like his wife to look at an unfamiliar man or come before or look into his eyes or fancy him.

When the husband is at home, the woman lives as his wife. Similarly when he is away she should be ever mindful of her husband. When a woman enters into marriage with a man he becomes the protector of her purity and honour. She should make him the object of satisfaction of her desires. In his presence or absence, she should keep her bond with him unbroken. She should protect his wealth when he is away. She should not squander his wealth in his absence, nor spend it extravagantly or convey it to her parental home or spend it on her kin. If she acts contrary to his will in any matter concerning her body or his wealth, she would be guilty of embezzlement.

A Question and Answer

If someone asks that some men take their wives before unfamiliar men and bid them to shake hands with them and even to dance with them. So if a woman establishes a liaison with another man with the consent of her husband, it should be regarded as lawful because it is not a breach of trust. Modern husbands take delight in seeing their wives gaining popularity with a multitude of male friends as it is a symbol of progress.

The answer to this argument is that the tradition describes the character of a Muslim male and female. No Muslim can ever be devoid of self-respect. He cannot conceive of the possibility of any unfamiliar man glancing at his wife or placing his hand on her. Similarly no Muslim woman can think of looking at or having a physical relationship with any other man than her husband. Those who wish to see their wives leading a modern life in the contemporary society as a doll in the hands of friends, are emulating the life-style of the Jews and Christians. What is the degree of their faith? What is the degree of their devotion to the Chief of the Universe ﷺ? What is the measure of their interest in the Holy Qur'an and Ahadees? If we go into these questions we shall find

them utterly devoid of these virtues. Let alone being sound Muslims, they are not even sound humans. The Hadees does not speak of such wicked and base people; it refers to honourable, self-respecting Muslim men and women.

Those who have no self-respect concerning their wives and feel no shame in seeing their purity and honour tarnished have been denounced in the following Hadees of the Messenger of Allah ﷺ.

Warning to Dayyus

(A man who takes no objection even encourages his wife to meet and be friends with other men.)

ثَلٰثَةٌ قَدْ حَرَّمَ اللّٰهُ عَلَيْهِمُ الْجَنَّةَ مُدْمِنُ الْخَمْرِ وَالْعَاقُّ وَالدَّيُّوْثُ الَّذِي يُقِرُّ فِيْ اَهْلِهِ الْخُبْثَ (رواه احمد و نسائی)

Allah Almighty has declared Paradise forbidden for three persons: (1) one who is addicted to drinking (2) one who annoys his parents (3) one who tolerates impiety in his family (i.e. adultery or acts conducive to it e.g. non-observance of veil by women and their mixing up with unfamiliar men). (Ahmed, Nisai)

It has been pointed out in the forgoing pages that obedience to husband is obligatory only in those matters which are permitted by Shariat. In those affairs which are unlawful in Shariat there is no obligation of obedience to anyone. If the husband bids his wife to cast off the veil, she is absolutely forbidden by Shariat to obey him.

A special virtue of woman

The illustrious Companions رضی اللہ عنہم submitted: "It would have been better if we knew the best thing which we should strive to obtain." The Messenger of Allah ﷺ described:

اَفْضَلُهٗ لِسَانٌ ذَاكِرٌ وَ قَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِيْنُهٗ عَلٰى اِيْمَانِهٖ

(رواه احمد و الترمذی ابن ماجه)

"The best thing is the tongue which commemorates and the heart which gives thanks and it is the believing wife who helps her husband in faith". *(Mishkaat ul Masabih)*

That which is of some use or fulfils a need is property. The people look upon gold, silver, money, house, shop, cattle as property. But according to Shariat the best property are those things which have been mentioned above. They are highly profitable and very useful to man. A tongue which commemorates and a heart which gives thanks are the greatest assets. The wife too is a great wealth. Her virtue is تعينه على ايمانه that is, she helps her husband in his faith. Explaining the expression 'helping in faith', Mulla Ali Qari رحمة الله عليه writes in Mirqaat Sharah Mishkaat

اَیُّ عَلٰی دِیْنِه بِاَنْ تَذْکِرَهُ الصَّلٰوةَ وَالصَّوْمَ وَغَیْرُ هَا مِنَ الْعِبَادَاتِ وَ تَمْنَعُه مِنَ الزِّنَا وَسَائِرَ الْمُحَرِّمَاتِ

"The implication of 'helping in faith' is that the wife should look after the religious observances of her husband. She should remind him of Namaz and fasting at the appointed hours and prompts him to offer other devotions and forbid him to indulge in fornication and all sorts of other sins."

As a matter of fact in our changed milieu and decadent society we need such women as are committed to religion and are eager to inculcate the spirit of religion in their husbands and children. But in contrast to this the society has come to such a pass that if a man turns to Namaz, fasting and observance of religious duties, not only the other people but his wife too obstruct his path and forbid him to serve religion. She taunts him for becoming a Mulla, discourages him to grow a beard, calls him mad if dons native Sharii dress and nags him if he refuses to take bribe. O Allah! We need believing wives. O Allah! Inculcate the spirit of faith in man and woman. *Aameen*!

TWO SPECIAL VIRTUES OF THE BEST WOMAN

(١٣٧) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ خَیْرُ نِسَاءٍ رَکِبْنَ الْاِبِلَ صَالِحُ نِسَاءِ قُرَیْشٍ اَحْنَاهُ وَلَدٍ فِیْ صِغْرِه وَ اَرْعَاهُ عَلٰی زَوْجٍ فِیْ ذَاتِ یَدِه (رواه البخاری و مسلم)

Hazrat Abu Huraira رضی الله عنه related that Allah's Messenger ﷺ described: 'Of the women who mounted the camels (Arab women) the best are the Quraish women who love their children best of all and watch over their husband's property more than any other woman."

(Bukhari and Muslim)

Explanation

Since all Arabs, man or woman, mount the camels, the Messenger of Allah ﷺ has mentioned mounting on camels in his statement about women. Two admirable virtues of women have been described in this Hadees. Firstly, rearing children with love and affection; secondly, protecting their husbands' property. Both these virtues are important as well as essential. Although it is the natural instinct of the woman to bring up her children with love and affection, the Messenger of Allah ﷺ has expressed his admiration for it and included it among the religious virtues.

Faith demands from a woman

All parents, believers or infidel, rear their children with affection, but if a Muslim woman makes it part of her creed and makes up her mind to win Allah's goodwill by rearing the children and showing them kindness as part of her religious observances, she will receive a reward from Allah.

Further, if alongwith physical rearing she instructs them in faith and directs them to follow the path of religion by observing the duties of Namaz and fasting, she will receive a separate reward for

it. When this religious-minded generation grows up they will in turn guide their children on the path of religion. Thus the reward of the religious observances of the grand children will accrue to the paternal and maternal grandparents also who had put their offspring on the way of religion. Love and affection impel the parents to provide food, clothing, medical care etc., to the children and this entails a great reward from Allah, yet real and true love demands that children should be shown the path of religion because commitment to religion saves man from eternal torments. It provides ease in the grave and comfort in the eternal life. Upbringing which involves only provision of food, clothing etc., is useful only for purposes of worldly life. The sum and substance of the whole discussion is that it is the duty of the parents to rear their children with affection and provide for both their physical and religious training. Many people take care of their children's food and clothing and ponder to their worldly desires, but make no provision for their religious training. This is a very serious omission. If the children pass their worldly life in comfort and are destined for torments in eternity, would it be prudent? And those people are also reprehensible who scold their children to make them follow the path of religion, yet despite having the means, are stingy in meeting the needs of their children. They forget that it will bring them great reward from Allah if they incur moderate expenses in fulfilling the genuine needs of their children.

The word ولد in the text of the sacred tradition احناه على ولد فى صغره is common noun meaning parentage. The reference is to children. If the word ولدها had been used, the woman's duty to rear with affection would have been confined to children born of her body. So in order to indicate the virtue of showing affection to other children than her own the word ولد in the tradition emphasises that it is good, virtuous, and meritorious for a woman to bring up with affection any child, own or of another woman, comes under her charge.

Step Children

Many women marry a man who has children from his first wife and these children have to be reared by the new wife. Women who

bring up the children of the first wife of their husband with love and affection are rare. Such children are usually victims of the oppression of their stepmothers. Some women spend their second husband's money lavishly on children born of their first husband and are stingy in meeting the expenses of the children of their husband born of another woman. Even though these children are more deserving of the wealth of their fathers. The children who are not born of a man benefit from his wealth while his own children are starved of funds. This is gross injustice.

To rear with love and affection and provide them with adequate food and clothing to the children of her husband from another wife (whether existing, dead or divorced) and to train them in religion is a work for which Allah has reserved great reward.

Rearing the children of in-laws

Similarly if a woman gets an opportunity to bring up the children of her brother, or sister or her husband's brother or sister, she should avail of it to earn merit and rear them sincerely and fulfil their needs with unstinted affection.

Sometimes these children are orphans. In this case the merit for their affectionate upbringing increases even more. Even if feminine instinct and selfishness prevent a woman from serving these children, she should look after them out of religious motives.

Protection of husband's wealth

One of the virtues of Quraish women as described in the Hadees is that they observed more care in protecting and looking after their husband's wealth than all other women. This shows that it is part of a woman's religious duties that she should look after, protect and prudently spend her husband's wealth and keep her house wisely. The husband's duty is to bring in money. He cannot sit at home. He has to be away most of the time leaving wealth and property in the custody of the wife. It rests on the religious sense and prudence of the woman to expend money in the best interests of her husband and to expend money honestly on herself, on the children and parents of her husband with full sympathy for her husband's interests.

SELECT A RELIGIOUS-MINDED HUSBAND

(١٣٨) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَاخَطَبَ اِلَيْكُمْ مَّنْ تَرْضَوْنَ دِيْنَهٗ وَخُلُقَهٗ فَزَوِّجُوْهُ اِنْ لَّاتَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِى الْاَرْضِ وَفَسَادٌ عَرِيْضٌ

(رواه الترمذى)

Hazrat Abu Huraira ﷺ reported that the Messenger of Allah ﷺ advised: 'When a man whose devotion to religion and good morals appeal to you, conveys to you a proposal for marriage, give the girl (who is your ward) in marriage to him. If you did not do so, a great mischief and big strife will spread in the earth". (Mishkaat ul Masabih)

Explanation

Marriage is needed for procreation. The Holy Qur'an and Hadees have laid down several rules concerning marriage. This Hadees contains a precept as to what kind of spouse should be selected. It is also stated that if this precept is not followed great mischief and big strife will spread in the land. It is said that when a man conveys to you a proposal of marriage with a girl and that man is sound in religion and morality you should give that girl in marriage to him. To be sound in religion and morals are sufficient conditions of eligibility for marriage.

Do not give weight to Wealth

Do not give weight to property, wealth or worldly status of a man. If the man is not devoted to religion, he will prevent his wife from fulfilling the obligations of religion. Whoso does not offer Namaz, he will forbid others to offer it. He will earn by unlawful means and provide an unlawful subsistence to his family. Thus both man and wife will suffer torment in their eternal life. If you do not give your girl in marriage to a man who is devoted to religion and preferred a rich suitor who owns a big house, the worldly life might pass in comfort, but the eternal life will be utterly ruined. Can a man bear to see his daughter burning in fire? No one would like to see that. So why do you cast your daughter into raging fire knowingly? When you are aware that your girl will abandon her religious duties in such and such a home, renounce Namaz and fasting, lose sense of right and wrong and all this will entail eternal tortures, why do reject a religious-minded spouse and consign the helpless girl to a sinful, unrighteous, irreligious person?

Some people will perhaps retort that modern girls select their own spouses and disapprove of a religious person. Hence fathers have no other choice but to marry them off to a sinner. I ask these gentlemen: how dare the girl choose her own spouse. How dare she reject a religious person? How dare she prefer a sinner to a righteous man? The fact of the matter is that you have vitiated the atmosphere of your home. You do not direct your children to the path of religion. You do not give them religious books to read. On attaining the age of discretion, the child (boy or girl) falls into the lap of the modern school and from school he proceeds to college. The process of removing the child away from religion which began in school is completed in the college.

Causes of immodesty

– Co-Education, reading of novels and short stories, watching television, going to the movies, walking abroad unaccompanied by familiar men, enjoying picnics in parks—all these activities are responsible for making the girls so bold and immodest. It is these activities which alienate the girls from religion and religious people.

May Allah vouchsafe sense to them!

Marry a Religious Woman

(١٣٩) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ تُنْكَحُ الْمَرْاَةُ لِاَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِيْنِهَا فَاظْفَرْ بِذَاتِ الدِّيْنِ تَرِبَتْ يَدَاكَ

(رواه البخارى و مسلم)

Hazrat Abu Huraira ﷺ reported that the Pride of the Universe ﷺ advised: 'A woman is married for four things (1) her wealth (2) for her worldly status (3) for her beauty (4) for her devotion to religion.

Hence O my interlocutor! You should achieve success by marrying a woman who is devoted to religion. Go, May you find goodness." (Mishkaat ul Masabih)

A VIRTUOUS WOMAN

وَعَنْ عَبْدِاللهِ بْنِ عَمْرٍ وَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ الدُّنْيَا كُلُّهَا مَتَاعٌ وَخَيْرٌ مَتَاعِ الدُّنْيَا اَلْمَرْاَةُ الصَّالِحَةُ

(رواه مسلم)

Hazrat Abdullah b. Amr ﷺ reported: "The Messenger of Allah ﷺ said: "The whole world is a place for gaining profit and the best thing in the world to profit by is a virtuous woman." (Mishkaat ul Masabih)

Explanation

Outwardly all human beings are made of flesh and blood. Generally, every one has the same limbs and parts. However, one is superior to the other by virtue of faith, good morals and pure deeds. The white or black colour of the skin, domicile, physical fitness are not the basis of superiority. If a person excels in beauty and grace, and fine complexion of the skin, but is deficient in sympathy and consideration for others, his beauty alone cannot elevate him to the level of humanity. Similarly if a man holds a superior position in material terms i.e., occupies a high post or rank, but in moral nature is as wild as a wolf, as rapacious as a desperado, no one would regard him as a likable human being, however high his position or rank may be. In the same way if someone possesses immense wealth, but is ill-mannered, covetous and niggardly, he merits no superiority or distinction on the basis of riches alone.

On the other hand if a person (man or woman) is religious i.e., is a follower of the Great Emblem of humanity, the Terminator of the chain of *Prophets*, the chief of the two worlds, Muhammad, the Messenger of Allah ﷺ, emulates his morals, then he or she is a worthy human being, rich in human virtues.

He or she has a civilized soul, is a model of love and affection, an embodiment of love and fellowship. He or she can take pains for the sake of others, is capable of making adjustments with friends and companions. Anyone who lives with him / her will be happy. His / her affection and love will endear him / her to companions in travel and the neighbours. If such a man marries a woman, that woman will live a happy life by virtue of her husband's good morals and righteous actions. If these factors are not taken into consideration, worldly life will become a hell-hole of torment. That is why the Pride of the Universe ﷺ has advised: 'When a man sends you a proposal of marriage and you are happy with that man's good morals and devotion to religion, do not reject his proposal, but give the woman who is the subject of his proposal in marriage to him. If you fail to do this, great mischief and strife will rise in the earth.'

If in the case of a suitor you give riches, beauty and worldly position priority over devotion to religion and good morals and give a woman in marriage to him, not only the religion and eternal life of this woman would be ruined, but her worldly life would also pass in a sea of troubles.

An Allah-conscious man who understands the canons of Shariat will fulfil the rights of fellow human beings. He will avoid persecuting or tormenting them. A person who is not devoted to Allah cannot be devoted to man. Whoso does not care about the injunctions of his Maker and Master, little concern has he about fulfilling the rights of his subordinate human beings or working for their comfort.

These days parents do not give weight to a suitor's devotion to religion. They marry off their daughters for material considerations. Some give their daughters in marriage to a man because he has acquired worldly education, some give weight to the man's riches

and some give consideration to his high post and rank. Later they suffer the consequences of their action. Such people, because they are ignorant of Islamic Law, pass three sentences of divorce on their wives and yet keep her in wedlock. Some of them live in harmony with the woman for a year or two and then throw her into a state of suspension. They neither give her divorce nor subsistence. Some immoral people subject the woman to undue violence and make her life unbearable. At this stage the guardians of the girl come to the jurist for advice. "We are up against a very cruel man. He is insufferable. Show us a way out" they say. They forget that he possessed the same bad qualities even at that time when they had given him their daughter in marriage. The parents are generally wary of marrying their daughters to Allah-conscious, religious-minded, bearded men as if their daughters would be suppressed under the light weight of the beards or as if they would be dragged into social disgrace if they had a bearded son-in-law. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ From Allah we come, to Allah we return!

When such is their aversion to religious-minded people, naturally they marry their daughters to secular-minded men, the modern teddy boys and hippies. Then these sons-in-law torment the girl and her parents in the above-mentioned ways.

It is a pity that a religious-minded girl is coupled with an irreligious man who forbids her to offer Namaz and observe fast, compels her to cast off the veil and insists on taking her to the cinema.

This is the mischief and strife to which reference has been made in the sacred Hadees which runs: "If you do not give your daughter in marriage to a man whose devotion to religion and good manners please you, great mischief and wide spread strife will spread in the earth."

However, some outwardly religious people also cause trouble. But such people are not genuinely committed to religion. Their souls are yet unreformed. Hence they cause pain. A truly religious-minded is he whose outer and innerself both are embellished with good morals and pure deeds. Just as there is a need to select only a

religious-minded Allah-fearing husband, there is also the need for selecting a wife who is accustomed to perform pure deeds. It is this subject to which reference has been made in the above-mentioned two Ahadees.

The first Hadees enjoins: 'Marry a woman for her devotion to religion.' Do not give any weight to her wealth, beauty or position in life. If the woman lacks commitment to religion, she will neither fulfil the rights of her husband, nor instruct her children in religion. She will squander the wealth of her husband, appear before unfamiliar men without veil and will cause a variety of troubles. That is why the Pride of the Universe ﷺ observed:

خَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

"Of all the profitable things in the world, a righteous woman is the best."

Many people fall for a beautiful woman. They observe her white skin, but do not see her black heart. She may be beautiful, but she neither observes fast nor offers prayer. She does nothing else all day but backbiting and quarrelling with her mother-in-law and sister-in-law. She grabs the whole income of her husband. If the husband gives some money to his mother, she sulks, if he serves his father, she resents, if he gives anything to his sisters, she is angry, if he spends some money on his children from his first wife she nags him to death. There is bickering round the clock and home becomes hell for the husband. When a man marries a woman only for her beauty, such sufferings are his inevitable lot.

The religious-minded woman, even if her husband is not prone to spend any money on his parents, will induce him to treat his nearest kin well and do what is right. She will fulfil the rights of others and prompt her husband to do the same.

Now a days men consider it the highest achievement to wed a film actress and women regard it as their chief glory to marry a film actor or a music director. Commitment to religion and worthiness all have been thrown over board. Religious-mindedness and piety are regarded as demerits. However, despite all this, they profess devotion to Muhammad ﷺ also. Is it not folly and ignorance!

We have already said that educated girls have become a social problem these days. The parents educate their girls and then seek a match for them who should possess equal or even higher qualification. Such a match is hard to get, and even if available, his conditions are so stiff that the girls' parents cannot fulfil them. Naturally then women upto the age of thirty or above, remain unmarried. A woman who has been to college and university can no longer be committed to religion or to observing to veil. Religious-minded persons ignore her and she ignores them. The desired match is hard to come by. So either they remain unwed or are coupled with a secular-minded man. The children of this couple are brought up according to European fashion. In short, there is a multiplicity of mischiefs.

A CROSS PROPOSAL

(١٤٠) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَايَخْطُبُ الرَّجُلُ عَلٰى خِطْبَةِ اَخِيْهِ حَتّٰى يَنْكِحَ اَوْ يَتْرُكَ (رواه البخارى و مسلم)

Hazrat Abu Huraira ﷺ reported that the Messenger of Allah ﷺ advised that no man should cross his brother's proposal for marriage (till) the first proposer has either contracted marriage with the woman or breaks off negotiations for marriage. (If his suit is rejected then one can send his proposal). *(Mishkaat ul Masabih)*

Explanation

Islam declares it unlawful to cause physical or spiritual agony to each other and among other rights of Muslims upon each other, it is said ينصح له اذاغاب اوشهد, "A Muslim should show sympathy and good feeling towards another Muslim in front of him and behind his back."

This rule demands that in case a Muslim man or woman has sent a proposal of marriage to a party, no other Muslim should send a cross proposal of marriage to the same party and thus adversely

affect the chances of the first proposer. When negotiations for marriage between a man and a woman are in progress, no other man or woman should plan to wreck the chances of a match between the negotiating parties. Among the plans to wreck a prospective match one which is frequently employed is to noise abroad that the boy or girl suffers from some defect. Sometimes the wreckers suggest an alternative match.

They either become suitors or make a proposal on behalf of some relative. In this case the guardian of the boy or the girl finds himself in perplexity and sometimes flatly refuses the suit of the first proposer.

Hence the Messenger of Allah ﷺ issued the instruction that when negotiations for marriage between two parties are in progress, do not send your proposal to either party, but wait till the conclusion of their negotiations. If they enter into marriage, another proposal is clearly out of the question, but if the negotiations do not come to a successful conclusion and one party definitely refuses the offer of another then you can go ahead and make your proposal to the desired party.

THE CURSE OF ANGELS

(١٤١) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَادَعَى الرَّجُلُ اَمْرَاَتَه' اِلٰى فِرَاشِهٖ فَاَبَتْ فَبَاتَ غَضْبَانَ لَعَنَتْهَا الْمَلٰئِكَةُ حَتّٰى تُصْبِحَ

(رواه البخارى و مسلم)

Hazrat Abu Huraira ﷺ reported that the Messenger of Allah ﷺ instructed: 'When the husband invites his wife to his bed and she declines his invitation to join him in bed (without religious excuse) and in consequence the husband passes the night in a state of resentment, the Angels send their curses upon this woman till dawn."

(Mishkaat ul Masabih)

Explanation

The important point underlined in this Hadees needs no explanation. The wise take the hint. The women who flout this injunction should take heed. The women who do not comply with the injunction contained in this Hadees in fact induce their husband to take a second wife or to indulge in sin and lose his purity. The relationship between man and wife is unique. They fulfil such needs of each other as no one else can do. Hence they have a greater need of mutual accommodation. If they fail to fulfil each other's human needs they would be doing the greatest disservice to themselves.

The Messenger of Allah ﷺ recognized the physical needs of the human beings and issued instructions after full consideration of these needs. Defiance of these instructions creates rifts and nuptial relations take an ugly turn. May Allah help every Muslim to comply with the instructions of the Messenger of Allah ﷺ. The injunction to invite the wife to the bed at night and the exhortation to the wife not to decline the invitation (without Sharii excuse) is not particular for the night time. It applies to the day time also. The main purpose behind this injunction that the need, whenever it arises, should be fulfilled.

That is why it is said in a tradition:

اِذَادَعِیَ الرَّجُلُ زَوْجَتَه، لِحَاجَتِه، فَلْتَاةٌ وَاِنْ كَانَتْ عَلَى التَّنُّوْرَ

(ترمذی)

"When the husband invites his wife to fulfil his need, she should come to him even if she is heating the oven."

(Tirmizi)

A WOMAN WHO ANNOYS HER HUSBAND

(۱٤۲) وَعَنْ مُعَاذَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ عَنِ النَّبِیِّ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ قَالَ لَا تُؤْذِیْ اُمْرَةٌ زَوْجَهَا فِی الدُّنْیَا اِلَّا قَالَتْ

زَوْجَتُه، مِنَ الْحُوْرِ الْعِیْنِ لَاتُؤْذِیْهِ قَاتَلَكِ اللّٰهُ فَاِنَّمَا هُوَ عِنْدَكِ دَخِیْلٌ یُوْشِكُ اَنْ یُّفَادِقَكِ اِلَیْنَا

(رواه الترمذی وابن ماجه و قال الترمذی هذا حدیث غریب)

Hazrat muaaz ؓ reported that the Messenger of Allah ﷺ advised that when a woman causes trouble to her Muslim husband in the world, his wife among the حورعین (hours) says: '(o worldly wife! Do not cause him trouble. May Allah wrong you. His stay with you is very short. Soon he will part with you and come to us. (Mishakaat ul Masabih)

Explanation

Allah Almighty has made Paradise for those who believe in Him. In this Paradise they will get believing women of the world and حورعین (Hours) who are a creation distinct from man and who reside only in Paradise. The Noble Qur'an and the sacred tradition call them حورعین (Hours). The Hours will also be given as wives to the believers. The word حور is the plural of حوراء which means a white-complexioned woman; and the word عین is the plural عیناء which implies a woman with big eyes. These women will be exceedingly beautiful. However the worldly women who go to paradise will excel them in beauty and grace. The Hours and the worldly women who enter Paradise will be bestowed on men. Men of the Paradise will also possess extraordinary beauty and nobility. These men and their two kinds of spouses will cherish boundless love for each other. None of them will bear the slightest malice to the other. These Hours of the Paradise are waiting to meet the men who have been appointed as their beloved husbands. However, they cannot meet their husbands as long as they are in the mundane world. When these men die and having passed through their life-span in the grave and their trial in the plain of the Day of Judgment enter Paradise, these women will be bestowed upon them. These Hours even now are so devoted to their husbands that when worldly wives annoy them these Hours of Paradise call out "Do not annoy him. He stays with you but for a short span. Soon he will leave you

and come to us. We shall give him his due appreciation. Do not give trouble to our eternal husband." This call of the Hours is inaudible to the worldly women, but the True Messenger of Allah ﷺ has conveyed it to the women of the Ummah.

Whoso are righteous, shun wrong, discharge their obligations of prayer and fasting, to them their wives give most trouble. So incensed by their persecution of their husbands the Hours of Paradise call down curses upon them: 'May you be wronged! Do not persecute this traveller whose sojourn in the world is of a short span. Soon he will leave you and come to us!" It is obligatory upon women to save themselves from the curse of the Hours.

THE WOMAN WHOSE HUSBAND IS PLEASED

(١٤٣) وَعَنْ اُمِّ سَلْمَةَ رَضِىَ اللهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتِ الْجَنَّةَ (رواه الترمذى)

Hazrat Umm e Salma رضى الله عنها reported that Allah's Messenger ﷺ said: "The woman who passed away in such state that her husband was pleased with her, has entered Paradise." (Mishkaat ul Masabih)

GREAT PRIVILEGE OF THE HUSBAND

(١٤٤) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ اٰمِرُ اَحَدًا اَنْ يَّسْجُدَ لِاَحَدٍ لَاَمَرْتُ الْمَرْاَةَ اَنْ تَسْجُدَ لِزَوْجِهَا (رواه الترمذى)

Hazrat Abu Huraira رضى الله عنه reported that the Messenger of Allah ﷺ describes: "Were I to command offering prostration anyone but Allah, I would command a wife to prostrate before her husband". (Mishkaat ul Masabih)

Explanation

Just as Allah, the Mighty, the Glorious has given an exalted rank to the parents and has commanded obedience to them, He has also given a higher rank to husbands. The woman looks after the household and man strives to earn money for household expenses which include the expenses of the wife.

Man spends his wealth over and above the just and Sharii rights of the woman as and when she requires. The Holy Qur'an calls men Qawwam (the chief whose function is husbandry).

The Holy Qur'an also says: وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ "Men are above women in rank."

Many nations do not subscribe to this precept of the Qur'an. They follow an unnatural way of life, whose defects confront them from time to time.

Man is Qawwam, superintendent of the household who earns money with hard labour. It is essential that the woman should feel obliged to him and obey him, save when his bidding or advice is contrary to Shariat. This is the point to which the tradition draws attention.

The woman should comply with the rules of Shariat and take special care, in keeping with the duties laid upon her by Islam and strictly avoiding sins, to please her husband, to comfort him, and to desist from annoying or disobeying him. If she dies in this state, she will be admitted to Paradise, for when she has discharged the rights of Allah, the Mighty, the Glorious as well as the rights of the people (including the rights of the husband), there is nothing to prevent her admission to Paradise. Indicating the importance of the rights of the husband it is stated in the Hadees that it is forbidden to offer prostration (سجده) to anyone but Allah because it would be an act of polytheism. 'Were I to command anyone to offer prostration to other than Allah," said the Messenger of Allah ﷺ "I would have commanded the wife to offer prostration (سجده) to her husband."

The statement is meant to induce the wives to take special care of the rights of their husbands.

This Hadees also makes it clear that it is unlawful to offer prostration to anyone other than Allah. There are many women who offer prostration to Pirs (Mentors), Faqirs (ascetics) and Mazars (Shrines) and seek the bounty of children and the fulfilment of their desires from tombs and tazias (paper towers taken out during the Muharram procession).

These acts are absolutely forbidden because they amount to belief in beings other than Allah. May Allah, the Mighty, the Glorious save all from disbelief and polytheism!

May Allah help us to do so!

FORBIDDEN MARITAL BONDS

(١٤٥) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّه، قَالَ يَارَسُوْلَ اللّٰهِ هَلْ لَّكَ فِيْ بِنْتِ عَمِّكَ حَمْزَةَ فَاِنَّهَا اَجْمَلُ فَتَاة فِيْ قُرَيْشٍ فَقَالَ لَه، اَمَا عَلِمْتَ اَنَّ حَمْزَةَ اَخِيْ مِنَ ارَّضَاعَةِ وَاَنَّ اللّٰهَ حَرَّمَ مِنَ الرَّضَاعَةِ مَاحَرَّمَ مِنَ النَّسَبِ (رواه مسلم)

Hazrat Ali ﷺ reported that he submitted to the Messenger of Allah ﷺ: 'O Messenger of Allah ﷺ, would you like to marry the daughter of your uncle Hamza ﷺ (that is, if you like, we will send a proposal) because she is the most beautiful girl among Quraish women." He ﷺ said: "How can I marry her? (She is the daughter of my foster-brother). Don't you know Hamza ﷺ is my foster-brother."

The same marital bonds which are forbidden on the ground of blood relationship are also forbidden on account of fosterage. Although Hamza ﷺ was an uncle and marriage with uncle's daughter is allowed, yet since he was also the foster-brother of the Messenger of Allah ﷺ, he ﷺ could not marry his daughter.

(Mishkaat ul Masabih)

(١٤٦) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ جَاءَ عَمِّيْ مِنَ الرَّضَاعَةِ فَاسْتَاْذَنَ عَلَيَّ فَاَبَيْتُ اَنْ آذَنَ لَهُ حَتّٰى اَسْاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَسَاَلْتُهُ فَقَالَ اِنَّه، عَمُّكِ فَاْذَنِيْ لَه، قَالَتْ فَقُلْتُ لَه، يَارَسُوْلَ اللّٰهِ اِنَّمَا اَرْضَعَتْنِيْ الْمَرْاَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّه، عَمُّكِ فَلْيَلِجْ عَلَيْكِ وَ ذٰلِكَ بَعْدَ مَاضُرِبَ عَلَيْنَا الْحِجَابُ (رواه البخاری و مسلم)

Reporting her own case, Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا narrated: "My foster uncle (Aflah by name) sought permission to enter my home to see me. This was after the order of purdah (veil) had been revealed. (Hazrat Ayesha رضی اللہ عنہا had been suckled by the wife of Abul Qaees who, therefore, became her foster father and his brother Aflah, her foster uncle).

When he sought permission, I refused to let him in, saying that I could not let him in without the permission of the Messenger of Allah ﷺ. So when the Messenger of Allah ﷺ came to the women's quarters I enquired from him. He ﷺ said: "Yes, he is your foster uncle. Let him in." I submitted: "O Messenger of Allah ! I was suckled by the woman, not a man. (That is if her sister becomes my aunt, I can understand it. And if her husband had suckled me I could understand that his brother was my uncle).

He ﷺ said: "No doubt he is your uncle. He can come in and see you" (that is, the man who was the cause of producing milk in the breast of the foster mother becomes the foster father and his brother by the same token, becomes foster uncle). *(Mishkaat ul Masabih)*

(١٤٧) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ تُنْكَحَ الْمَرْءَةُ عَلٰى عَمَّتِهَا اَوِالْعَمَّةُ عَلٰى بِنْتِ اَخِيْهَا وَالْمَرْءَةُ عَلٰى خَالَتِهَا اَوِالْخَالَةُ عَلٰى بِنْتِ اُخْتِهَا لَاتُنْكَحُ الصُّغْرٰى عَلَى الْكُبْرٰى وَلَا الْكُبْرٰى عَلَى الصُّغْرٰى (روا الترمذى و ابوداؤد)

Hazrat Abu Huraira ﷺ reported that the Messenger of Allah ﷺ advised: No woman should be given in marriage to a man who is already married to her paternal aunt. He also forbade the marriage of a woman to a man who is already married to the daughter of her brother. He also forbade the marriage of a woman to a man who is already married to her maternal aunt. He also forbade the marriage of a woman to a man who is already married to the daughter of her sister.

No man should be given in marriage a woman in the lower degree of relation (brother's daughter or sister's daughter) as long as he is married to a woman in the higher degree of relation (paternal or maternal aunt).

Similarly no woman in the higher degree of relation (paternal and maternal aunt) should be given in marriage to a man as long as he is married to a woman in the lower degree of relation (brother's daughter or sister's daughter). *(Mishkaat ul Masabih)*

Explanation

The Shariat has given several laws about marriage. These laws deal with such details as women who can be lawfully wedded by man and men who stand in the lawful degree of marriage for women.

Every Muslim must know these details. These laws are given in the fourth ruku' of Surah Al-Nisa of the Holy Qur'an. The

Messenger of Allah ﷺ has also explained these laws and dealt with them in detail. Shariat bounds man to laws of right and wrong. Just as of the food and drink, permission cannot be granted to eat and drink everything, there is no free hand in marriage. Marital choice is subject to detailed laws of right and wrong. Shariat made man and woman subservient to laws of marriage. These laws are anathema to some people. Little do they understand that check is a sign of civilization. The animals are an exception, devoid of reason. They are promiscuous in mating. If man is given a free rein, he will not remain a man, but decline to a sub-human level.

There are six grounds on which detailed laws about the forbidden category of women are based:

(1) Blood relations

(2) Fosterage

(3) In-laws (this forbidden category is known as مصاهرت Musaharat).

(4) A married woman or a woman undergoing Iddat (waiting period after divorce or death of a husband).

(5) A man married to a woman.

(6) Exceeding the limit of wives.

We now deal with each ground in detail:

(1) Blood relations

Marriage with one's children, children's children howlowsoever and mother, father, grandfather, grandmother, maternal grandfather, maternal grandmother howhighsoever is unlawful. Brother and sister, whether real or children of the same father or of the same mother, are forbidden to marry.

Uncle and niece, maternal uncle and niece cannot marry. Similarly marriage between maternal aunt and nephew and paternal aunt and nephew is also unlawful.

(2) Fosterage

Marriage is forbidden on account of fosterage also. Marriage is lawful with a cousin both on the maternal and paternal side. When a boy and girl during their age of suckling (that is under the age of two years) sucked at the breast of the same woman, they become foster brother and sister. Marriage between them is forbidden. A man cannot marry any daughter of his foster mother even if they were not suckled at the same time. Similarly a man is forbidden to marry the sister of his foster mother because she becomes his aunt. In short all those marital bonds which are forbidden on account of blood relationship are also unlawful on ground of fosterage. Some exceptions to this rule, however, have been mentioned in the books on Fiqh.

The above Tradition deals with the subject that just as due to blood relationship mother and son, sister and brother, maternal aunt and nephew have been declared familiar (they can travel in each other's company), in the same way on the ground of fosterage, the foster mother and her children, her sister, her brother and her parents become familiar relations of her foster child (boy or girl), so much so that the brother of foster mother's husband becomes the foster child's uncle and familiar relation.

A familiar relation is one with whom marriage is forbidden. The son-in-law is the familiar of mother-in-law and father-in-law is the familiar of daughter-in-law, because marriage between them is prohibited. Familiar relationship makes it lawful for a man and a woman to travel together and meet each other without the bar of veil (purdah).

Unsatisfactory Familiar Relation

If a familiar relation is given to sin and wickedness and mischief may be apprehended from him (as is frequently the case in these days), it is necessary to be cautious regarding this familiar relation. It is not right to travel with him or be alone with him. It is not lawful for a woman to travel forty eight miles without the company of a familiar relation, whether the purpose of travel is to perform a religious obligation (such as Hajj) or to attend to worldly

affairs (such as visiting parents or returning to in-laws). The prohibition stands whether the journey is performed on foot, by air, by train or motor car. It is essential that the familiar relative who accompanies the woman should be a righteous person, one from whom no wickedness may be apprehended such as even touching with evil intentions.

If such an upright familiar relation is available, travelling in his company is lawful.

Unfamiliar relation

There are many women who set out on a journey for Hajj or Umrah in the company of an unfamiliar male. They commit a grave sin.

It is sinful to go for Hajj or Umrah with an unfamiliar man, howsoever Allah-fearing and righteous he may be. Muslim should be go by the law of Shariat, not the character of a person.

Many a woman travels with a maternal or paternal cousin nor observe purdah (veil) from them and pass time with them alone. This is a grave sin.

(3) Prohibition on ground of marriage مُصاهرت

The prohibition which arises from the marriage of a man to woman and woman to man is termed Hurmat Musaharat (Prohibition on account of Marriage). For instance when a man marries a woman he cannot marry her mother. The wife cannot marry any sons of her husband. No woman can marry her father-in-law. A man cannot marry the daughters of his wife from another husband if he has consummated marriage with his wife, but if he married and divorced her without performing sexual intercourse with her, he is allowed to marry any of her daughters. The Holy Qur'an has dealt with these issues, in the following verse:

وَلَاتَنْكِحُوْا مَانَكَحَ اٰبَآءُ كُمْ اور وَحَلَآئِلُ اَبنَاءِ كُمُ الَّذِيْنَ مِنْ اَصْلَا
بِكُمْ اور وَرَبَآئِبُكُمُ الّٰتِىْ فِىْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِىْ
دَخَلْتُمْ بِهِنَّ

If a man commits adultery with a woman, the prohibition on account of Musaharat applies in this case also. When a man commits adultery with a woman, he cannot marry this woman's mother or daughter.

(4) A woman undergoing Iddat

Prohibition of marriage also arises from a woman's marriage with a man or a woman's Iddat. A man may have two, three or four wives, but a woman cannot have two husbands. When a man marries a woman, she cannot marry another man until she is finally released from wedlock with the first man. The word 'finally' has been used because although by the death of her husband or by Ba'in or Mughallaz divorce, the husband's right to resume conjugal relations is extinguished, yet the woman is not permitted to marry another man till she has undergone the prescribed waiting period.

The rules of Iddat will be given in the ensuing pages. Allah-Willing!

The Holy Qur'an by stating وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ has pointed out that a married woman cannot enter into marriage with another man.

(5) Women who cannot become cowives of a man

A man's marriage with a woman acts as a bar to his marrying some other women. For instance, a man marries a woman. As long as this woman remains his wife or when he divorces her, as long as she remains under Iddat, the man cannot marry the sister of this woman. If he marries this woman's sister during the above-mentioned periods, the marriage would be unsound in Shariat. The text وان تجمعوا بين الاختين of the Holy Qur'an deals with this issue. Just as two sisters cannot be cowives of a man, in the same way paternal aunt and niece or maternal aunt and niece cannot be the cowives of one man. As long as a woman is the wife of a man, he is forbidden to marry her sister, her maternal aunt, her sister's daughter, her paternal aunt and her brother's daughter. If he marries any of these women, the marriage would be invalid in Shariat. This is what has been pointed out in the above mentioned Hadees. Further, if he divorces the woman, his marriage with her above-mentioned relations would not be valid till she has completed her Iddat.

(6) Exceeding the limit

Shariat has fixed the number of wives a man can keep. It is lawful for a man to take four wives at a time, but this right is subject to the proviso that he should discharge the Sharii rights of each wife in equal measure. No man can take more than four wives at a time. If he divorces the fourth wife, even then he cannot marry a fifth woman till this divorced woman has passed her Iddat.

Hazrat Ghailan b. Abdullah Saqfi ﷺ had ten wives before he entered the fold of Islam. His wives too embraced Islam alongwith him. When the matter was placed before the Messenger of Allah ﷺ he ﷺ decreed. "Keep four and release the rest."

(Mishkaat ul Masabih)

This verdict was delivered in a case in which the marriages had taken place in the period of ignorance. If a Muslim having four wives marries a fifth woman, this fifth marriage is void.

ESTABLISHMENT OF FOSTERAGE

(١٤٨) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ فَكَاَنَّه، كَرِهَ ذٰلِكَ فَقَالَتْ اِنَّه، اَخِيْ فَقَالَ اُنْظُرْنَ مَنْ اِخْوَانُكُنَّ فَاِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ

(رواه البخاری و مسلم)

Hazrat Ayesha رضی اللہ عنہا stated: "Once the Messenger of Allah ﷺ entered the women's quarters. At that time a man was present with me. I felt as if he ﷺ resented this man's presence in the house. So (to set his mind at rest) I submitted: 'This man is my foster brother (so I called him in). On hearing this he ﷺ advised: "Consider well who are your foster brothers, for in Shariat fosterage is established (that is the prohibition due to fosterage) when suckling is done to satisfy the hunger."

(Mishkaat ul Masabih

Explanation

The implication is that Shariat has fixed the period of suckling, that is, suck can be given to a male or female infant under two years of age. Suckling at this age becomes the cause of prohibition of fosterage. After this age it is unlawful to give suck to a child. If any child sucks the breast of a woman after this age, no prohibition in his or her case will come into effect and marriage with the mother, sister or offspring of this woman will not become unlawful on account of fosterage. Since suckling establishes prohibition, the women must observe strict precaution. They should not needlessly suckle any child except their own.

Merit

When a male or female infant under two years of age by lunar calendar is suckled by a woman, prohibition of fosterage is established according to the consensus opinion of all Imams, that is, all those relations are prohibited which are prohibited due to fosterage. However, Imam Abu Hanifa رحمة الله عليه observes that prohibition takes effect when suck is given to a child upto two and a half years of age. As a precautionary measure the Imam s verdict should be heeded in practice. No male or female infant above the age of two years should be given a suck.

But if someone commits such a fault, prohibition on account of fosterage should be considered effective in the case of a child who is suckled upto the age of two and half years. However, in the case where suck is given to a child above this age, prohibition on account of fosterage will not take effect.

MARRIAGE WITH A MARRIED MAN

(١٤٩) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا تَسْاَلِ الْمَرْاَةُ طَلَاقَ اُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا وَلْتَنْكِحْ فَاِنَّ لَهَا مَا قَدَّرَ لَهَا

Hazrat Abu Huraira ؓ reported: 'The Messenger of Allah ﷺ advised: 'No woman should demand that her sister should be divorced and thus cause her bowl to be emptied. She should rather marry (some other Muslim male), for she will get what destiny has in store for her".

(Mishkaat ul Masabih)

Explanation

This Hadees underlines the point that no one should wish ill to anyone. When someone receives a proposal of marriage, she should answer in the affirmative or in the negative according to her discretion.

If the proposer has already a wife, the receiver of the proposal should not set a condition for her acceptance that the man should divorce his first wife and thus deprive her of all the benefits which she obtains from her husband, that is, empty her bowl of matrimonial bliss, and fill her own bowl.

According to an interpretation of some scholars this Hadees refers to the co-wives of a man. The Hadees forbids one wife to demand that her husband should divorce his other wife so that the divorced woman should contract marriage with another man leaving the husband and all benefits he is capable of providing exclusively at her disposal.

There is no doubt that the text of the Hadees is capable of bearing this meaning also. However, both cases are contrary to the Shariat of Islam i.e., demanding that man should divorce his existing wife before consenting to marry him or his subsequent wife in order to monopolise him.

In the first place by using the word "sister" the Messenger of Allah ﷺ underlined the need for kindness and affection. The underlying idea is that the woman you are asking to be divorced is also a Muslim. Why do you deprive this woman of the love of her husband, while you do not like the same thing for yourself. The Muslim is obliged by faith to wish for another Muslim what he / she

likes for himself / herself and to dislike for other Muslims also what he / she does not like for himself / herself.

A woman's efforts to alienate a wife from her man and marry that man herself cause agony to the wife.

Besides, such efforts are tantamount to flaunting the destiny. A fixed portion of wealth, provisions and other benefits is allocated to every man and woman.

Instead of inducing a man to divorce his wife in order to marry him herself, a woman should marry another man. Thousands of Muslim males are available for this purpose. Whatever destiny holds in store for her will be given to her irrespective of whom she marries. The malady is wide-spread among women these days. Cases have come to our notice where a woman induced her brother-in-law to divorce her real sister and married him herself.

INSTIGATION AGAINST HUSBAND

(١٥٠) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَیْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلٰی زَوْجِهَا اَوْعَبْدًا عَلٰی سَیِّدِهٖ

Hazrat Abu Huraira ﷺ reported: "The Messenger of Allah ﷺ warned: "That man is not of us (that is, of the community of Muslims) who deceives a woman and makes her hostile to her husband or deceives a slave and makes him hostile to his master." (Miskhaat)

Explanation

In this tradition it is advised that no man or woman should tempt and provoke a woman to oppose her husband. Anyone who is guilty of this offence is so great a criminal that the Mercy of the worlds ﷺ declared "He is not one of us." There are many men and women who rejoice to break a home.

In the case of some rift between a man and wife, these people spring into action. Someone instigates the husband, another stirs up the wife and instead of reconciling the two, they create an unbridgeable gulf between them. The evil doings of such people estrange the couple rather than bring them together. These wrongdoers are not strangers, but more often the relatives of the couple. Many parents, sisters and brothers stir up the husband against his wife.

Her own mother, sister or neighbouring women arouse the wife against her husband. "Look, he was saying this or that against you," they tell her, "you do not come of so poor a family that you should pocket such insults. Hasn't he sold all your ornaments? He has not bought you a single piece of jewellery, has he? And aren't you wearing the same clothes which your parents gave you? What a husband you are wedded to!"

Such talk makes the wife's heart sour against her husband. She sulks and constantly quarrels with her husband. He too maltreats her. Bitterness on both sides leads to divorce.

After divorce the man is confronted with the problem of remarriage. The divorced woman's relatives are in the same dilemma. The people generally look askance at a divorced woman. "She must have some ill habits or ill nature or why is she divorced," they argue.

The man and woman whose marriage breaks up land in serious trouble, while instigators see the fun from sidelines.

Satan uses human beings as his tools to do his works. May Allah save us all from Satanic works! *Aameen!*

BOOK - 12

BOOK OF EDUCATION AND TRAINING

BOOK OF EDUCATION AND TRAINING

Education and Training of Children

(١٥١) وَعَنْ عَمْرِ و بْنِ شُعَيْبٍ قَالَ وَجَدْتُّ فِىْ كِتَابِ جَدِّى الَّذِىْ حَدَّثَ عَنْ رَّسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَفصحَ اَوْلَادُ كُمْ فَعَلِّمُوْ هُمْ لَآ اِلٰهَ اِلَّا اللهُ ثُمَّ لَاتَبَالُوْا مَتى مَاتُوْا وَاِذَاثْغَروا فَمُرُوْهُم بالصَّلوةِ وَعَنْهُ عَنْ اَبِيهِ عَنْ جَدّه قَالَ كَانَ النَّبِىّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَفْصَحَ الْغُلَامُ مِنْ بَنِىْ عَبْدِالْمُطَّلِبِ عَلَّمَه، هذِهِ الْاٰيَةَ وَقُلِ الْحَمْدُلِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا

(رواهما ابنُ السنى فى عمل اليوم والليله)

Hazrat Amr b. Shuaib رحمة الله عليه narrated: "I found in my grandfather's book (in which he had collected the Ahadees of the Messenger of Allah ﷺ) that when your children learn to speak, teach them لَا اِلٰهَ اِلَّا اللهُ (there is no god but Allah) and then do not worry till death overtakes them. (That is, when you have instilled right belief in them in the beginning and you have instructed them in Islam, there is nothing to fear now. Firm faith will make him live on the line of faith and he will die in faith, Allah-willing!) and when they shed their milk teeth, bid them offer prayer.

Further, Amr b. Shuaib رحمة الله عليه reported: "It was a custom with the Messenger of Allah ﷺ that whenever a child of the progeny of Abdul Muttalib started speaking, he ﷺ used to teach him the following verse:

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَداً

Explanation:

لَا اِلٰـہ اِلاَّاللہ is the creed of Islam. It comprehends all the beliefs of Islam and these are the beliefs which constitute the real religion. If a man's beliefs are unsound, his claim to be a Muslim is vain. Mere claim or Muslim parentage do not make one a Muslim. The first and foremost duty of a Muslim is to learn and believe in the doctrines of Islam.

It is stated in this tradition that when a small child learns to speak, teach him to pronounce لَا اِلٰہ اِلاَّاللہ. Mark! The child has not yet reached the age of understanding, but he is to be taught لَا اِلٰہ اِلاَّاللہ. The reason is that if he is not acquainted with the religious beliefs from childhood, he might adopt a different way when he grows up. As soon as a child learns to speak, teach him not only the words لَا اِلٰہ اِلاَّاللہ, but also their translation and meaning. As the child advances to the age of discretion, continue to instruct him in the beliefs of Islam.

Islamic Beliefs

There are three fundamental beliefs of Islam. Firstly, belief in Divine Unity, that is, belief in one Allah Who has no partner and belief in all those doctrines about His Being and Attributes which have been mentioned in the Qur'an and the Hadees.

Secondly, belief in *Prophethood*, that is, belief that the Pride of the world Muhammad, the Messenger of Allah ﷺ is the Last Messenger of Allah and also sincere faith in the totality of religion which he ﷺ has brought from Allah. Thirdly, belief in the Hereafter, that is, belief in resurrection, belief in the establishment of the Day of Reckoning when rewards and punishments will be dealt out according to the quality of one's deeds, and belief in Hell where sinners will be cast into torments and in Paradise where the righteous will enjoy comfort and delight. Many other beliefs mentioned in the Qur'an and Traditions are subsidiaries of these three basic beliefs. It is obligatory to adopt these beliefs also.

Their need and importance

Many parents do not teach the beliefs of Islam to their children. In fact they too are unfamiliar with these beliefs. They earn

academic degrees and yet are ignorant of the doctrines of Divine Unity, Prophethood and the Hereafter, and due to this ignorance look upon as Muslim everyone who claims to be a Muslim, irrespective of whether he is a denier of Islamic beliefs. When a man earnestly believes that Muhammad ﷺ is the Messenger of Allah, it becomes obligatory upon him to believe in all that he ﷺ has told about Allah's Books, His Angels, all His Messengers, life in the grave, reward and punishment, that is, the Day of Reckoning. There are many people who poke fun at the beliefs of Islam and hurl charges at Allah and the Messenger ﷺ and yet count themselves as Muslims. Such people are not Muslims in the eyes of Shariat.

The denier of the finality of prophethood

Many people are so ignorant that after Muhammad ﷺ they believe in someone else as Allah's Nabi. When they are told that the Glorious Qur'an calls the Messenger of Allah ﷺ as the last Messenger of Allah, they, instead of admitting the clear meaning, begin to make a distorted interpretation of the verse. Such people are not Muslims, despite the fact that they may offer prayers regularly or display the best of moral conduct. To look upon such people as Muslims is itself an act of infidelity.

Who is a true Muslim

Some people are of the opinion that everyone who pronounces the Kalima is a Muslim. They even regard the deniers of Finality of *Prophethood* (رسالت), secularists, irreligious and atheists as Muslims because they pronounce the Kalima. This is the height of ignorance. To pronounce the Kalima is not enough. A man becomes a Muslim only when he sincerely believes in the meaning of this Kalima as explained in the Holy Qur'an and the Hadees.

Paradise or Hell depends on Beliefs

Beliefs are a serious matter. The salvation from the eternal torments of Hell and the reward of eternal bliss of Paradise depend on sound beliefs. Whoso hold pagan beliefs shall live in Hell for ever. Hence the chief obligation of life is to hold correct beliefs and

to instruct children in sound beliefs. This is the greatest favour that a man can show to his children. In the second Hadees reported by Amr b. Shuaib ﷺ it is related that it was the custom of the Messenger of Allahﷺ that whenever a child of the progeny of Abdul Muttalib learnt to speak, he ﷺ taught him the verse وقل الحمد لله الذى. This is the last verse of Surah Bani Israel and occurs in the middle of Para fifteen. The full verse and its translation is as follows:

وَقُلِ الْحَمْدُلِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْوَلَدًاوَلَمْ يَكُنْ لَّه، شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّه، وَلِىٌّ مِّنَ الذُّلِ وَكَبِّرْهُ تَكْبِيْراً

"And say: Praise be to Allah, Who hath not taken unto Himself a Son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence".

This verse explains the pure creed of Divine Unity and teaches the true beliefs that one should hold about the Being and Attributes of Allah. The purpose behind letting the child memorise this verse from an early age is that no Muslim child should remain ignorant or negligent of the beliefs concerning the Being and Attributes of Allah Almighty, so that he should live and die as a sound Muslim. The beliefs of Islam have been given in detail in the beginning of this book.

TEACH SURAH MAIDA TO MEN AND SURAH NOOR TO WOMEN

(١٥٢) وَعَنْ مُجَاهِدٍ مُرْسَلاً عَنِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلِّمُوْا رِجَالَكُمْ سُوْرَةَ الْمَائِدَةِ وَعَلِّمُوْا نِسَائَكُمْ سُوْرَةَ النُّوْرِ

Hazrat Mujahid رحمة الله عليه reported that 'The Messenger of Allahﷺ observed: 'Teach your men Surah Maida and your women Surah Noor'."

(Al-Jamia-ul-Saghir, p. 162, vol 2)

Explanation:

This Hadees orders that men should be taught Surah Maida and the women Surah Noor. Both Surah contain many commands. Surah Maida contains instruction for those who put on the Ehram for Hajj and gives details about those animals whose flesh is forbidden as food. Further rules about bathing, wuzoo and Tayammum have been given.

Punishment for dacoits has been prescribed and rules of Qisas (compensation) for murder, maiming of limbs like hand, feet, nose or ear or blinding of the eye have been detailed. Many other orders have also been issued. Wine has been denounced in many ways and has been declared unlawful. Surah Maida contains many other instructions, warnings and episodes bearing moral lessons. Surah Noor prescribes punishments for the adulterer, adulteress and the slanderer. The rule has been laid down that when you go to somebody's home, do not enter without permission. Men and women are exhorted to keep their gaze low. Rules of veil have been given in detail. Since it contains Orders which are particularly related to women, the Order is given that it should be specially taught to women.

Islam means Knowledge and Action

Islam is a practical religion. It lays down rules about all aspects of life. Any person, man or woman, becomes a sound Muslim only when he / she acts upon those rules. It is the duty of everyone to learn and practise the general rules of Islam such as Namaz, supplication, observing fast etc. But there are particular rules about some special individuals, groups of individuals or classes which they are under an obligation to know and follow in practice. For instance, a trader must learn the Islamic rules of commerce. The cultivator must ascertain the land law and the detailed rules of Ushr (Land tax payable by Muslims) and Khiraj (tribute payable by non-Muslims) and also the law of tenancy. The industrialist should obtain knowledge of Islamic principles relating to his line of industry. In short, men of all vocations must learn the Islamic Laws bearing upon their particular vocation. The women should obtain knowledge

of rules relating to their sex. Man and wife should know the rights of each other. Parents and children should learn about their respective rights. The cattle-owners should know the rights of animals.

Negligence and Ignorance

Negligence is the order of the day now. The people have lost the right path. There are several men and women who have no idea of the duties that Islam has laid upon them. Everyone follows his own whims and desires. It is a deplorable state of affairs. It is highly shameful for a Muslim to be ignorant and negligent of religion. It is, therefore, a duty to eradicate negligence and ignorance.

You should learn all the rules given in the Qur'an and Traditions about Namaz (Prayer), Fasting, Zakat (Poor-due), Hajj, social relations, ways of living, food and drink, etiquettes of rising and sitting, waking and sleeping and besides these all other affairs and situations of life. Many men and women do not receive religious instruction in childhood and when they grow up they feel too abashed to learn about these things. Consequently they pass their lives in ignorance and continue to violate the commands of Allah. This is a great deprivation.

You should appoint religious-minded male and female tutors to instruct your boys and girls in religion. Moreover, you should make arrangements for instructing grown-up but ignorant Muslim women in basic knowledge of religion and helping them in learning and memorising Namaz. For this purpose the following plan may be put into practice. Women from every home in the neighbourhood should assemble at some appointed house daily or once a weak and engage in an exercise of teaching and learning from each other religious knowledge. They should receive education orally as well as from books.

The method of oral education is that you should help a woman in memorising the Kalima or Namaz. You should ask her to repeat the Kalima or text of the Namaz after you again and again. Those who know these texts should not look down upon the ignorant ones, nor show off their superiority nor adopt a tone which might hurt anyone's feelings.

The women should talk about the obligatory and supererogatory parts of Namaz and Wuzoo (ablution). They should enquire from one another to learn what they don't know. Those who know must not hesitate to share their knowledge. The women should urge one another to follow the rules of religion. They should instill the fear of Allah in one another's heart and relate to one another the histories of the Messenger of Allah ﷺ, the illustrious Companions رضی اللہ عنہم and the venerable men of religion.

Education from books

The method of receiving education from books is to select and read some authoritative religious book written by a pious, religious-minded and established scholar. One person should read the book and other members of the group should listen and reflect upon the subject-matter. Then they must begin to put into practice what they have learnt. Many published works are now available. We give a short list of books. Read or listen to their reading. Read them and explain their contents to the whole assembly subject by subject.

A Short List of Religious Books

1. Nasaih Nabvi (Counsels of the Prophet ﷺ) 2. Ummat-e-Muslima Ki Ma'ain (Mothers of the Muslim Ummat) 3. Rasul Allah ﷺ Ki Sahibzadian (Daughters of the Messenger of Allah ﷺ) 4. Hikayat-e-Sahaba (Stories of the Companions رضی اللہ عنہم) 5. Seerat Khatim-al-Anmbiya (Life of the Last Messenger of Allah ﷺ) 6. Tabligh-e-Din (Propagation of Religion) 7. Behtreen Jahaiz (The best dowry) 8. Taalim-ud-Din (Religious Instruction) 9. Fazail-i-Namaz (Blessings of Namaz) 10. Fazail-i-Tabligh (Blessings of Preaching) 11. Fazail-i-Sadqat [Blessings of Charity (Part I and II)] 12. Fazail-i-Hajj (Blessings of Hajj) 13. Fazail-i-Qur'an (Blessings of the Qur'an) 14. Zikr-i-Ilahi (Commemoration of Allah) 15. Hayat-al-Muslimeen (Life of the Muslims) 16. Aadab-ul-Muashrat (Etiquettes of Social Life) 17. Aghlat-ul-Awwam (Common errors) 18.Ikram-ul-Muslimeen (Merit of the Muslims)19.Marnay Ke Ba'ad Kia Hoga (Life after Death) (Compiled by the author of the present book) 20. Fazail-i-Ramazan (Blessings of Ramazan) 21. Gunah-i-Be Lazzat (Sin without pleasure) 22. Dozakh Ka Khatka (Fear of

Hell) 23. Jannat Ki Kunjee (Key to Paradise) 24. Rasul Allah ﷺ Ki Pesh Goyyan (Prophesies of Allah's Messenger ﷺ) 25. Islah e Rusoom (Reform of Customs) 26. Masnoon Dua'ain (Auspicious supplications) 27. Farogh-ul-Iman (Development of Faith) 28. Muarif-ul-Hadees (Understanding of Ahadees) 29. Kasb-i-Halal Aur Ada'ai Haquq (Lawful earning and discharging obligations) 30. Fazail-i-Durood Sharif (Blessings of Durood Sharif) 31. Jaza-ul-Aamaal (Reward of actions) 32. Zikr-ullah (Commemoration of Allah) 33. Muslim Khawateen Ke Liye Bees Sabaq (Twenty Lession for Muslim Women) 34. Islami Akhlaque (Islamic Morality) 35. Hamari Museebatoon Ke Asbab Aur Un Ka Ilaj (Causes and remedies of our troubles) 36. Aaina-i-Namaz (The Mirror of Namaz) 37. Fazail-i-Ilm (Blessings of Knowledge) 38. Qasad-ul-Sabeel (Intention to take the way) 39. Fazail-i-Zikr (Blessings of Commemoration) 40. Islam Kia Hai? (What is Islam?)

INSTRUCTING THE CHILDREN IN NAMAZ

(١٥٣) عَنْ سَبَرَةَ الْجُهَنِّيْ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلِّمُوْا الصَّبِيَّ الصَّلٰوةَ ابْنَ سَبْعِ سِنِيْنَ وَاضْرِبُوْهُ عَلَيْهَا ابْنَ عَشْرَةَ (رواه الترمذى)

Hazrat Sabaratal Juhanni ﷺ narrated: "The Holy Prophet ﷺ advised: 'Instruct your children in Namaz when they reach the age of seven and if they do not offer Namaz and they have attained the age of ten, give them a beating". *(Tirmizi)*

Explanation:

This Hadees contains an order to teach the children Namaz and to make them offer Namaz. In fact right action cannot be performed without right knowledge. When a man enters this world, he is innocent. He does not know, nor is capable of knowing anything. As he grows, his understanding develops. Since he is confronted by the

world and he has to fulfil its demands constantly, man learns certain useful worldly rules by observing others and acquires certain other useful worldly skills by labour and effort. But since acting on the tenets of religion bears fruit only after death and the compulsion of the Hereafter are not immediately felt, man's mind turns much less towards religious practices.

It is the duty of parents to give religious instruction to their children and give the greatest importance to religion, for it is religion which will avail man in the eternal life of the Hereafter.

There are many people who love their children excessively, but their love is confined to providing worldly means of comfort and delight. They pay no attention to their real need, that is, salvation in the Hereafter and comfort and delight in the life after death. It is commendable to feed and clothe them in lawful ways with lawful earnings. But the greatest need of man is peace and comfort in the world of eternity. It is a great wrong to let one's children be negligent and ignorant of religious knowledge and actions. Acquaint your child with the name of Allah and adopt such conduct which would foster in your child love for Islamic actions. Thus as the child grows up, the actions of Islam will become a second nature to him.

Ill-condition of the Modern People

In order to please the children, the parents dress them in superfluous garments, buy them pictures and statues and thus deprive their homes of the visits of Angels bearing Blessings. The parents raise loans and spend lavishly on the lawful or unlawful needs, luxuries and fashions of their children, but do not bother to set them on the path of religion. This is the greatest disservice to one's children. If there is no religion, there will be ruination in the world of eternity. The small delights and luxuries of the present world are insignificant when contrasted with the great ruination they will bring in the Hereafter. The greatest benefactors of their children are those parents who instruct their children in religious knowledge and direct them to act in conformity with religion. This knowledge will not only be beneficial for the children but also for the parents themselves in the grave as well as in eternal life

A venerable scholar has said:

اِنَّ النَّاسَ نِيَامٌ فَاِذَا مَاتُوْا انْتَبَهُوْ

"The people are asleep. When death comes, they will wake."

Man's self feels joy in being care-free of the life in the Hereafter and the same is the case with his family and other relations. If you do not remind them of the Hereafter and feed them and give them profit of the world, they feel happy and do not regard this negligence as in any way harmful, but when they die, lie in the lap of the grave, observe the situation after death, they will be stunned. When they are confronted with the needs and requirements of the eternal world, they will feel sorry for their negligence and they would wish that they had acted upon the injunctions of religion and had set their children also on the path of success.

But remorse would be of no avail at that time.

Such is the way of the people that as soon as the children reach the age of discretion, they have put them in school and college or put them to work. They hardly bother to teach them Namaz, fasting or acquainting them with religious duties and seeing that they fulfil them. Men are married and become fathers and grandfathers, yet many of them do not know the correct words of the Kalima Tayyaba ('There is no god but Allah, and Muhammad ﷺ is His Messenger') or the text of the Namaz. Men grow to be octogenerians, yet do not possess elementary knowledge of religion.

Inability to say funeral prayers

When the father or grandfather dies, the sons and grandsons are wary of handling the corpse. They are at a loss how to bathe it. At last strangers are sent for to perform this task. In some cases professional people are hired for this purpose. Members of the family do not know how to shroud the dead body. They do not know how many articles of cloth are needed and how they are to be wrapped round the body. When the strangers (who are usually regular worshippers and religious-minded) bathe and shroud the body, they carry the funeral to the mosque.

They ask the preacher of the mosque to lead the funeral prayer, even though according to Shariat the principal heir of the deceased has the prior obligation to lead the funeral prayer, and yet very often this principal heir, the son or grandson of the deceased is incompetent to lead the Namaz e Janaza. He does not know the text of the Namaz. Sometimes the relatives of the deceased stand in line to say Namaz as a mark of social propriety, though they know not what to recite in the *(funeral prayer)*. There are some who stand apart at some distance from the place of the Namaz-e-Janaza.

The reason for all this is that the deceased did not instruct them in religion and set them on the lines of religion. He did not teach them to perform such duties as offering Namaz-e-Janaza or observing fast. They purchased big properties and assigned them to their children, but they did not educate them enough to say funeral prayers for their parent in a correct manner. From Allah we come, to Allah we return. When parents are urged to teach Qur'an to their children, instruct them in religion and accustom them to say Namaz and observe fast, some parents retort: We don't want to make our child a preacher; we want to make him a high-ranking Government official. This means that to be religious-minded and a worshipper is useless. Commitment to religion is mean and contemptible. May Allah protect us! How ignorant is the talk of those who profess to believe in Islam! Will English fashion, English manners, English Education be of any use in the grave?

Will high-rank in the world, possession of a posh house and bungalow secure salvation in the life Hereafter? Not at all. There only faith, righteous deeds, Namaz, fasting, commemoration and recitation alone will avail. If eternal life is inevitable, as is the faith of the Muslims, why not strive to make it better? Why not draw the attention of the children towards it and why not set them on the path of right action? The fact is that lack of faith and belief is a serious malady—which has made people indifferent to eternity.

Teach Namaz to a Seven-year Old Child

In this Hadees it is stated that when a child attains the age of seven, the parents should teach him Namaz. In another Hadees it is

said that when the child reaches the age of seven, bid him to say Namaz and when a ten year old child neglects to say Namaz, give him a beating. Actually both these actions are required. It is necessary to teach the Namaz as well as to ensure that the child offers Namaz (صلوة) regularly. How can a child say prayer if we don't teach him how to pray. Since next to faith, the Namaz is the principal obligation of a Muslim, it is of the utmost importance to educate and train a child in Namaz. The people settle their children in trade and industry, train them in rules of commerce, teach them etiquettes of living in society, but what they singularly ignore is to teach them the Namaz. Such a life is grossly shameful. O Muslim! Teach your children Namaz and urge them to offer Namaz. When a child is ten years old and neglects to perform the Namaz, give him a thrashing. This is a command of the Pride of the world ﷺ. There are many men and women who perform Namaz regularly themselves, but pay scant attention in making their children accustomed to Namaz also. This will lead to their ruination. The truth is that when a child is put in a school but is not taught the articles of Namaz such as the number of raka'ats, duties and obligations and then passing through the college he enters practical life and becomes enamoured of worldly profits and what's more he is independent of parental control, it becomes very difficult for him at this stage to follow the right path. What is required is that a child's mind should be directed to religious concerns at an early age and he should be set on the course of righteous action which will avail him in the Hereafter.

Some people say that we urge our children to offer Namaz, but they neglect to do so. This is a lame excuse. In the first place, they urge their children to offer Namaz in a formal manner, not in a serious tone, even though the Hadees enjoins to give a beating to ten year old children if they miss the duty of Namaz. If a child causes damage to the value of a paltry sum, the parents scold him and cannot help giving him a good thrashing. But when it comes to Namaz they ask them to offer it in a mild tone and forget to scold them. If Namaz held importance in their eyes, the act of missing Namaz would have seemed to them a greater loss than the highest material damage in the world and they would have felt proportionately concerned about it.

If your son follows the path of religion and is thus saved from Hell, even though he suffered deprivation and hunger in worldly life, he has achieved great success.

If your son has earned millions of dollars, has acquired huge buildings and real estate, but is alienated from Allah and is absorbed in sin, and thus has earned hell, his wealth and property is a useless liability.

It is the main responsibility of the women to inculcate love of religion in their children and thus save them from hell. Every child remains under the supervision of his mother for at least ten years. If your children are religious-minded, they will perform the Namaz for you and will act upon the religious knowledge which you had given them. Thus you would also earn reward and blessings of their righteous deeds.

Lap is the First School

The first school for the education and training of children, that is, to teach them the knowledge of religion, to give them a practical demonstration of religious practices and to inculcate in them a zeal for religion is their own home and the lap of their parents. Parents and the nearest of kin can mould the child into whatever shape they like and dye them in whatever colour they choose.

The improvement or corruption of children begins at home. The basic responsibility for the education and training of children lies upon parents. On whichever course the parents set their children and whatever mode of conduct they choose to teach them will become the foundation of their adult life. It is, therefore, essential to inculcate in the child fear of Allah, consciousness of Allah, concern for eternity and a sense of learning and teaching rules of Islam and passing life in conformity with them. Let them tutored in religion by virtuous scholars and savants, let them commit the Holy Qur'an to memory, let them study Arabic for better comprehension of the Qur'an and Traditions. Let them avoid all that is prohibited. Teach them the virtues of honesty, modesty, generosity, patience, gratitude, humility, tenderness, fulfilling the rights of the people and all other related moral values.

EDUCATION AND TRAINING OF GOOD MORALS

(١٥٤) وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يُؤَدِّبَ الرَّجُلُ وَلَدَهُ خَيْرٌ لَّهُ مِنْ اَنْ يَّتَصَدَّقَ بِصَاعٍ (رواه الترمذي)

Hazrat Jabir b. Samura ﷺ narrated: "The Pride of the world ﷺ advised: 'It is undoubtedly better for a man to teach morals to his child than to give a measure of corn in charity" *(Mishkaat ul Masabih)*

(١٥٥) وَعَنْ اَيُّوْبَ بْنَ مُوسى عَنْ اَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَانَحَلَ وَالِدٌ مِنْ نَّحْلٍ اَفْضَلَ مِنْ اَدَبٍ حَسَنٍ

(رواه الترمذى والبيهقى فى شعب الايمان)

Hazrat Amr b. Saeed ﷺ narrated: 'The Pride of the world ﷺ stated: 'No father has given his child a better gift than good morals." *(Mishkaat ul Masabih)*

Explanation:

In both these Ahadees the Messenger of Allah ﷺ has drawn special attention to the training of the offspring. The point is that the children are like a clean slate. If they are not educated and trained in good morals, they appear like human beings but their morals and habits are those of the brutes.

Neglecting the education and training

There are many people who pay hardly any attention to the training of their children. The parents are absorbed in their own pursuits and their children wander about in the streets. They provide

food and clothing to the children, but scarcely concern themselves with the development of their souls, that is their moral training. There are some among them whose own parents had spoiled them. They have no idea what training is, what to teach their children, and what to instil in their minds. A great contribution to this gross negligence is made by those people who are themselves worshippers and are acquainted with Islamic morals and etiquettes, yet they have so deeply involved themselves in employment or business that they have no time to attend to their children. Little do they know that they are earning for the benefit of their children. If great incomes are earned at the cost of the character and morality of their children, what value those incomes carry? None! We have noted some people who are scholars, reformers and preceptors. They guide the people of the whole world to the way. They are always in journey, delivering 'sermon here, making a speech there. They write treatises, books and prepare compilations. But they neglect their own children.

Little do they realise that the chief duty of a man is to look after his own home. When they have utterly neglected their duty towards their children for some years and the children attain the age of ten or twelve, it becomes an uphill task to set them on the right course.

There are several other people who do care about their children, but they deprive their children of real knowledge and real moral values, that is they don't teach Islam to their children. Their children grow up to be twenty and yet they are unable to recite the Kalima. They know neither Namaz, nor its obligations and other dues. They know neither the beliefs of Islam, nor its ways. Their parents teach them all the European etiquettes. They tell them how to wear coat, pantaloon and give them a demonstration how to knot a necktie. The women acquaint them with marriage ceremonies, teach them polytheistic rites and in this way both parents ruin their children. The irony is that they pride themselves on the fact that their son and daughter are modern, are quite like the Englishmen or women and have joined the ranks of advanced class of society. Little do they realise that the eternal life of their children has been ruined. Their children have no virtuous actions to their credit, are devoid of good

morals, ignorant of Islamic etiquettes and are devoted to unsound beliefs. Everyone knows that success and salvation in the eternal life after death depends solely on sound beliefs and right actions.

Sound beliefs, right actions and good manners are those which the Guide of the world Muhammad the Messenger of Allah ﷺ explained to the people on the basis of the injunctions of the Holy Qur'an. Whoso is devoid of these qualifications, for him there is no end to torments in the eternal world. False felicity in this transitory worldly life has no significance as compared to the eternal torment in Hereafter.

Many people who claim to be Muslims pay no attention to this aspect of life.

The meaning of Morality

Morality is a comprehensive term. The etiquettes of life are usually called morality. In the course of life one has to discharge both the rights of Allah and the rights of the people. Man has been obliged to entertain certain beliefs about Allah Almighty. He is obliged to follow the injunctions of Allah. These obligations are necessary for man to keep his contact with Allah on a sound basis. The Rights of Allah are discharged when duties, obligations, rules and all desirable acts are carried out. Man's relations with other creation of Allah must be regulated by injunctions concerning the peace and security of creation. They also include obligations and desirable acts, explanation of which has been given in detail in the Shariat of Muhammad ﷺ.

In short, the word Morality comprehends the discharge of the rights of Allah and the rights of the Creation.

Hazrat Muhammad Messenger of Allah ﷺ statement that no father gives a better gift to his child than good morality encompasses the entire teaching of religion, for the religion of Islam is the complete illustration of good morality. There are many people who take the word morality in its conventional sense and believe that it means no more than etiquettes of sitting or standing.

Negligence about Children

The Hadees says that it is better for a man to teach his child good morals than to give one صاع (Sau)[1] of corn in charity. Here our attention has been drawn to a very important point, that is, though charity is in itself a great act of worship (provided that it is for the purpose of earning the Goodwill of Allah), yet in merit it ranks lower than paying attention to reforming the character and conduct of one's children.

There are many people to whom Allah Almighty has given wealth; they give alms and charity out of it, yet they utterly neglect their children.

The destitute arrive and are fed at their homes; at their door food is regularly doled out to the poor; they send regular donations of money to the schools and mosques, yet their children are becoming increasingly devoid of good morals, good etiquettes and ignorant of religion, even misguided in matters of faith. They are happy at being charitable and they have every right to feel happy at their good works, but there is a greater responsibility upon their shoulders and it is to teach their children good morals, to set them on the way of Allah. It is this for which they must feel concerned, because if they neglect this duty, generations upon generations will be ruined.

The greatest gift to your Children

Hadees declares the teaching of good morals as the greatest gift to the children. It is the good morals which call forth the humanity in man. It is due to good morals that man recognizes the rights of Allah and the rights of man. It is because of good morals that man attains the level of real humanity. If you give wealth to your children, gift them bungalows, assign property to them, but do not acquaint them with those ways which please Allah, and ensure well-being of the people, the children will spend their wealth and property in committing sins, flouting the orders of Allah and causing

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[1] One Sau (صاع) is equal to 3 seers or 1.50 pounds.

suffering to the parents. Children who are devoid of good morals will be a source of trouble for them; they will be a constant pain in their neck. All this is quite evident and is a matter of routine experience.

Un-Islamic Manners

Many people teach morals to their children, but it is those rules of life which the adversaries of Islam have prescribed. All things derogatory to Islam are not good morals. They are just like killers of humanity. We observe today that Islamic etiquettes have disappeared from the society, modesty and decency have become extinct. Respect for elders have been thrown overboard. Distinction between right and wrong is no longer observed. We witness the consequences of these evils everyday. Kinsmen are at dagger's drawn with each other; girls are abducted, the number of unmarried mothers is growing, parents are insulted, cases of patricide to grab the property have occurred and a variety of vices have taken firm root in society. The people pride themselves on being immodest. They congratulate themselves on being modern. They are happy that their children have adopted Western dress, imitated American way of life. Let alone giving up the evil ways, these people have lost even the consciousness of evil. May Allah Almighty show Mercy to the Ummat of Muhammadﷺ and help them to acquire Islamic morals and etiquettes.

FEAR OF ALLAH

(١٥٦) وَعَنْ مُعَاذٍ قَالَ اَوْصَانِىْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ لاَ تُشْرِكْ بِاللهِ وَاِنْ قُتِلْتَ حُرِّقْتَ وَلاَ تَعُقَّنَّ وَالِدَيْكَ وَاِنْ اَمَرَاكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ وَ مَالِكَ وَلَاتَتْرُكَنَّ صَلَاةً مَّكْتُوْبَةً مُّتَعَمِّدًا فَاِنَّ مَنْ تَرَكَ صَلٰوةً مَّكْتُوْبَةً مُتَعَمِّداً فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللهِ وَلَاتَشْرَبَنَّ خَمْراً فَاِنَّه، رَأْسُ كُلِّ فَاحِشَةٍ وَ

اِيَّاكَ وَالْمَعْصِيَةَ فَاِنَّ الْمَعْصِيَةِ حَلَّ سَخَطَ اللهِ وَاِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَاِنْ هَلَكَ النَّاسُ وَاِذَا اَصَابَ النَّاسَ مَوْتٌ وَاَنْتَ فِيْهِمْ فَاثْبُتْ وَاَنْفِقْ عَلٰى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعُ عَنْهُمْ عَصَاكَ اَدَباً وَاخِفْهُمْ فِىْ اللهِ (رواه احمد)

Hazrat Muaaz b. Jabal narrated: 'The Messenger of Allah gave me ten commandments:

(1) Do not associate aught with Allah as His Partner even if you are killed and burnt. (2) Do not disobey your parents even if they order you to abandon your family, wealth and property and go away. (3) Do not miss obligatory Namaz intentionally, for whoso skips obligatory Namaz intentionally, Allah sheds His responsibility towards him. (4) Do not drink wine, for it is the root cause of every indecent act. (5) Avoid committing sins because sins invite Allah's Wrath. (6) Do not flee from the field of Jihad (war in the way of Allah), even if other (your comrades) are slain. (7) When death (due to epidemic) spreads among the people and you are present there, you should stick to that place (that is, don't leave that place). (8) Spend your lawfully earned money on those on whom it is your duty to spend (wives and children) (9) Do not spare the rod on them in order to teach them morals. (10) Inculcate in them a wholesome fear and respect for Allah's Commands and laws. (Mishkaat ul Masabih)

Explanation:

The counsels given in this Hadees are extremely important. They are worthy to be commemorated and enshrined in the heart.

They must be written in letters of gold, but even then their full due will not be realised. We have already dealt with counsels No (9) and (10) under the topic of education and training. It is incumbent upon every Muslim to act upon these counsels.

The First Counsel:

The first counsel given by the Messenger of Allah ﷺ is 'Do not ascribe partners to Allah even if you are murdered.' This is a denunciation of Polytheism and the Polytheists. It is stated that Polytheism should be avoided to such an extent that a person should neither utter a polytheistic statement nor act like a polytheist even if he is threatened with murder or immolation. A man is urged to show an excellent and high-minded conduct. He should not utter any statement of infidel or polytheistic nature in the face of any fear or pressure, not even under the threat of life. In this connection he should not submit to the highest power in the land. This is the most exalted degree of faith. However, at the same time if there is a real danger to life, it is permitted to save one's life by merely uttering a polytheistic or pagan statement provided that there is no change of heart and the inner faith in Islam remains inviolate.

The Second Counsel:

The second counsel given by the Messenger of Allah ﷺ is 'Do not disobey your parents'. This means that a person should not behave in such a manner as to cause pain to them. It is obligatory upon the offspring to obey their parents. They should carry out their orders (save the order to commit a sin, for in this case obedience is due to none). It is the right of the parents that their bidding should be carried out and no pain should be caused to them in action or speech. The sacred Hadees strictly forbids a man to flout these rights of the parents. The sacred Hadees goes as far as to say that a person should be prepared to obey even if the parents order him to abandon his hearth and home. It is, however, another matter that parents should not issue such an order as might put their children or grandchildren to trouble or their daughter-in-law or son-in-law might be inconvenienced.

The Third Counsel

The third counsel which the Messenger of Allah ﷺ gave was "Do not skip an obligatory Namaz on any account, for whoso misses an obligatory Namaz, Allah Almighty sheds His responsibility

towards him." The implication is that as long as this man offers Namaz regularly, he remains honourable and worthy of reward in the eyes of Allah. Allah keeps him in peace and security. When this man skips Namaz, Allah owes him no responsibility to keep him in peace, security and honour and protect him from the hardships in this world and torments in the Hereafter. So sisters, look! It is very important for you never to miss obligatory Namaz whether you are at home, in journey, in pain or sickness, in poverty or affluence.

The Fourth Counsel

The fourth counsel given by the Messenger of Allah ﷺ is: "Do not drink wine for it is the root cause of every indecent act," Similarly Namaz is the mother of all worships, that is, the root of all devotional acts. A man who regularly offers Namaz is saved from many sins. Many other acts of worship continue to be performed as corollary to Namaz viz, telling the beads, Durood (Invocation of blessings upon the Rasulullah ﷺ, his family and Companions), offer of repentance, recitation, performance of supererogatory Namaz. All these acts continue to be performed by their blessed relation to Namaz. Besides, many other pious acts are performed because they are linked to Namaz.

In direct contrast to it is the wine which is the mother of evils. The implication is that whoso drinks wine, performs all sorts of improper indecent, lascivious and beastly acts. Reason prevents man from indulging in evils. Wine beclouds reason and in a state of inebriation man indulges in such actions as are disallowed both by religion and humanitarian ethics. It is stated in a Hadees:

وَلاَ تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرّ

'Do not drink wine because it is the key to all evils.

How true is this statement of the Messenger of Allah ﷺ. The state of nations which are addicted to wine is open to our observation. They do not hesitate to perform the vilest deeds. The so-called Muslims who take to the habit of drinking this evil brew sink into the immodest and indecent way of life of the Europeans and Americans.

The Fifth Counsel:

The fifth counsel given by the Messenger of Allah ﷺ is "Do not commit sin, for sin invites Allahs' wrath."

The implication is that whoso renders obedience to Allah Almighty and abstains from wrongdoing, he wins the goodwill of Allah, the Almighty, the Most Glorious and He then protects him from the hardships of the world and the torments of the Hereafter. However, so soon as man commits a sin, he invites upon himself the wrath of Allah Almighty and His torment.

Sin brings hardship and is the cause of the advent of various epidemics and calamities. Our whole society is riddled with wrong practices these days. Men and women, old and young, rulers and the ruled, rich and the poor—all are involved in sins. Rare is the person who has a lesser number of sins in his account. The vast majority are committing a variety of sins and are constantly inviting Divine retribution. May Allah vouchsafe understanding to them.

The irony is that everybody says: "These hardships and calamities, earthquakes and floods are the retribution of our evil acts", yet despite this confession, they are not willing to renounce their evil practices.

Not the confession of sin but the renunciation of sin will relieve you of calamities. On this subject please refer to this humble author's detailed treatise "Hamari Museebaton Ke Asbab our Un Ka Hall" ("Causes of our hardships and their Remedies")

The Sixth Counsel:

In the sixth place, the Messenger of Allah ﷺ counselled: "Do not flee from the field of Jihad (War in the way of Allah), even if all your comrades have fallen."

In an encounter with the pagans, the Muslims should put up a steady fight, which is a distinctive characteristic of the Muslims. Under certain conditions it is permitted to retreat from the field. However, under most conditions it is imperative never to abandon

the field. Even if a single warrier survives he should go on fighting till he too is martyred. It is this point which the present tradition underlines. The verse of the Qur'an وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَه' اِلا مُتَحَرِّفًا لِّقِتَالٍ اَوْمُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ وَبِئْسَ الْمَصِيْرُ also contains orders on the same subject. Full details of this topic have been given in the books of Fiqh.

The Seventh Counsel:

The seventh counsel given by the Holy Prophet ﷺ is: "Do not leave a place where people are dying in large numbers due to widespread epidemic but stay there."

A Hadees in Bukhari and Muslim reports the Messenger of Allah ﷺ as having said:

فَاِذَاسَمِعْتُمْ بِهٖ بِاَرْضٍ فَلَاتُقْدِمُوْاعَلَيْهِ وَاِذَاوَقَعَ بِاَرْضٍ وَاَنْتُمْ بِهَا فَلَا تَخْرُجُوْامِرَارًامِنْهُ (رواه البخارى و مسلم)

The implication is that when you learn that such and such a land is afflicted with plague, do not go there. But if the plague breaks out at a place where you are already staying, do not leave that place with the intention of protecting yourself from the disease. Discussing the rationale of this order, eminent scholars have opined that if healthy individuals flee from an epidemic stricken place, no one would be left to look after the ill, or to perform such services as bathing, shrouding, saying funeral prayer and burying the dead. In such a situation the living sick and the dead corpses will be in a sorry plight. As for the notion that if the healthy do not flee from there they too would fall victim to the disease, it must be clearly understood that no one can catch a disease or die without Allah's Will. When disease or death are to overtake a man by the will and appointment of Allah no power can save him from these two.

Similarly there is a great wisdom in the advice "When you learn that a place is stricken with epidemic do not go there."

Suppose a man goes to that place, falls victim to the disease, he will believe that the cause of his illness is his visit to that place. His mind will not turn to the fact of Allah's Will and appointment.

It is related in a tradition that a villager submitted: "O Messenger of Allah ﷺ (if this disease is not infectious) How is it that when a rabbi-ridden camel joins a herd of healthy camels, it infects them all." The Messenger of Allah ﷺ replied: "Tell me who infected the first camel with the rabbis?" *(Bukhari)*

The implication is that the first camel caught rabbis by the will and appointment of Allah. That is why the Messenger of Allah ﷺ enjoined: 'Do not go to a plague-ridden land, for you will fall ill by the will of Allah, but you will think that you have been infected by the sick people. If you don't go there you will be saved from entertaining such wrong notions.

The Eighth Counsel:

The eighth counsel given by the Messenger of Allah ﷺ was 'Spend on your family out of your lawfully-earned and good wealth.'

This advice is especially addressed to those people who are close-fisted in spending on the necessary requirements of their families.

Whoso receives lawful wealth from Allah, he should spend it on his family in a proper way without being extravagant or spending on sinful things or acts. Many people buy dolls and pictures to please their children and take their families to the movies for entertainment. All this is sin. A Muslim should keep in mind the object of winning the pleasure of Allah. If while pleasing Allah, we happen to please someone else also, well and good, but we should not please anyone at the cost of Allah's pleasure. Our duty is to please only Allah, Who is the Creator and the Master. So we should spend on our families in accordance with His Commands and Laws.

The Ninth Counsel:

The ninth counsel given by the Messenger of Allah ﷺ is "Do not show any laxity in teaching good morals to your children and do not put away your rod lest they should shed fear and forget the injunctions of Allah."

The object is that you should always be vigilant to make your family obey Allah's orders. Whether they like it or not, look after their religious conduct. Make them say prayers regularly, and observe all the fasts of Ramazan (the holy month of fasting). Protect them from indulgence in unlawful acts. See that they avoid sins. Teach them good morals and manner and to secure their compliance, beat them if you have to. They must always keep in mind that if they transgress the bound of religion they would receive a beating. The purpose here is not to subject them to constant thrashing. The object is that you should not grow indifferent to set them on the path of religion. So you should regard it as your duty to direct them on the lines of religion.

If you adopt the slightest laxity, they will grow bold. If they resolve to disobey you, they will not comply with any of your wishes. Many people who are very strict in making their families attend to their worldly duties.

If they cause the slight wordly damage, they take them to task very sternly and do not stop short of giving them a physical beating. But in matters of religion they become insensible and pay little heed to what is going on in their own home.

Many people regularly go to the Mosque to offer Namaz, yet have no concern with whether any other member of their family says Namaz. This is gross negligence and the height of folly.

Some people are very active in teaching their children those manners which worldly-minded people regard as the essentials of culture even if they be sins. However, the highest morality which a man must possess is that he should never grow indifferent to his Creator and Master. But they pay no heed to it. The reason is that religion is the weakest component of life in modern times and it is

the weakest part which suffers most by neglect. The parents teach English to their children, train them in European and American etiquettes of life, and carefully tutor them how to wear the coat, brousers, and the necktie. But their children grow up to be twenty, yet they cannot recite سُبْحَانَكَ اللّٰهُمَّ from memory. Thus they do great wrong to themselves as well as to their families.

The Tenth Counsel:

The tenth counsel given by the Messenger of Allah ﷺ was 'Put the fear of Allah in your family regarding Allah's Commands and Laws."

This is really a complement to the ninth counsel. The implication is: Do not rule your family by rod alone.

This will make them fear you, whereas your concern should be to see that they fear Allah. Try to instil the fear of Allah Almighty in their hearts. If you inspire the hearts of your wife and children with the fear of Allah, they will have no difficulty in discharging their duties, renouncing sins, offering supererogatory prayers and commemorating Allah. When a person hears about the affairs of the grave, the loneliness of the plain of Doom, the severe torments of hell, he dares not indulge in sins. He would rather become a supplicant for Allah's goodwill and paradise, the eternal abode of race and comfort.

Of these counsels, the last two deserve the special attention of women. Men generally go out to work. Some stay abroad for months and years in connection with their business or service. In this period the children remain under the sole charge of their mothers.

In daily routine also men go out to work for hours leaving the children to the care of their mothers. For seven or eight years the child ordinarily clings to the bosom of his mother. So if during this period the mother sets up a pattern of religious life, teaches her children to comply with the rules of religion, trains them to offer Namaz and observe fasts, protects them from disbelief, polytheism, abominations and defiance of Almighty Allah and acquaints them with the penalties of these acts in the world and in the Hereafter, a

whole generation of virtuous and righteous people will rise in the world, for the first school of man is the lap of his mother.

It is a pity that modern mothers ruin their children with their own hands. Instead of putting them on the path of religion they set them on the course of secularism. Thus they wrong the children and wrong themselves too.

The women desire lucrative jobs for their children and in this connection make no distinction between the lawful and the unlawful. They want to see their children dressed in the garments of the shameless people of Europe and America. They make material success the only ambition of their life. But this is not the way of the world. Even if the children obtain highly-paid posts, live in palatial homes and then for neglecting the duties of Namaz and Zakat (payment of poor-due) go to hell whose fire is sixty nine times hotter than the worldly fire, what is the use of worldly wealth and palatial homes?

Our discourse is dull and archaic you might say. But it has the merit of being true. If you resent it, you do wrong to yourself.

BOOK - 13

BOOK

OF

DIVORCE

DEMAND OF DIVORCE

(١٥٧) وَعَنْ ثَوْبَانَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا مِنْ غَيْرِ مَابَأْسٍ فَحَرَامٌ عَلَيْهَا رَآئِحَةُ الْجَنَّةِ

(رواه احمد و الترمذی و ابوداؤد و ابن ماجه والدارمی)

Hazrat Soubaan reported that the Messenger of Allah warned: "The fragrance of Paradise is forbidden to a woman who demands divorce from her husband without due cause."

(Mishkaat ul Masabih, p. 283, vol-II with reference to Tirmizi)

DEMAND OF *KHULA*

وَعَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ تَعَالٰی عَنْهُ اَنَّ النَّبِیَّ صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَسَلَّمَ قَالَ اَلْمُنْتَزِعَاتُ وَالْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ

(رواه الترمذی)

Hazrat Abu Huraira reported that the Pride of the two worlds stated: "Women who want separation from their husbands and demand Khula are hypocrites"

(Mishkaat ul Masabih, p. 282, with reference to Nisai)

Explanation:

Allah, the Mighty the Glorious has made men and women complementary to each other. Marriage is their natural compulsion. The Shariat has not suppressed the natural urges of man, but has made an allowance for them. Islam declares adultery as unlawful. Hence to contract *Nikah* (proper marriage) is not only a praiseworthy and laudable act in Shariat, but under certain

conditions even obligatory. Shariat has prescribed detailed rules as to what man can or cannot contract marriage with what category of women. This topic has been discussed before.

Nikah is contracted for Life

When under the prescribed rules a Muslim enters into contract of marriage with a Muslim woman, both parties are obliged to put up with each other for life. If sometimes there is some bitterness between the two, they should reason with self and learn to cope with bitterness. This is essential for living together in harmony. The Messenger of Allah ﷺ has advised men in various ways to put up with their wives.

It is stated in a Hadees:

لَا يَفرُكُ مُؤْمِنٌ وَمؤْمِنَةً اِنْ كَرِهَ مِنْهَا خُلُقاً رَضِيَ مِنْهَا آخَرَ

that is, "No man should bear ill-will towards a believing woman, for if he resents some trait in her, he might be pleased with some other trait in her." *(Abu Daud)*

He also taught the women not to demand divorce, but try to pull on with their husbands. Just as vessels placed together do collide with one another, two human beings who live together do sometimes come into conflict. If they don't bear with each and do not mould their nature to tide over conflict, they cannot exist together. In such a relationship the question of separation will crop up every other day. After divorce, the children will be devastated. Man and woman will once again go through the trials of finding a new spouse.

One or both parties will be deprived of the society of their children. So as far as is humanly possible a couple should put up with each other for life.

Many women are sharp-tongued and are ever ready to give their man a tongue-lashing. They demand undue rights from their husbands. When he does not fulfil them, the wife sulks and becomes obdurate. She shows utter ingratitude to her husband. If the husband retorts in a harsh manner, the wife at once brings up the matter of divorce.

It is in view of this nature of woman that the Shariat has not vested the power of giving divorce in her, otherwise she would have made a mockery of divorce by pronouncing it several times a day. The main object of contracting *Nikah* is to coexist for life, not to break the tie by divorce. When man gives divorce, it becomes effective, though divorce is contrary to the spirit of Islam.

Divorce arises out of spite

Divorce arises out of spite. That is why it is stated in a Hadees:

اَبْغَضُ الْحَلَالُ اِلَى اللهِ الطَّلَاق

that is, of the lawful things the most spiteful and contemptible in the eyes of Allah Almighty is divorce. When the spirit of Islam is that the married couple should put up with each other, it is clearly an un-Islamic act on the part of the wife to demand divorce. That is why the Messenger of Allah ﷺ observed that "the women who demand divorce or *Khula* (Judicial divorce) are hypocrites." To profess Islam and yet not fulfil the requirements of Islam is to play a double game. The hypocrite has two faces, inner and outer. The greatest hypocrite is he who is infidel at heart but claims to be a Muslim by word of mouth. There is the man who professes to be a Muslim and his heart is also convinced of the truth of Islam, yet in action he falls short of the requirements of Islam. Such a man is called hypocrite in the practical sense. The Hadees has pointed out many traits of the hypocrite.

One Hadees says: 'Whoso has four traits, he is a genuine hypocrite. Whoso has one of these traits, he has one trait of a hypocrite till he gives it up.' These four traits are:

(1) He misappropriates the thing put in trust with him.

(2) He tells a lie

(3) He gives a word and then makes excuses for not keeping it.

(4) In dispute he calls names. *(Bukhari and Muslim)*

Since this man flouts the demands of religion in practice, he is called a hypocrite. Likewise a woman who demands a divorce is called a hypocrite because she is guilty of practical hypocrisy. Sometimes, though rarely difficulties arise which close all possibilities of living together. Islam has provided for such an eventuality. If matters come to an irremediable pass and man gives the divorce or the wife asks for it, they are not liable to the above charge.

That is why it is stated in the Hadees that if a woman asks for divorce without due cause, the scent of Paradise will be forbidden to her. There are many due causes for demanding dissolution of marriage which are as follows:

The husband prevents the wife from following the way of religion. He compels his wife to commit sins. He beats her without due cause. He is incapable of performing conjugal duties and there is no likelihood of his recovering manly power.

In the presence of any of the above conditions a woman can demand divorce, *Khula* or in some cases move the court for a judicial termination of marriage.

Some women insist on getting divorce

Modern women, it seems, have lost the capacity to put up with their husbands. Whenever there is the slightest disagreement, they vehemently ask for instant divorce. In such cases it behoves woman to hold her tongue in the face of her husband's show of temper lest he should pronounce the word 'divorce' in anger. When in answer to the demand of the woman, the husband utters the sentence of divorce, he in his ignorance starts the machinery of divorce and does not hold his tongue till he has pronounced the sentence of divorce three times.

Divorce takes effect as soon as it is pronounced

After the pronouncement of divorce when tempers cool down both sides repent. It is argued that the divorce was not given intentionally; it was pronounced in anger; the woman was pregnant

or undergoing a period of menstruation. They believe that anger, pregnancy or menstruation nullify divorce. They do not know that divorce is a matter of utterance. It takes effect as soon as it is uttered. The incidence of anger, pregnancy or menstruation does not affect it at all.

Divorce takes effect even when given by way of fun

Even when the husband pronounces divorce as a joke, it becomes effective. The Messenger of Allah ﷺ warned: that is, there are three things in which serious intention and joke have the same effect. In other words when you say something in joke without any intention that it should take effect, even then it becomes effective.

(1) *Nikah* (Contract of Marriage)

(2) Divorce.

(3) Resuming relationship (after revocable divorce)

(Abu Daud)

When the divorce has been given and women provoke the man into divorcing them, they come to the jurisconsult and in order to soften his heart say: 'Man and wife love each other exceedingly. The wife will commit suicide, if no way is found to unite her with the same husband. The children will be devastated'. They apprehend many such hardships and misfortunes arising if divorce is allowed to take effect. So they request the jurisconsult to find a way out. How can the jurisconsult rescue them from this hopeless situation? He is a consultant in Law, not a Law-maker. The Law-Giver is Allah Almighty.

Revocable Divorce

If it seems that all possibilities of living together have been exhausted and divorce has become inevitable, the man should follow the following course. In the period when the woman is clean, that is, not menstruating, he should pronounce one clear sentence of divorce on her. In this way one revocable divorce will become effective. The man will retain the right to have recourse to his wife, that is, claim

her back before the *Iddat* (the waiting period) is over. After passing one sentence of revocable divorce he can turn to his wife at will. In this case it is immaterial whether the wife is willing or unwilling to resume relationship with him. The man has only to say: "I take my wife back" and the marriage becomes intact. It is better for him to make this statement in the presence of two witnesses, so that no dispute may later arise as to whether or not he uttered this sentence.

There is another way also. If after pronouncing one sentence of revocable divorce the husband resumes conjugal relations with his wife, the marriage will become intact even without his uttering he formal sentence "I take you back".

This is called practical resumption of marital relations, while the above form is termed verbal resumption of marital relations.

Revocable Divorce becomes Irrevocable when *Iddat* (period of waiting) is over:

If a man, after pronouncing a revocable divorce, does not turn to his wife before *Iddat* is over, the revocable divorce will be transformed into irrevocable divorce.

In irrevocable divorce man loses the right of resuming marital relations with the woman. However, if they still want to live as man and wife, they can contract a fresh *Nikah*. The desirable course is that if there is some compulsion to do so, one should resort to a single revocable divorce. If the husband feels remorse at his action, he has the right to take his wife back before the *Iddat* is over. Suppose he does not realise his mistake till the *Iddat* is over, even then he can renew his marriage by contracting fresh *Nikah*, though in this case willingness of the woman would be a necessary condition of *Nikah*.

Facility given by shariat

How easy has the Shariat made it! First, the Shariat forbids giving divorce. Then if someone deems it necessary to give divorce, the Shariat tells him to give one divorce during the period when the woman is not menstruating. In this way after the tempers have

cooled down, man has ample opportunity to reconsider his action. If someone pronounces two sentences of divorce at the same time, the divorce would still be revocable.

If one clear sentence of divorce is pronounced on a woman who is neither pregnant nor menstruating and man does not have recourse to her till the woman enters another period of cleanliness and then he pronounces another sentence of divorce on her, the divorce in this case would be fallacious.

The *Iddat* (waiting period) for a woman is three periods of menstruation. But if due to minority or menopause, the woman does not menstruate, the *Iddat* is three months. If the woman is pregnant, the *Iddat* extends to the termination of pregnancy. The divorces which the husband pronounces within the period of *Iddat* become effective.

Three simultaneous divorces

The people do great wrong to themselves by firing three bullets of divorce at once. The Shariat is opposed to divorce. How can it allow anyone to pronounce three divorces simultaneously. However, if a man does give three divorces at the same time, all the three become effective. Similarly if a man pronounces three divorces on different occasions before the *Iddat* is over or gives one divorce in each period of cleanliness of the woman, the three divorces shall take effect. After three divorces the right to resume marital relations is extinguished, nor is there any scope of fresh *Nikah* by mutual agreement.

A woman upon whom three sentences of divorce have been passed can only reenter into *Nikah* with the divorcing husband, if after passing the *Iddat* she marries another Muslim who copulates with her and then divorces her or dies. Then having passed *Iddat* she can contract fresh marriage with her former husband. This procedure is called '*Halala*'. Further details on this chapter will Allah-Willing be given in the ensuing pages.

Verdict of the four Imams on three divorces

Some people believe that three simultaneous divorces should be taken as one sentence of divorce. So the right to turn to the wife

remains alive. They attribute this view to Imam Shafii. But this is absolutely wrong. The verdict of the Four Imams is that three divorces in one session or one divorce during each period of cleanliness of woman constitute irrevocable divorce after which the right to resume marital relations with the woman is extinguished. After which man and woman cannot even contract a fresh *Nikah* unless the woman goes through the process of '*Halala*'.

Merit: After pronouncing a revocable divorce a man can take his wife back and lawfully resume marital relations with her, yet the divorce will stand and if after one revocable divorce he gives two divorces more or after two revocable divorces he gives one divorce more, the former and the final adding upto three will constitute a fallacious divorce which would be final and irrevocable. So this point should be clearly understood by everyone.

HALALA

(١٥٨) وَعَنْ عَائِشَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ جَاءَ تِ امْرَ أَةُ رِفَاعَةَ الْقُرْظِى اِلٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ اِنِّى كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِىْ فَبَتَّ طَلَاقِىْ فَتَزَوَّجْتُ بَعْدَه، عَبْدَالرَّحْمٰنِ بْنِ الزَّبِيْرِ وَ مَا مَعَه، اِلاَّ مِثْلَ هُدْبَةِ الثَّوْبِ فَقَالَ اَتُرِيْدِيْنَ اَنْ تَرْجِعِىْ اِلٰى رِفَاعَةَ قَالَتْ نَعَمْ قَالَ لَا حَتّٰى تَذُوْقِىْ عُسَيْلَتَه، وَ يَذُوْقَ عُسَيْلَتَكْ (رواه البخارى و مسلم)

Umm ul Momineen Hazrat Ayesha رضى الله عنها narrated: "The (former) wife of Rifa'at ul Qurzaee came to the presence of the Messenger of Allah ﷺ and submitted, 'I was (previously) with Rifa'a (that is, in his Nikah). He gave me an irrevocable divorce that is, he gave me three divorces and separated me from himself. After passing the period of Iddat I contracted Nikah with Abdul Rahman b. Zubair رضى الله عنه and found him unable to perform his conjugal duty. He has a thing like the border of a cloth."

On hearing her plaint, the Messenger of Allah ﷺ asked her, 'Do you want to get divorce from him and after passing the period of Iddat remarry Rafa'a رضى الله عنه?" She said: "Yes, this is what I want." He ﷺ observed: 'No, (It cannot be. There is no way to re-enter into marriage with Rafa'a) until you get some pleasure from this second husband of yours and he from you."

(Mishkaat ul Masabih, p. 284, with reference to Bukhari and Muslim).

Explanation:

It has been noted above that man is authorised to give three divorces, yet it is not plausible to give three divorces. If matters come to such a pass that living together seems unbearable, man should pass one sentence of divorce in the period of cleanliness of the woman and leave her. Then if he regrets his decision later, he can turn to his wife before the period of *Iddat* is over. If, however, he does not resume marital relations with her and the *Iddat* period ends, the divorce will become irrevocable. If even now he wishes to take the woman back, he can, at her free choice, contract a fresh *Nikah* with her in consideration for a new amount of dower.

If this course is adopted no difficulty or complication with arise. But the people usually adopt a contrary course.

They give three divorces simultaneously in a single session. Thus in Shariat three divorces immediately come into effect and the way to resume conjugal relations is finally closed. After the three divorces remarriage cannot take place without '*Halala*'. So the man should contract marriage with some other Muslim woman with whom he can live in harmony. Likewise the woman should also marry another Muslim man with whom she may adjust herself in life. When a thrice-divorced woman after passing the period of *Iddat* contracts *Nikah* with another man and this second husband after copulating with her divorces her or himself dies, the woman after undergoing the *Iddat* period can then remarry her first husband.

The Holy Qur'an says:

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَه، مِنْ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَه،

"If one Nikah is performed with the second husband and after Nikah this man divorces her or himself dies, the woman will not be lawful for her first husband."

When a man has given three divorces to a woman she will again become lawful for him only if her second husband has performed coitus with her and then has divorced her or died himself and the woman has passed the period of *Iddat*. The same condition has been mentioned in Hazrat Ayesha's رضی اللہ عنہا Hadees about Rafa'a ﷺ and his former wife.

This does not mean that man or woman are being induced that the divorced woman must at all costs take a second husband and then get divorce from him. Here only a law has been laid down that after remarriage when the second husband has copulated with the woman and then has divorced her or died himself, the former husband and wife can by mutual desire, remarry. There is no other way of remarriage of former spouses than this. This condition is punitive in character because the man by pronouncing three divorces at once has violated the Law of Shariat.

The procedural details mentioned in this condition are termed '*Halala*'.

Generally it so happens that when a man regrets his action after giving three divorces, he consults the jurist, who tells him that there is no other way of reunion save that the woman should take a second husband and go through all the procedure of *Halala*. At this the remorseful man insists upon the woman to marry some other man. Now the divorced woman is not bound to follow the advice of her former husband. She is free to contract marriage with any man and at any amount of dower.

Further when a divorced woman takes a second husband who after consummation divorces her or himself dies, even then she cannot be forced to remarry her former husband.

Supposing a woman agrees to the plan that after passing *Iddat* she would marry someone else and then having fulfilled the conditions of *Halala* would remarry her first husband, even then it is

unlawful in Shariat to enter into a contract with a man that he would marry a woman and then after complying with the conditions of '*Halala*' would divorce her in order to enable her to remarry her first husband.

Such a contract is unlawful in Shariat. Hazrat Abdullah b. Masud ﷺ reported: "The Messenger of Allah ﷺ invoked a curse upon the Muhallil and the Muhallil La." *(Mishkaat ul Masabih)*

'Muhallil' is the man who agrees to marry a woman, and having complied with the conditions of *Halala*, divorces her. 'Muhallil La' is the man who had pronounced three divorces, that is, the first husband who contracts with another man to marry the divorced woman, copulate with her for one or two nights and then divorces her. Look! curse has been invoked on both of these men. So it is a sin to marry or induce others to marry a woman to on the condition of *Halala*.

However, if on this condition a man is induced to marry a woman and he, after fulfilling the condition of *Halala*, divorces her and then this woman agrees to remarry her first husband, she will, no doubt, become lawful for him. Please understand this point very clearly.

KHULA

(١٥٩) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ اَنَّ اَمْرَاَةَ ثَابِتِ بْنِ قَيْسٍ اَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَارَسُوْلَ اللهِ ثَابِتُ بْنِ قَيْسٍ مَا اَعْتِبُ عَلَيْهِ فِيْ خُلُقٍ وَّلَا دِيْنٍ وَلٰكِنِّيْ اَكْرَهُ الْكُفْرَ فِي الْاِسْلَامِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَتَرُدِّيْنَ عَلَيْهِ حَدِيْقَتَهٗ قَالَتْ نَعَمْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِقْبَلِ الْحَدِيْقَةَ وَطَلِّقْهَا تَطْلِيْقَةً (رواه البخاری)

Hazrat Abdullah b. Abbas ﷺ narrated: 'The wife (Jamila or Juneeba) of Sabit b. Qais ﷺ came to the presence of the Messenger of Allah ﷺ and submitted: 'O Messenger of

Allah ﷺ, Sabit b. Qais ؓ is my husband. I have no complaint against his habits, nature and religious character. (For he is religious and has good morals. It is just that I am temperamentally incompatible with him. I simply don't want to live with him. In this state if I continue to live with him I fear his rights would remain unfulfilled. That I should live with a nice man and he should meet my expenses, yet his rights should remain unfulfilled, this would be ingratitude). As a Muslim I abhor ingratitude. (So it is better if we are separated). On hearing this the Messenger of Allah ﷺ said: Will you (in consideration for divorce) return his garden (which he gave to you in dower)?" "Yes", she answered. At this the Messenger of Allah ﷺ said to Sabit b. Qais ؓ "Accept the garden (and in consideration of it) give her a divorce."

(Mishkaat ul Masabih, p. 283, with reference to Bukhari)

Explanation:

The object of Islamic precepts is that the contract of *Nikah* should last a life-time and all possibilities of its dissolution should be removed, for separation not only adversely affects the parties, but devastates the children and future race. Sometimes families and tribes are pitched against each other in disputes.

Hence, Islamic precepts have provided ways and means to remove all causes and factors which lead to the dissolution of marriage contract. The sum and substance of all guidelines given by the Holy Qur'an and Sunnat to husband and wife is that marriage tie should become stronger with the passage of time and should never break up. In case of disharmony it is enjoined to make mutual adjustment by reasoning and understanding each other's point of view. If this fails then recourse should be had to chiding and warning. If the quarrel escalates a committee of arbitrators consisting of members from the parental families of husband and wife should be appointed to compose the difference between the parties.

In the following ayat of Surah Nisa

فَابْعَثُوْا حَكَماً مِّنْ اَهْلِه وَحَكَماً مِنْ اَهْلِهَا

it is enjoined to appoint members of the family as arbitrators. This injunction contains profound wisdom, because if the issue spills out of the family it will become grimmer and hearts would be further estranged. Sometimes a situation arises in which all efforts to put the things right fail. *Nikah* becomes counter-productive and living together becomes an unbearable torture for the husband and wife. In such a situation it is better for the peace and security of the parties to dissolve the marriage bond. That is why like other religions, Islam has not declared the marriage bond unbreakable. Islam has framed a law of divorce and dissolution of marriage. Since man is by nature reflective, far-sighted and patient, Islam has given the power of divorce to him. This power has not been given to the woman because she is more prone to impulsive action (this trait is rather more pronounced in woman that in man). So she might use the power of divorce more often under a passing impulse. But the woman has not been utterly deprived of the power of divorce so as to leave her entirely at the mercy of her husband who might put her in severe torments. If the woman detests her husband so much that it is impossible for her to live with him, the best method is that she should persuade her husband to divorce her. In this case the husband too should realise that marriage bond cannot give pleasure to both parties and that it has become an insupportable burden. He should, therefore, adopt the decent course of giving one divorce to his wife and release her, so that after passing *Iddat* she may contract marriage with another man at her will.

But if the husband does not agree even to this course the woman has the right to offer some monetary consideration to secure divorce from her husband.

For this purpose the women usually waive their right to dower and the husband, having accepted it, releases her from the marriage tie.

The special procedure prescribed by Islamic Shariat for this purpose is known in juristic terms as *Khula*. Like *Nikah* and other Sharii acts, *Khula* is also based on the principle of offer and acceptance.

But if the husband is guilty of excesses on the wife, by a consensus opinion of the jurists, it is not lawful for husband to receive any compensation. He should divorce the woman without compensation. If he takes anything in return for divorce, he would commit a sin.

The case of Sabit b. Qais's ﷺ wife as related by Abdullah b. Abbas رضى الله عنهما shows that the husband was happy with his wife and the wife admitted his courteous and religious character. But the wife did not find him to the liking of her heart. She felt that she could not get along with him. So she wanted to be released from the marriage tie. Since in this case no fault lay with the husband, the Messenger of Allahﷺ directed the wife to return the garden. In the special circumstances of this case it became unexceptionable for the husband to take back the garden in consideration for giving the divorce. Ordinarily if a woman demands divorce in return for monetary compensation, it is not obligatory for the husband to accept the deal. Hence the commentators of Hadees have expressed the view that the Messenger of Allahﷺ verdict in this case i.e., 'Give the divorce' is not a binding precedent. It was only a discreet solution of the problem. It is noteworthy that the Messenger of Allahﷺ directed Sabit b. Qais ﷺ to accept the garden and give one divorce.

The divorce given in consideration for wealth is irrevocable, whether it is one or two sentences or in clear words.

After irrevocable divorce, if both parties are reconciled and agree to bear up to all vicissitudes of married life, they can enter into a new contract of marriage.

After pronouncing three divorces *Nikah* cannot take place without '*Halala*'. That is why pronouncement of three divorces is forbidden.

Divorce given in return for wealth is not revocable because if it were revocable the husband would retain the right to resume conjugal relations with wife. Consequently she would not be released from the marriage bond and her wealth would be wasted.

Another noteworthy point is that when Sabit b. Qais' wife expressed for distaste for her husband, the Messenger of Allahﷺ did not dissolve the marriage in view of her pleading, but ordered the husband to give a divorce and the wife to return the garden she had received from him in dower.

The First Rule: When a woman says to her husband 'Release me in lieu of the dower or in return for such and such an amount' and in the same session the husband says, "I release you," one irrevocable divorce takes effect and the man loses the right to renew conjugal relations with the woman. The offer and acceptance between woman and man must take place in one session. If a woman makes the offer and before the acceptance of the husband, anyone of the two leaves the place, nothing in fact has been constituted. If later the man says "I divorce you," the divorce will take effect, but the woman is not under obligation to pay him anything. If he pronounces one or two divorces, they will constitute a revocable divorce. If he gives three divorces it will become an irrevocable divorce.

This is the legal position when the offeror is the wife.

The Second Rule: If the offeror is the husband and he says to his wife: 'I release myself from the marriage bond (*Khula*) with you and offer you so much money or dower in return" and the wife says: "I accept," the *Khula* has taken place (i.e., both are now released from the marital bond). This *Khula* will constitute an irrevocable divorce.

If the woman makes no answer to the husband's offer in the same session and leaves the place, but communicates her acceptance later or the woman gives no acceptance, keeps silent or clearly rejects the husband's offer, no divorce has taken place.

But if after hearing the husband's offer the woman stays and the husband, after communicating his offer, leaves the place and in his absence the woman accepts the offer the *Khula* has taken place.

The Third Rule: The man says: 'I release myself from the marital bond with you (*Khula*)', the wife says: "I accept it". No

But if the husband is guilty of excesses on the wife, by a consensus opinion of the jurists, it is not lawful for husband to receive any compensation. He should divorce the woman without compensation. If he takes anything in return for divorce, he would commit a sin.

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But if after hearing the husband's offer the woman stays and the husband, after communicating his offer, leaves the place and in his absence the woman accepts the offer the *Khula* has taken place.

The Third Rule: The man says: 'I release myself from the marital bond with you (*Khula*)', the wife says: "I accept it". No

compensation in terms of money or return of dower is mentioned on either side, then all monetary rights of husband over wife and all monetary rights of wife over husband are extinguished. If the man has yet to pay the dower in part or full, he is released from the obligation to pay it. If the woman has received full dower, she is not obliged to return it. However, during the *Iddat*, man is obliged to pay subsistence and provide shelter to the woman. But if the woman waives this right expressly, saying, "yes, release yourself from marital bond with me and I shall not even demand subsistence or shelter from you", the man is exempted from this obligation also.

The Fourth Rule: If the *Khula* takes place in consideration of a fixed amount. The man says: "I release myself from the marriage tie with you in consideration of such and such amount" to which the woman agrees, she is under obligation to pay this sum to the man, whether or not she has received dower from him. If she has not yet received the dower, she is no longer entitled to claim it, because this right is extinguished by *Khula*.

Divorce in Lieu of Money:

The above details apply to *Khula*, that is when the offeror says: "Release me in consideration of this or that amount or the dower."

But if the offeror says: 'Give me divorce in consideration of such and such amount' and the other party accepts it, one irrevocable divorce will take effect. This is not a case of *Khula*. So the jurists have termed it "Talaq bil Maal" (Divorce in lieu of Money).

The Law is that if the husband agrees to give divorce in consideration of the offered sum, it would be obligatory upon the woman to pay this sum, if they owe any other sums of money to each other, their right to the sums will not be extinguished. If the man owes dower to the woman in full or in part, she can claim it from him.

'Talaq bil Maal' (divorce in lieu of money) is one means of termination of marriage by mutual agreement.

The **First Rule:** The woman says: "Give me divorce" Man answers "Give up all your claims of dower and other rights on me and in return I shall give you divorce."

The woman says or put in writing: "Yes, I give up all claims."

The husband does not give the divorce. The woman retains all her rights. But if in the same session the man gives divorce, the woman shall be under an obligation to surrender all her claims on the man.

The Second Rule: If the man compels the woman under duress to utter the word '*Khula*' or forces her by violence to affix her thumb impression or signature on a deed of *Khula* and then says, "Yes, I release you from the marriage tie." Not the *Khula*, but divorce will take place. The woman will be under no obligation to pay anything to the man nor will any of her rights on the man be extinguished. If the dower remains unpaid, it is obligatory upon the man to pay it.

The Third Rule: A husband forges a document which reads 'I agree to take divorce and give up my right to dower and all other rights" and secures his wife's thumb impression or signature on it by misrepresentation or fraud. In this case the woman will retain all her rights on the man. However, if the man says 'I have given her divorce or *Khula*' then divorce will take place. If the man goes to the civil court, presents the forged document and secures a decree exempting him from paying the dower and other rights of the woman, such a decree will not be valid in Shariat.

On the Day of Judgment when this case is presented before the Lord, the man will have to surrender his good deeds in lieu of the rights of the woman from the discharge of which the civil courts had exempted him or he will have to bear upon his head the burden of the sins of that woman.

We have dwelt at length on this subject in order to show that *Khula* is a matter of mutual agreement. No party can unilaterally take a decision on it.

THE *KHULA* GRANTED BY MODERN AUTHORITIES

Modern authorities decree dissolution of marriage on the plaint of the woman and call it *Khula*. This procedure is contrary to the Shariat Law. Sometimes the summon is not served on the husband. Sometimes even when the husband guarantees that he will discharge all rights of the woman and pleads that he wants to keep the woman, the court decrees dissolution of marriage on the ground that a woman who does not like to live with her husband has the right to demand and secure *Khula* (release from marriage bond).

This procedure conforms to the European Civil Law, but is derogatory to Shariat. This *Khula* is not Sharii *Khula* (i.e., it is not valid in Shariat because it is granted without the will of the husband).

Likewise such dissolution of marriage does not break the tie of marriage. So it is not correct for a woman to marry another man after obtaining such a decree of dissolution of marriage.

In certain circumstances a Muslim authority has the right to pass a decree of dissolution of marriage. But in the absence of some particular grounds and without following a set procedure, a marriage cannot be dissolved.

The grounds on which the Muslim authority has the power to order dissolution of marriage are: (1) Insanity of the husband. (2) The husband does not provide subsistence. (3) Impotence of the husband. (4) The husband is missing and there is no news whether he is alive or dead. (5) The husband is absent. It is known that he is alive, but his whereabouts are not known.

On these grounds and under set conditions, limits and regulations written in "al Heelatun Najiza", a Muslim authority is empowered to pass a decree of dissolution of marriage.

It must be borne in mind that if an non-muslim (Qadiani or Christian) passes a decree of dissolution of marriage under all the above-mentioned rules and regulations, his decree will not be valid and marriage in fact will stand intact in Shariat Law.

RULES OF *IDDAT*

وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ اَنَّ سُبَيْعَةَ الْاَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَجَاءَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاسْتَاْذَنَتْهُ اَنْ تَنْكِحَ فَاَذِنَ لَهَا فَنَكَحَتْ (رواه البخارى)

Hazrat Misuwar b. Makhrama ﷺ narrated: "The lady Companion Subeea'a رضى الله عنها bore a child a few days after the death of her husband. She came to the presence of the Messenger of Allah ﷺ and (since because of delivery the Iddat had came to an end) sought permission to marry another man. The Messenger of Allah ﷺ permitted her to do so. She then contracted marriage with a man."

(Mishkaat ul Masabih, p. 288, with reference to Bukhari)

Explanation:

When a man divorces his wife or dies, the woman is under an obligation to pass the period of *Iddat*, which means that before the termination of a period of time fixed by Shariat law she is not allowed to contract marriage with another man. In the period of *Iddat* the woman is also under some other restraints.

In the above-mentioned Hadees only one law of *Iddat* (عدت) has been mentioned the detail of which will shortly follow. Allah willing! When a woman is divorced, the first point to determine whether she has had coitus with her husband.

If divorce is given before any coitus has taken place, the woman is exempt from undergoing *Iddat*. As the Holy Qur'an says:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا (سورة الاحزاب)

"O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely." *(Surah al-Ahzab : 49)*

If coitus has taken place after *Nikah*, it shall be determined whether the woman is pregnant. If she is pregnant the *Iddat* will end at the termination of pregnancy, that is, till the delivery of the child, whether this takes place after one day, several months, eighteen months or more. (It may be pointed out that the maximum period of pregnancy as recognized by Shariat is two years).

If the woman is not pregnant, her *iddat* ends at the termination of the third monthly course of menstruation. No fixed period has been prescribed for this. The *Iddat* is reckoned at whatever period of time it takes to go through three monthly courses. Women generally think that the *Iddat* period is three months thirteen days or three months ten days. There is no basis in Shariat for such a belief. Reckoning of *Iddat* period depends on the termination of pregnancy or in case of non-pregnancy the termination of the third course of menses.

The First Rule: In the case of a divorced woman who has never experienced a menstrual discharge or has come to the age of menopause, the period of *Iddat* is three lunar months. The Holy Qur'an deals with these rules in Surah Baqara and Surah Talaq.

Surah Baqara says:

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلَاثَةَ قُرُوْءٍ

"The divorced women should wait for the period of three monthly courses before contracting another Nikah."

And in Surah Talaq Allah Almighty says:

وَالّٰٓئِيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَاۗىِٕكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓـِٔيْ لَمْ يَحِضْنَ

"And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, alongwith those who have it not."

As for the woman whose husband is dead and she is pregnant her *Iddat* will extend to the termination of her pregnancy, even if it is terminated three or four days or immediately after the death of the husband. It is this rule which has been laid down in the above tradition.

If the pregnancy is prolonged, the period of *Iddat* will also be prolonged. If the woman is not pregnant, the *iddat* is four months and ten days according to the lunar calendar, whether or not she experiences menstrual discharge.

The Holy Qur'an says:

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّ عَشْرًا

'And those of you who die and leave behind wives, these wives should wait for four months and ten days (before remarriage).

The Second Rule: The woman whose marriage has been dissolved under the laws of Shariat by decree of the Muslim ruler is also obliged to undergo *iddat*.

The Third Rule: The woman who has obtained *Khula* from her husband is under obligation to undergo the same period of *Iddat* as the divorced woman.

The Fourth Rule: The provision of subsistence and shelter to the divorced woman during the *Iddat* period is the duty of the man provided that she resides during this period in the same house in which she lived with him as his wife. If she goes to live with her parents during the period of *Iddat*, the duty of the man to provide her subsistence and shelter is extinguished.

"O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely." *(Surah al-Ahzab : 49)*

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It must be pointed out that the woman is under obligation to pass *iddat* in the house of the man who has divorced her. If the divorce is irrevocable or fallacious, she should observe purdah (veil) from the man.

The Fifth Rule: If the woman waives her right to subsistence and shelter during *Iddat*, the man is exempted from this duty.

The Sixth Rule: A widow is entitled to share in the estate of her deceased husband, but she has no right to receive subsistence for the *Iddat* period from his legacy. If the dower remains unpaid and she has not already waived her right to it, she will receive dower as the first charge on the estate of the deceased.

The Seventh Rule: A man contracts marriage with a woman on the condition that no dower will be paid or the question of dower was never mentioned at the time of marriage contract. The man then divorces the woman without consummating the marriage, it is obligatory upon the husband to give her four articles of dress according to his means. These articles of dress are as follows:

One Kurta (shirt), one Pyjama (trousers), one Dopatta (scarf), a large chaddar (sheet) with which she can wrap her whole body from head to foot.

If the husband has consummated marriage and the dower was not fixed he wili pay 'Mehr e Misl' (the comparable dower) and this will remain payable from his estate even after his death.

Mehr e Misl (the comparable dower) means the amount of dower to which women in her parental family who are comparable to her in beauty, grace, age, religious devotion and accomplishments are entitled. This rule belongs to the subject of dower, we have mentioned here while discussing subsistence so that the case in which provision of a dress is obligatory may be understood.

The Eighth Rule: It is not valid to give divorce to a woman during her period of menses. However, if a man disregards the rule of Shariat and gives divorce during this period, the divorce will take effect. The *Iddat* in this case will be three monthly menstrual periods, excluding the menstrual period in which divorce is given.

The Ninth Rule: A man gives divorce during his illness and before the woman's *Iddat* is over he dies.

In this case the woman shall pass whichever of the two periods of *Iddat*, of divorce or death, is longer.

If a man gives revocable divorce during his illness and then dies, the woman is obliged to undergo the *Iddat* of death.

MOURNING IS OBLIGATORY DURING *IDDAT*

(١٦٠) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُتَوَفّٰى عَنْهَا زَوْجُهَا لاَ تَلْبَسُ الْمُعَصْفَرَ مِنَ الثِّيَابِ وَلاَ الْمُمَشَّقَةَ وَلاَ الْحُلِيَّ وَلاَ تَخْتَضِبُ وَلاَ تَكْتَحِلُ

(رواه ابو داؤد)

Hazrat Umm e Salma رضی اللہ عنہا reported that the Messenger of Allah ﷺ advised: 'A widow (till the period of iddat is over) should not wear a dress dyed in yellow or grey, nor should she wear ornaments nor dye her hair"

(Mishkaat ul Masabih, p. 289, with reference to Abu Daud and Nisai)

Explanation:

A divorced or widowed woman should live during the period of her *iddat* in the same house in which she used to live with her husband till its end. It is not right for her to shift to any other house. Many women shift to their parental home soon after being divorced or widowed. This is contrary to Shariat. And it is a sin. It is neither right for her to leave nor is it lawful for her in-laws to force her to leave the house till the period of *Iddat* is over.

The Holy Qur'an says:

لَا تُخْرِجُوْهُنَّ مِنْ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ

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If the widow has no means of subsistence, she can go out of the house to earn her living, but she must return to the home of her husband before sunset. The rule of *Iddat* does not require a woman to confine herself to a single room or corner of the house, as some women believe. There is no restriction on a woman observing *Iddat* to move about freely in all parts of the house.

It is not proper for a woman who has received a revocable divorce to leave the house. She should stay in the house of her husband for the whole period of *iddat*.

The woman undergoing *iddat* is subject to two Sharii restrictions. She is not to go out of the house and she must observe mourning. Mourning implies renunciation of using make-up and beautifying oneself. The above-quoted Hadees lays down some rules of mourning. These rules are applicable not only to a widow but also to a woman who has received irrevocable or fallacious divorce. In short the widow or the divorced woman with whom the divorcing man cannot by law resume conjugal relations are obliged to observe mourning. This mourning should end with the termination of the period of *Iddat*. Since it is wrong to remarry during *Iddat* and wearing of make-up is required to please the husband only, the woman is enjoined to observe mourning when she is undergoing *Iddat*. The implication of mourning is that the woman should not wear such dress, ornaments and make-up as might draw the attention of men towards her.

So the woman undergoing *Iddat* (upon whom mourning is obligatory) is bound by Shariat Law not to wear gaudy dress, perfume, scented clothes and ornaments nor should she dress her hair with a thin-toothed comb. She should not apply oil to her hair, nor apply collyrium to her eyes or if she does at night, she should rub it off at daytime. She may wash her hair and take bath, but she should not use perfumed soap. If she has a headache and needs to apply oil to her hair she should use some odourless oil and should not dress her hair in an attractive manner.

It is not proper for a woman who is obliged to observe mourning to dye her mouth red by munching Pan (betel-leaf) or rub

Massi (a colour) on her teeth, wear flowers, apply hina to her hands, use lipstick or nail polish.

First Rule: To observe the mourning is an order of Shariat. Even if the death of a husband or separation from him by divorce or *Khula* is a matter of satisfaction, even of joy for the woman, it is obligatory upon her to observe mourning.

Second Rule: A woman whose marriage has been dissolved by the court (and this dissolution has taken place in conformity with Shariat Law), is under an obligation to observe mourning and undergo *Iddat*.

Third Rule: A minor girl who is divorced or widowed is not under obligation to observe mourning.

Fourth Rule: It is obligatory upon a woman who has received an irrevocable or fallacious divorce to stay in the house of the divorcing man during *Iddat* and observe purdah (veil) from him.

The woman who has received revocable divorce should wear make up and must not observe mourning.

IDDAT DURING PERIOD OF IGNORANCE

(١٦١) وَعَنْ اُمِّ سَلْمَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ جَاءَ تِ امْرأَةٌ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللهِ اِنَّ ابْنَتِيْ تُوُفِّى عَنْهَا زَوْجُهَا وَ قَدِ اشْتَكَتْ عَيْنُهَا اَفَنَكْحُلُهَا فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَ مَرَّتَيْنِ اَوْثَلٰثاً كُلُّ ذٰلِكَ يَقُوْلُ لاَ ثُمَّ قَالَ اِنَّمَا هِيَ اَرْبَعَةُ اَشْهُرٍ وَّ عَشْرًا وَّقَدْ كَانَتْ اِحْدٰكُنَّ فِى الْجَاهِلِيَّةِ تَرْمِيْ بِالْبَعْرَةِ عَلٰى رَأْسِ الْحَوْلِ

(رواه البخارى و مسلم)

Hazrat Umm e Salma رضى الله عنها stated "A companion woman رضى الله عنها came to the presence of the Messenger

of Allah ﷺ and submitted: "The husband of my daughter has died. Her eyes are sore. Can we apply collyrium to her eyes?" He ﷺ said, "No".

She made this enquiry two or three times and as many times he ﷺ said "no".

Proceeding the mercy of the world ﷺ observed (in the Shariat of Islam) this Iddat and mourning period is four months and ten days (and you find it hard to comply with it). In the period of ignorance when the husband of a woman died she underwent Iddat of one full year and when this year was over and the new year commenced she scattered the dung of camel."

(Mishkaat ul Masabih, p. 288, with reference to Bukhari and Muslim)

Explanation:

In the pre-Islamic period of ignorance the widows were put under various restraints in different lands and among different peoples. These restraints were imposed by religion as well as by national and state law. It was a custom among the Hindus of India that the widow was burnt alongwith her husband on the funeral pyre. This rite was called *Sati*. In Arabia the first year of widowhood was extremely tortuous for the woman.

Sunan Abu Daud gives the following account of the trials of a widow:

"When the husband of a woman died, she entered a small cell, put on the worst clothes and for full one year she did not use perfume nor touched anything (any cleansing agent) to her body. At the end of the year some quadruped, ass, goat or bird was brought to her. She rubbed her private parts with it.[1] Since living in dirt produced poisonous substances in her body, the creature with which she rubbed her genitals often died. She then emerged from her cell. She was given dung of the camel which she threw behind her back. This notified the people that her Iddat was over. It was also a symbolic indication that just as the dung is being cast away, she has also cast off her distress. Then she used perfume as she liked."

[1] The woman performed this magical rite to cast off distress.

The Messenger of Allah ﷺ reminded the enquirer of this restraint of the period of ignorance and observed that Islam had prescribed an *Iddat* and mourning period of only four months and ten days. Islam has rid you of so many distresses and yet you wish to circumvent the Law of Islam.

This Hadees indicates that despite the sore eyes of the woman did not allow her to use collyrium during her *Iddat*. The commentators of traditions have said that probably this woman's eyes could be cured by some other medicine than collyrium and she wished to use collyrium only as make-up. That is why the Messenger of Allah ﷺ forbade its use. Otherwise it is the verdict of Hazrat Umm e Salma رضی اللہ عنہا (who is the narrator of the Hadees prescribing mourning) that a woman under mourning can use collyrium as medicine at night.

A WIDOW SHOULD REMARRY

The Hindus regarded remarriage of widows as evil. Perpetual heart-burning and taunts of in-laws condemned her to a life of disgrace. Religious cannon and national custom obliged her pass her whole life in celibacy.

A thirteen year widow under compulsion of religion and in order to save herself from the life-long contempt of her relations, preferred to burn herself with her husband on his funeral pyre. In contrast to this Islam allowed, rather encouraged widow marriage as a praisewortlry and desirable act and made it obligatory under certain conditions.

If the second husband dies, she may after passing *Iddat* take a third and in the event of his death, after *iddat*, a fourth husband.

The Messenger of Allah ﷺ himself practised this rule. Most of his wives رضی اللہ عنہن were widows and some of them had even been married twice before.

Even today among some people (who claim to be Muslims), widow-marriage is considered an evil and widows are condemned to celibacy for the rest of their lives.

May Allah protect us! It is the height of ignorance to consider the practice of Allah's Messenger ﷺ as evil. Such a view is likely to undermine faith. Those who hold such views ought to repent.

Islam has conceded high status to woman and has accorded her honour and respect. Islam has redeemed woman from a lowly position and elevated her to dignity. But alas! Even today women disregard the ordinances of Islam (which are a pure blessing) and are rushing towards ignorance.

MOURNING OVER ANOTHER'S DEATH

(١٦٢) وَعَنْ زَيْنَبَ بِنْتِ اَبِىْ سَلَمَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُمَا قَالَتْ لَمَّا اَتٰى اُمَّ حَبِيْبَةَ لَغْىُ اَبِىْ سُفْيَانَ دَعَتْ فِى الْيَوْمِ الثَّالِثِ بِصُفْرَةٍ فَمَسَحَتْ بِه ذِرَاعَيْهَا وَعَارِضَيْهَا وَ قَالَتْ كُنْتُ عَنْ هٰذِه غَنِيَّةً سَمِعْتُ النَّبِىَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَحِلُّ لِاَمْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْآخِرِ اَنْ تُحِدَّ فَوْقَ ثَلٰثٍ اِلَّا عَلٰى زَوْجٍ فَاِنَّهَا تُحِدُّ عَلَيْهِ اَرْبَعَةَ اَشْهُرٍ وَّ عَشْرًا (رواه مسلم)

Hazrat Zainab رضی اللہ عنہا, the daughter of Abu Salma ﷺ narrated that "When the Mother of the Faithful Umm e Habiba رضی اللہ عنہا received the news of the demise of (her father) Abu Sufyan ﷺ, she sent for a yellow perfume on the third day and rubbed it on her arms and cheeks and said: "I did not need it (but apprehending that I might be reckoned among those who observe mourning for more than three days, I used this perfume). I have heard the

Messenger of Allah ﷺ as saying: "It is not lawful for a woman who believes in Allah and the Last Day to observe mourning on the death of someone for more than three days and nights. However, when the husband of a woman dies, she should observe mourning for four months and ten days. (Muslim, p. 487, vol I)

Explanation:

A woman in mourning should not wear a dress which mignt attract the attention of men. She should also avoid using perfume, collyrium, hina, ornaments or other aids to beauty.

This subject has been dealt with in detail in the foregoing Hadees. Is there room for mourning the death of anyone other than the husband? And if there is room, for how many days can mourning be observed?

The above-quoted Hadees gives an answer to this question which is that the woman is allowed to mourn the death of a near relative (son, father) also, but only for three days and nights. To mourn for a longer period is forbidden, as the above-mentioned tradition clearly states.

Hazrat Umm e Habiba رضی اللہ عنہا was one of the illustrious wives of the Messenger of Allah ﷺ. Abu Sufyan ﷺ was her father. When she heard the news of his death she used no perfume for two days. On the third day she sent for the perfume and wore it. She said: 'I did not need to wear a perfume, but I have done it to protect myself against the warning of the Hadees. I fear lest not using the perfume should be taken as mourning on my part and the mourning might extend beyond three days. So before the end of three days I have used the perfume to safeguard against the possibility of committing a sin.

Hazrat Zainab b. Jahash رضی اللہ عنہا, another illustrious wife of the Messenger of Allah ﷺ had the same experience. When the news of her brother's death reached her, she sent for perfume and used it and related the same Hadees as had been narrated by Umm e Habiba رضی اللہ عنہا when she used perfume on the third day of her father's death.

The commentators on Ahadees have explained that the Messenger of Allahﷺ statement as reported by Umm e Habiba رضی اللہ عنہا shows that apart from the husband, mourning for other near relatives is allowed, though it is not obligatory. If mourning for relatives is not observed, no sin is committed. Since woman by nature feels deeper sorrow, she is permitted to renounce make-up for three days. However, if she mourns the death of anyone save her husband beyond three days, she will be guilty of sin. This permission of three days' mourning, it must be clearly understood, is applicable only to women. No Hadees permits men to go into mourning over the death of anyone.

A great problem these days is that in practice no regard is paid to the deeds and precepts of the Messenger of Allahﷺ. The people follow their whims.

The injunctions of Allah and His Messenger ﷺ are flouted even on the occasion of sorrow, grief and mourning. Women are resentful when they are asked to go into mourning on the death of their husbands. They even violate the Sharii rule of confining themselves to the four walls of the home during the period of *iddat*.

But when they themselves are in the mood to go into mourning they do so for weeks on the death of someone other than their husband, such disregard of religious injunctions is bad form. It increases the burden of sins.

May Allah, the Great, the Glorious help us to follow and sacrifice our lives for the tenets of Islam.

The practice of mourning becomes widespread in the month of Muhurram. Emulating the Shia sect, many people who profess to Sunni creed also go into mourning during Muhurram. They renounce sexual relations between husband and wife during this period, especially during the first ten days of the month. They wear black dress and clad their children in black clothes. The details of such practices are a legion.

All these are ignorant and erroneous ways. Hazrat Hussain ؓ attained martyrdom in the month of Muhurram. In remembrance of

this martyrdom the people weep, beat their breast, wound themselves with knives, compose verses on fabricated events, recite elegies and imagine that they are earning Allah's blessing yet there is absolutely no merit in such practices. In fact these practices are sinful.

Why do we love Hazrat Hussain ؓ? We love him because he is the beloved grandson of our revered Prophetﷺ. When it is the grandfather of Hussainؓ who is the main object of our love (that is, love of Hussainؓ springs from love of Messenger of Allahﷺ, why then do we violate the injunctions of the Messenger of Allahﷺ to express our love for his grandson Hussain ؓ?

The Messenger of Allahﷺ enjoined that a woman should not go into mourning for more than three days at the death of anyone save that of her husband, and this permission is given exclusively to women. Men are absolutely forbidden to observe mourning at the death of anyone. So what kind of a mourning it is which continues even after the passage of fourteen hundred years.

Will Hussainؓ be pleased with those who act against the precepts of his grandfather, the revered Messenger of Allahﷺ. Will the Intercessorﷺ and Hussainؓ intercede for those who have made arbitrary additions to the religion of Muhammadﷺ? Hadees establishes that those who amend the religion of Muhammadﷺ will be removed from the fountain of Kausar and the Mercy of the Worldsﷺ will say

سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِیْ

Be off! Be off! those who altered my religion![2]

Mulla Ali Qari رحمۃ اللہ علیہ in his "Al Mauzuaat ul Kabir," writes:

وَقَدْ اَشْتَهِرَ عَنْ الرَوَافِضَ فِیْ بِلَادِالعَجْمِ مِنَ الْـخَرَاسَان وَالْعِراقْ

بَلْ فِی بَلَادِمَاوَرَاءُ النَّهْرِ مُنْكِرَاتِ عَظِيْمَةِ مِـنْ لَبِسَ السَوَادِ وَالِدَ

[2] Mishkaat ul Masabih, p. 288, vol 1.

وَرَانَ فِیْ الْبَلَادِ وَجَرحَ رَؤسَهُمْ و ابداَهُمْ بِاِلی مِنِ الْجَرْاحَةِ وَ يَدْعُوْنَ اِنَّهُمْ مُحِبّوا اَهْلَ الْبَيْتِ وَهُمْ بَرِيئُوْنَ مِنْهُمْ

(ص ۱۰۵۰ مجتبائی)

'And among the Rafizi sect in non-Arab lands such as cities in Khurasan, Iraq and Mavra-un-Nahr major sins have come into vogue. For instance they put on black dress and move about in the city and inflict injuries on their heads and bodies in various ways and claim that they love the Prophet's family رضی اللہ عنہم, even though they are disgusted with them.

MOURNING IS FORBIDDEN FOR MEN

وَيَكْرَهُ لِلرِّجَالِ تَسْوِيْدِ الثِّيَابَ وَ تَمزِ يْقَهَا لِلتَحْزِيَة

(عالمکیری طبع مصر ص ۱۹۷)

"It is not lawful for men to wear black dress and tear clothes to console themselves." (Fatawa Alamgiri)

A Hadees reports that the chief of the two worlds ﷺ observed:

اَنَا بَرِئٌ مِّمَّنْ خَلَقَ وَ صَلَقَ وَخَرَقَ

(مشکوۃ المصابیح ص ۱۵۰)

"I am disgusted with him who (in mourning at the death of someone) shaves his head, cries loudly and tears his clothes." (Mishkaat ul Masabih, p. 150)

Tearing clothes is unlawful both for man and woman. Everybody knows that the last Nabi of Allah, the Pride of the world Muhammad ﷺ conveyed to the people perfect religion and then departed from the world. Allah, the Almighty, the Glorious says:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِیْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (المائده)

This day I have perfected your religion for you and completed My benefaction on you and have chosen the religion of Islam for you.

Since Islam is a complete religion, it contains comprehensive guidelines on what is permitted and what is forbidden. It gives exhaustive information on deeds which earn merit and deeds which entail punishment; it shows all the modes of living and gives instructions to deal with affairs in all spheres of life. No one now is authorised to make additions to religion and to turn lawful into unlawful and vise versa. In Allah's Shariat (law) men are forbidden to observe mourning. As for the women, they are under obligation to mourn the death of their husbands for a period of four months and ten days and permitted to observe mourning for three days only on the death of a near relative.

How can then the practice of going beyond religion, that is, mourning by men, donning black dresses and observance of mourning by women in contravention of the above mentioned details, become a part of religion. The law of Islam has put no restraint on the conjugal relations between man and wife, wearing neat and decent dress, using hina make-up or wearing ornaments during the month of Muharram. Any restraints in this regard are arbitrary. Why have they declared unlawful what Allah has made lawful? Why have they forsaken the guidance of the Qur'an and Hadees and taken to the path of error?

The Holy Qur'an says:

قُلْ اَرَئَيْتُمْ مَّا اَنْزَلَ اللّٰهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَّ حَلَالًا قُلْ آللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ (سوره یونس)

"Say: have ye considered what provision Allah hath sent down for you, how ye have made of it lawful, and

unlawful? Say: Hath Allah permitted you, or do ye invent a lie concerning Allah." *(Yunus: 59)*

This verse condemns the practice of arbitrarily declaring lawful what is unlawful and unlawful what is lawful.

Allah, the Mighty, the Glorious observes:

وَلَا تَقُوْلُ لِمَا تَصِفُ اَلْسِنَتِكُمُ الْكَذِبَ هٰذَا حَلَالٌ وَّهٰذَا حَرَامٌ لِتَفْتَرُوْا عَلَى اللهِ الْكَذِبَ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللهِ الْكَذِبَ لَا يُفْلِحُوْنَ (سورہ نحل)

"And speek not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed" *(Al Nahal: 116)*

This verse also denounces the practice of arbitrary declaration of right or wrong. What Allah, the Mighty the Glorious has declared lawful shall remain lawful. whether it is the month of Muharram or any other month, and what He has made unlawful shall remain unlawful irrespective of time or the season. No man is authorised to prescribe what is lawful and what is unlawful.

May Allah, the Mighty, the Glorious, vouchsafe understanding and help us to act upon His commands!

BRINGING UP THE CHILDREN

(١٦٣) وَعَنْ عَمْرِ بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّه عَبْدِ اللهِ بْنِ عَمْرٍ وَاَنَّ امْرَاَةً قَالَتْ يَارَسُوْلَ اللهِ اِنَّ ابْنِى هٰذَا كَانَ بَطْنِىْ لَه وِعَاءً وَثَدْيِىْ لَه سِقَاءً وَ حَجْرِىْ لَه حِوَاءً وَاِنَّ اَبَاه طَلَّقَنِىْ

وَ اَرَادَ اَنْ يَّنزِعَه، مِنِّىْ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْتِ اَحَقُّ بِه مَالَمْ تَنْكِحِىْ (رواه احمد و ابو داؤد)

Hazrat Abdullah b. Amr narrated: 'A woman submitted: 'O Messenger of Allah , without doubt for this son of mine my belly was once a vessel and my breast a drinking bucket (from which he sucked milk) and my lap a safe haven for him. It is so happens now that his father has divorced me and he wants to separate my son from me."

To this the Messenger of Allah answered: "You have a prior right to bring him up till you contract another marriage."

(Mishkaat ul Masabih, p. 293, with reference to Abu Daud)

Explanation:

Allah, the Mighty, the Glorious has continued the process of procreation among mankind. The children are born weak, devoid of understanding and infirm in body. Their upbringing and tending has been assigned to parents. They are duty-bound in Shariat to rear them and are also constrained to raise them by parental instinct. Generally children grow up and flourish under the care and protection of their parents. But sometimes contrary to the Spirit of Islamic Shariat (Islamic Law) man and wife do something which separates them, that is, they want termination of the marital bond and are divorced or the husband due to his foolishness gives divorce to his wife or divorce seems to be the only proper course because the couple cannot keep to the limits of Allah.

In this event among many other hardships, the rearing of children becomes a real problem. The Shariat of Islam has laid down rules and regulations in regard to solve this problem also.

The above-quoted Hadees gives an account a similar case. When man and wife are separated and there is no means of reconciling the two or when an irrevocable divorce takes place or the two parties are unwilling to contract a new *Nikah* or when Shariat forbids renewal of *Nikah*, man and woman will be

constrained to live apart. In this case the rule laid down by the Messenger of Allah ﷺ for the rearing of children is that the mother has the greater right to tend the child provided that she does not marry another man. The commentators of Tradition have expressed the view that the right to tend the child will be conceded to the woman only if she does not marry another man. This right will not be extinguished if she marries a close relative i.e., an uncle etc., of the child, because such a relative will treat the child with love and kindness and will not resent the mother's care of her child. However if the mother of the child marries a man who is a total stranger to the child, her right to bring up the child will be extinguished, because such a man will be ill-disposed to the rearing of the child. He may object that by caring for the child his wife infringes his rights as her husband.

Possibly he will show a hostile attitude towards the child and will scold and revile him. It is also possible that love best bestowed on the children of the man's first wife and on other children from the child's own mother will cause uneasiness to him.

For reasons like this the mother's right to rear the child has been abolished in case she marries a man who is a stranger to the child.

The mother's right to rear the child is her due. If she does not want to avail of her right, she cannot be forced to avail it. However, if no other woman is available to rear the child, the mother will be compelled to take the child under her charge. If a woman waives her right to bring up the child, the Shariat allows her to reclaim this right within the specified period of rearing the child (the detail follows in the ensuing pages).

Similarly if her right to rear the child is extinguished on account of her marriage with a man who is a stranger to the child, this right will revive if her marriage with this man is dissolved. She can then claim the right to rear the child.

Rule 1: The woman shall not receive remuneration for suckling her child during the *Iddat* period after divorce. However, the man is obliged to provide subsistence to the woman during *Iddat*.

Rule 2: When the *Iddat* period after divorce is over, the mother of the child has the right to claim remuneration from the father for suckling his child. In this case the father cannot take the plea that if he has to pay wages he will hire another wet nurse for the child (because no other woman can excel the mother in bestowing affection upon the child.)

However, if a wet nurse is willing to suckle the child at a lower rate of remuneration than that of the mother, the mother shall lose the right to suckle the child. She has the right to keep the wet nurse in her house in order to avoid separation between mother and child. In case the mother's milk is harmful for the health of the child, the father can engage a wet nurse to suckle the child.

Rule 3: The mother cannot be forced against her will to suckle the child. However, if the child does not accept the milk of another woman, the mother is under obligation to feed the child.

Rule 4: The child, upto the age of discretion, may be allowed to remain under the custody of an immoral mother, even though her wickedness is likely to affect the child. The child on attaining the age of discretion, shall be taken from her. In the case of a woman who is absent from home most of the time-making no management for the tending of the child so that there is an apprehension that the child may be damaged, the right of bringing up the child shall not be given to her.

Rule 5: If the mother dies or refuses to avail of the right of bringing up the child or if for some reason she loses this right, the right of tending the child devolves on the maternal grand mother, and if she is dead or refuses to avail of this right, it devolves on the great maternal grandmother and if she is dead or refuses to exercise the right, it falls on the paternal grandmother, greater paternal grandmother, full sisters, uterine sisters, consanguine sisters in that order, who, if dead or unwilling to exercise the right, it shall devolve on the maternal aunt and paternal aunt in that order, who, if dead or refuse to avail of the right of tending the child, the right shall fall on the maternal aunt of the mother or maternal aunt of the father in that order.

It shall be clearly kept in mind that the expenses of bringing by the child in all the above cases, shall be born by the father and not the custodian.

Rule 6: If no woman from among the child's own relations is available, the right of bringing up the child goes to the father, in whose absence the right devolves on the grandfather, or great grandfather in that order. In the absence of these the right goes to full brother, or consanguine brother in that order. In the absence of these further guidance may be sought from authoritative scholars.

Rule 7: Anyone who has the right to bring up the child shall receive this right in the case of a male child upto seven years of the child's age and in the case of a female child upto nine years of her age.

AZAAN AND TEHNEEK (تحنيك)

(١٦٤) وَعَنْ اَبِىْ رَافِعٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَذَّنَ فِىْ اُذُنِ الْحَسَنِ بْنِ عَلِىٍّ حِيْنَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلٰوةِ

(رواه الترمذى و ابو داؤد و قال الترمذى هذا حديث حسن صحيح)

Hazrat Abu Rafae ﷺ stated: 'I saw that when Hassan ﷺ was born the Messenger of Allah ﷺ announced in his ear the same Azaan which is announced for Namaz ('Azaan').

(Mishkaat ul Masabih, p. 363, with reference to Tirmizi and Abu Daud.)

(١٦٥) وَ عَنْ اَسْمَاءَ بِنْتِ اَبِىْ بَكْرٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا اَنَّهَا حَمَلَتْ بِعَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَوَلَدْتُّ بِقُبَاءٍ ثُمَّ اَتَيْتُ بِهٖ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهٗ فِىْ حِجْرِهٖ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِىْ فِيْهِ ثُمَّ حَنَّكَهٗ ثُمَّ دَعَا لَهٗ وَبَرَّكَ عَلَيْهِ وَكَانَ اَوَّلَ مَوْلُوْدٍ وُلِدَ فِى الْاِسْلَامِ (رواه البخارى و مسلم)

Hazrat Asma رضى الله عنها, the daughter of Abu Bakr Siddique ﷺ stated: 'I had conceived my child Abdullah in the period of my residence in Makkah, but he was born after migration in Qaba, three miles from Madina. After his birth I carried him to the Messenger of Allah ﷺ in whose lap I placed him. He ﷺ asked for a dry date, chewed it and transferred it from his mouth to the mouth of the child and then rubbed it on his palate. Then he ﷺ invoked (دعا) for the child an invoked blessings upon him. He was the first child in the history of Islam who was born among the refugees after their migration.

(Mishkaat ul Masabih, p.362, Bukhari and Muslim)

Explanation:

Hazrat Asma رضى الله عنها was the sister of the Mother of the faithful Ayesha Siddiqua رضى الله عنها. She was the eldest daughter of Abu Bakr Siddique ﷺ. She had accepted Islam in Makkah and was the 18th in the list of men and women who were the first to believe in Islam. In other words only seventeen people had preceded her in embracing the faith. She had been given in marriage to Hazrat Zubair b. Awam ﷺ in Makkah. Asma رضى الله عنها migrated at a time when the delivery of her child was due. Allah alone knows with what hardship she travelled over a distance of three hundred miles from Makkah to Madina. She made her first halt at Qaba, a settlement three miles distant from Madina. (Today it is a city and linked with Madina by a long line of buildings.) At Qaba she gave birth to her son Hazrat Abdullah b. Zubair ﷺ.

Hazrat Abdullah b. Zubair ﷺ states "I migrated while I was in the womb of my mother." Asma رضى الله عنها, after the birth of her child, carried him to the Messenger of Allah ﷺ in whose lap she placed him. He ﷺ asked for a dry date, chewed it and transferred it from his mouth to the mouth of the child and rubbed it on his palate with his sacred finger. He ﷺ also passed his hand over the child's

head and supplicated for him to Allah Almighty, invoked blessings upon him and named him Abdullah. The first thing to enter the stomach of the child was the sacred saliva of the Messenger of Allah ﷺ. This child became well known in the History of Islam as Abdullah Ibn Zubair رضي الله عنه. He rendered great services to Islam, of which we shall, Allah-willing, give a brief account later on. The Muslims rejoiced at his birth and shouted Allah O Akbar because the Jews had noised it abroad that 'We have cast a spell on the Muslims. They shall not have children any more.' Allah, the Mighty, the Glorious gave a lie to the enemies and bestowed offspring on the refugees and the Ansar generously.

Generally the Companions رَضِيَ اللهُ عَنْهُمْ used to follow the precedent which Hazrat Asma رضى الله عنها had set up by carrying her child to the Messenger of Allah ﷺ. The Companions رَضِيَ اللهُ عَنْهُمْ would carry the new-born babes to the Messenger of Allah ﷺ who would perform تحنيك (Tehneek) on them and invoked for them. 'Tehneek' means, as we have seen in the Hadees above, that the Messenger of Allah ﷺ would chew a date, put it into the infant's mouth and rub it on the infant's palate with his finger. (Incorporated in Muslim on the authority of Hazrat Ayesha رضى الله عنها).

رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ كَانَ يُؤْتٰى بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ

Announcement of Azaan and 'Aqamat'

It is an Islamic rite that a child should be given bath after birth and then Azaan should be announced in his right ear and Aqamat in his left ear. The Messenger of Allah ﷺ announced Azaan in the ear of Hassan ibn Ali رضي الله عنه and in the ear of Abdullah b. Zubair Azaan was announced by his grandfather Abu Bakr Siddique رضي الله عنه.

(Mishkaat ul Masabih, p. 363).

Great wisdom lies in announcing Azaan and Aqamat in the ears of the child. The first word that the new arrival in the world hears is Allah and he is called to faith and *salat* (صلوة) and is told that 'your religion is the Divine Unity and you shall live and die in this religion."

"Tehneek" is Sunnat

'Tehneek' is also Sunnat. You should carry the infant to a righteous man of religion who should chew the date and perform 'Tehneek' on the child according to the method described above. These days parents keep pious men at arms' length.

Modern fashion and worldly interests have so far removed them from virtues that they regard contact with a pious man as dreadful as death. How can they then carry their darling child to a Maulvi or Mulla and get "Tehneek" performed on him? Today the first concern of the parents is to dress the child in European clothes.

They would seek pious men and get 'Tehneek' performed and blessing invoked on the child by them only if they wished to make the child righteous. Modern Society has no use for blessing and invocation of blessing. Such things are considered the ravings of the Mulla. From Allah we come, to Allah we return! The Messenger of Allah ﷺ was the Mercy of the worlds. He ﷺ was an emblem of Mercy for everyone. Towards children he ﷺ was particularly affectionate. He not only loved his own and his daughter, Syeda (سيّدہ) of Paradise Fatima's رضى الله عنها children, but also the children of common Muslims. He would pat them on their heads.

After the conquest of the Holy City of Makkah, the Makkans started bringing their children to the Messenger of Allah ﷺ, who would invoke Allah's blessing upon them and patted them on their heads. *(Mishkaat ul Masabih, p. 284, with reference to Abu Daud)*

Many people avoid taking their own or other people's children into their lap or even allow them to come near them. They consider familiarity with children or feeding them as beneath their elderly dignity. In fact these people act contrary to the Sunnat of the Mercy of the Worlds ﷺ.

It is essential for those who uphold Islamic teachings and practices to act upon this Sunnat. When the religious people bring the children closer to them and get to know them, they will remove the awe with which the children regard them. It will then be easy to direct the children on the path of religion. Allah Willing!

ABDULLAH b. ZUBAIR ﷺ

The first thing which entered the stomach of Abdullah b. Zubair ﷺ was the sacred saliva of the Messenger of Allah ﷺ who invoked Allah`s blessings upon him. At the age of seven or eight he took oath of allegiance to the Messenger of Allah ﷺ. All this deeply affected his character and he possessed great merits. By birth he was the grandson of Abu Bakr ﷺ and the son of Zubair b. Awam ﷺ who was among the Ashra Mubashara (the ten Muslims who were assured by the Messenger of Allah ﷺ of their entry into Paradise) and the Messenger of Allah ﷺ had described him as his close friend. Abdullah b. Zubair's ﷺ grandmother Saffia رضى الله عنها was the paternal aunt of the Messenger of Allah ﷺ. His mother was Asma رضى الله عنها the daughter of Abu Bakr Siddique ﷺ It was submitted to the Messenger of Allah ﷺ that some boys of the Quraish (Abdullah b. Jaffar, Abdullah b. Zubair, Omar b. Salma) had grown up. It was time he ﷺ took oath of allegiance from them, so that the boys might receive blessings and a particular merit from him. The Messenger of Allah ﷺ accepted this request.

On presentation to the Messenger of Allah ﷺ the boys were naturally shy and held back except Abdullah b. Zubair ﷺ who boldly stepped forward. The Messenger of Allah ﷺ smiled at his sight and said: انه ابن ابيه "Like father, like son", that is, he is gallant like his father and boldly advances towards good. He took oath of allegiance to the Messenger of Allah ﷺ at the age of seven or eight.

The Messenger of Allah ﷺ passed away when Abdullah b. Zubair ﷺ was nine years of age. *(Al-Asaba)*

Abdullah b. Zubair ﷺ was excessively devoted to worship. He would fast constantly. He was especially fond of offering Namaz and invoked with total concentration of heart and mind. When he stood up for Namaz it seemed as if a pillar was standing there (he seemed so motionless!)

He spent the nights of his life in three ways: One night he would keep standing in Namaz (prayer); the second night he would pass in Ruku and in the third night he remained in sajda. Thus he continued to perform devotions till morning.

Hazrat Amr b. Dinar is reported to have said: "I have not seen another man like Abdullah b. Zubair ﷺ who offered his Namaz so well."

When the enemy Munjaniq[3] (cannon) were hurling shells he was calmly engaged in saying his Namaz in Hateem near the Holy Ka'ba. Shells which hit his clothes failed to distract his attention from Namaz. Hazrat Usman b. Abi Talha ﷺ stated that Abdullah b. Zubair ﷺ had no match in gallantry, rendering worship or gift of eloquence. He was endowed with a high-pitched voice. When he delivered a sermon, it sounded as if the hills were resounding with his speech[4]. At the battle of Jamal when he was lifted out of a heap of the dead, he had over forty wounds on his body. *(Al-Asaba)*

Despite so many wounds he did not achieve marty·dom at that time.

Allah preserved him even through such ferocious slaughter because He wished to put him to some more service.

His nephew Hazrat Hisham b. Urwa reported: "When our uncle Hazrat Abdullah b. Zubair ﷺ learned to speak as a child, the first word he uttered was *Al-Saif* ('the Sword'). He would often repeat this word. At this his father used to say: "By Allah! You will see much slaughter."[5]

CALIPHATE IN MAKKAH

Hazrat Abdullah b. Zubair ﷺ had declined to offer allegiance to Yazid and had established his own Caliphate in 64 or 65 A.H. The populace of Hijaz, Yemen, Iraq and Khurasan had submitted their allegiance to him. His capital was Holy Makkah. He ruled as Caliph for nine years. As the Imam of Muslims and Head of state he led the people in Hajj for eight years. At last in Jamadi ul Sani 73. A.H. Hajjaj b. Yusuf martyred him.

Abdul Malik b. Marwan had set himself up as a rival Caliph to Hazrat Abdullah b. Zubair ﷺ. He ruled over Syria and Egypt. His

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3 Munjaniq was a weapon of war at that time which served as cannon.
4 *Al-Asaba* and *Tarikh-ul-Khulfa*.
5 *Tarikh-al-Khulfa*.

governor Hajjaj b. Yusuf advanced on Hazrat Abdullah b. Zubair ﷺ, and besieged Holy Makkah. The siege lasted for six months and seventeen days. At last Hazrat Abdullah b. Zubair ﷺ was martyred and Makkah was annexed by Abdul Malik b. Marwan.[6]

THE EPISODE OF MARTYRDOM:

As the enemy lay siege to the city one day Abdullah b. Zubair ﷺ paid a visit to his mother Asma b. Abu Bakr ﷺ and enquired: "mother , how are you?" She said: "I am ill." The son exclaimed: "Peace lies in death".

Hazrat Asma رضی اللہ عنہا observed: 'It seems you wish me to die before you, but I want to live till the decision of your battle with the enemy. If you are slain, I shall earn reward by observing patience at the death of my son and if you are victorious over the enemy, my eyes will be cooled." On hearing this Hazrat Abdullah b. Zubair ﷺ smiled. On the day of his marytrdom he visited his mother again. She was in the mosque. She advised him "My son, do not accept ignominious conditions of the enemy for fear of slaughter. By Allah it is better to embrace the edge of the sword with honour than to endure disgrace and rather than be stricken with sword to pass a life of humiliation under the lash of a whip."

He then joined the fight. He held swords in both hands and battled with vigour till a stone coming from the direction of Safa hit the space between his eyes. The enemy then hacked him to death. After slaying him the Syrians in their joy shouted: 'Allah O Akbar.' Abdullah b. Omar ﷺ observed: 'Those who shouted Allah O Akbar in joy at his birth were better than those who are shouting Allah-o-Akbar at his killing."[7]

ASMA'S DIALOGUE WITH HAJJAJ

After slaying him the enemies slung his body on the stakes. Hazrat Asma رضی اللہ عنہا went to Hajjaj b. Yusuf. She had gone blind at that time. She said to Hajjaj: "Has the time not come for this

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6 Al-Asaba al Istiab, *Tarikh ul Khulfa, p.* 12.
7 Al-Istiab.

rider to dismount?" Hajjaj exclaimed: "You mean this hypocrite!" Asma رضی اللہ عنہا replied: "By Allah! he was not a hypocrite. He was a fasting man and an offeror of Namaz in the night. He treated everyone with courtesy". Hajjaj said: "O old woman! Go away you are out of your mind." Asma رضی اللہ عنہا said: "By Allah! I am not out of my mind. I heard Allah's Messenger ﷺ say that a great liar and a great strife-monger will rise in the tribe of *Saqeef*. We have seen the great liar (i.e., Mukhtar b. Ubaid Saqfi) and you, I think, are the strife-monger.[8]"

In one tradition it is narrated: "Hajjaj b. Yusuf summoned Asma رضی اللہ عنہا, who declined to obey the summons. He then sent a messenger saying, 'You must come to me or I shall send someone who will drag you by the hair to my presence." Asma رضی اللہ عنہا replied: "By Allah! I will not come till you send someone who will drag me by the hair to your presence." At this Hajjaj came in person and said to Asma: "You have seen what I did to the enemy of Allah (*i.e.*, I slew your son Abdullah)".

Hazrat Asma رضی اللہ عنہا retorted: "To my mind the essence of this War is that you spoiled my son's mundane world and he spoiled your eternal world".[9]

After receiving orders from Abdul Malik b. Marwan, Hajjaj b. Yusuf got Abdullah b. Zubair's ﷺ corpse off the stakes. Asma رضی اللہ عنہا prayed: "O Allah! Do not send death over me till my son's body has come to me."

Ibn Abi Malaika said: "I am the first man who brought the good news to Asma رضی اللہ عنہا that her son's body had been taken off the stakes. She asked for a water tub to be brought and directed me to bathe the body. So we started washing the body. At a mere touch each limb of his body fell into our hands. So alongwith bathing we went on wrapping the dismembered limbs in proper order in the shroud. When bathing and shrouding of the body was over, Asma رضی اللہ عنہا offered the funeral prayer of her son.[10]"

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8 Al-Istiab.
9 Al-Istiab.
10 Al-Istiab.

Such breed of brave boys and dauntless and audacious mothers is rare today.

Look at Asma's رضی اللہ عنہا courage and truthfulness and the worshipful devotion and gallantry of Abdullah b. Zubair ﷺ. These are the annals of illustrious Companions رضی اللہ عنہم. All of them men, women and children were deeply devoted and committed to Islam. May Allah, the Almighty, the Glorious vouchsafe to us some portion of their bravery, boldness, devotions and sincere intentions.

Whenever Asma رضی اللہ عنہا had a headache, she would place her hand on her head and would say: "It has come because of my sins. It is a punishment for some sins and the sins which Allah forgives without inflicting punishment are numerous.[11] She passed her early married life in penury. She used to say: "When I was given in marriage to Zubair b. Awam, he had no wealth, nor a slave, nothing. He had a horse which I fed with fodder and tended. I ground the date-stones and fed the powder to his camel. I used to carry a load of these date-stones from his land. At last Abu Bakr ﷺ sent a servant who took over the tending of the horse and relieved me of hard tasks.[12]"

Asma رضی اللہ عنہا bore the title '*Zat ul Nataqin*'. *Nataq* is an apron which is tied to the waist at the time of performing some labour or even for a graceful look.

When the Messenger of Allah ﷺ resolved to emigrate from Makkah, Asma رضی اللہ عنہا prepared the meal for the journey. Finding nothing in which to pack it, she tore her scarf and bound the food in half part of the scarf and tied the other half round her waist. Some traditions narrate that it was her father Abu Bakr Siddique ﷺ who suggested to her that she should tear off her apron into two parts and bind the water skin in one part and food in the other part and she did so. The Messenger of Allah ﷺ observed: 'In return for this, Allah, the Mighty, the Glorious will award you two aprons of Paradise."

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11 *Mishkaat ul Masabih, p.* 552, with reference to *Muslim.*
12 Al-Istiab 'Al-Asab.

Hazrat Asma رضی اللہ عنہا was born in Makkah 27 years before Hijrat (migration to Madina). She migrated to Madina in 1 Hijri. On arrival there she gave birth to Abdullah b. Zubair ﷺ. In later life she took up residence in Makkah and died there in 73 Hijri ten or twenty days after the martyrdom of her son Abdullah b. Zubair ﷺ. At the time of her death she was a hundred years old, but had perfect teeth and showed no sign of dementia. May Allah be pleased with her, her husband and offspring!

DISCOURSE ON AQIQA

(١٦٦) وَعَنْ اُمِّ كُرْزٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَقِرُّوا الطَّيْرَ عَلٰى مَكَنَاتِهَا قَالَتْ وَسَمِعْتُهٗ يَقُوْلُ عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ وَلَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ اَوْ اِنَاثًا (رواه ابوداؤد)

Hazrat Umm e Kurz ﷺ stated: "I heard from the Messenger of Allah ﷺ: 'Let the birds stay in their abodes (and do not take bad omens by making them fly away)' and I also heard from the Messenger of Allah ﷺ: 'In Aqiqa two goats on behalf of a boy and one goat on behalf of a girl should be slaughtered and there is no harm for you whether the animals slaughtered in Aqiqa are male or female."

(Mishkaat ul Masabih, p. 362, with reference to Abu Daud.)

Explanation:

In this Hadees first of all the Messenger of Allah ﷺ has forbidden the taking of bad omens which formed part of a peculiar Arabian custom in the period of ignorance.

Ill Omens

In the period of ignorance it was a custom among the Arabs that whenever they set out on business they would fly away the birds

sitting in the tree and observe the direction of their flight. If they flew to the right, they took it as a good and auspicious omen for the success of their business. If the birds flew to the left, they deemed it as an ill and inauspicious omen auguring the failure of their business. So they stopped proceeding with the business. The Messenger of Allah ﷺ described: 'Let the birds sit in their places and do not fly them away to take an omen'.

BAD OMENS IN THE MODERN TIMES

Like the ignorant Arabs the so-called Muslims of the modern times are also involved in many kinds of bad omens. In women especially such superstitious practices are very common. When a man goes out on some business and a cat crosses his path or he sneezes, it is taken as an omen of the failure of business. If one shoe lies over another, they think that a journey is forthcoming. If their eye twitches, they think that something is going to happen.

If someone places scissors or some other instrument in a house, they believe that there will be a quarrel in the household. If a cock crows, this augurs calamity for them. They rush to slaughter the hen. Such superstitions are very popular in various regions and among many peoples. All these are ignorant absurdities and un-Islamic superstitions. Whatever happens has already been decreed by Allah. The worshipper of One Allah never entertains such false beliefs. He does not live in a world of illusions.

It is observed in the Hadees: "It is polytheism to take a bad omen." *(Mishkaat ul Masabih)*

If a Muslim comes across a thing which creates in his mind the notion of a bad omen, he should not stop proceeding with the business for which he has set out. He should say the following supplication:

اَللّٰهُمَّ لاَ يَاتِىْ بِالْحَسَنَاتِ اِلاَّ اَنْتَ وَلاَ يَدْفَعُ السَّيِّئَاتِ اِلاَّ اَنْتَ

وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ (رواه ابوداؤد)

"O Allah! None brings good but You and none prevents evil but You and the capacity to avoid sin and do right is given by You alone."

The practice of using birds for superstitious purposes continues even today. Many people sit along busy roads with stuffed envelopes and a caged parrot, nightingale or sparrow. The ignorant passersby inquire from them about their future prospects or the success or failure of their ventures. At this the bird-owner feeds the bird with a grain and that bird, by a mere chance, draws out an envelope. The bird-owner opens the envelope, takes out the paper, reads it and announces the fate of the inquirer. This is sheer ignorance and an error. No one but Allah knows the unseen. The owner of the parrot or nightingale himself is unaware what he will do the next day. No one knows what is in store for another. Allah says in the Holy Qur'an:

وَمَا تَدْرِىْ نَفْسٌ مَّا ذَاتَكْسِبُ غَدًا

"No man knows what he will do the next day."

قُلْ لاَّ يَعْلَمُ مَنْ فِى السَّمٰوتِ وَالْاَرْضِ الْغَيْبَ اِلاَّاللّٰهُ

"O My Messenger! say: Those who are in the heaven or earth, have no knowledge of the unseen. Allah alone knows the unseen."

It is fantastic that while man does not know what destiny holds in store for him, an irrational bird knows it and draws a written scroll of his fate. It thus becomes a means of obtaining knowledge of the unseen. Ignorance is the worst evil!

A Hadees reports that if a man goes to a person who delivers news of the unseen and enquires something from him, his Namaz will not be accepted for forty days. *(Muslim)*

Another Hadees runs: "Whoso calls on a person who delivers news of the unseen and believes in him, he is deprived of all that which has descended on Muhammad ﷺ." *(Abu Daud)*

You should strictly avoid charms, talismen, taking omens etc. and do not visit a person who claims to deliver the news of the unseen.

Rules of Aqiqa: The second thing prescribed in the Hadees of Hazrat Umm-e-Kurzؓ is that in Aqiqa two goats should be slaughtered on behalf of a male child and one goat on behalf of a female child. Further, it is said that it makes no difference to the Aqiqa whether the goats are male or female. If she-goats are slaughtered on behalf of the boy and a he-goat on behalf of the girl no harm will be done.

The object of slaughtering an animal in Aqiqa is to earn the Goodwill of Allah. The same animal may partly be slaughtered in Aqiqa and partly in sacrifice. For instance five men take one share each in an animal and two shares are taken by a man for the Aqiqa of his son. The total number of shares will be seven. Such an arrangement is quite sound. But sacrifice can be offered only on fixed days, whereas Aqiqa should be performed on the seventh day after the birth of a child. For instance if a child is born on Thursday, its Aqiqa should be performed on the following Wednesday.

Aqiqa consists of two rites: first, slaughtering animals to earn the Goodwill of Allah; secondly, to shave the head of the child. The shaved hair should be weighed and an equal weight of silver should be given away in charity.

Hazrat Ali كرم الله وجهه related: "The Messenger of Allahﷺ performed Aqiqa of one goat on behalf of Hassan ؓ and said to his daughter (the mother of Hassan ؓ): "O Fatima! get his head shaved and give away in charity silver equivalent in weight to his hair." When the hair was weighed it came to one dirham or less (Reported in Tirmizi) and this weight of silver was given away in charity.

Bukhari Sharif incorporates a Hadees which runs: "The Messenger of Allahﷺ observed: Aqiqa should be performed for a boy. So shed blood on his behalf (that is, slaughter an animal) and remove the unpleasant thing (that is, shave the hair which grew in the womb).

The custom in the period of ignorance was to shave the infant's head and rub on it the blood of the slaughtered animal. This custom is alien to Islam. However, in certain Ahadees the rubbing of saffron on the shaved head of the infant has been mentioned. If you want to follow this precedent, you can dampen the saffron and rub it on the whole scalp of the infant. *(Mirqaat)*

Rule 1: Some books say that while cutting the meat of the Aqiqa animal the bones should not be broken. Hazrat Ata has also stated the reason for it. But if bones are broken during the cutting of the meat, the Aqiqa is in no way affected.

Rule 2: If the infant has not already been named, some auspicious name should be given to it on the seventh day after birth.

Rule 3: Two goats should be sacrificed on behalf of the boy and one goat on behalf of the girl child. If you can afford it, you should stick to this rule. But if a man sacrifices one goat for a boy, it is also lawful, as is established by Hadees.

Rule 4: If Aqiqa is not performed on the seventh day, it can be performed later. However, it is better to perform it on the seventh day after birth. As has been mentioned before, the Aqiqa should be performed on the day previous to the day on which birth takes place. This act is laudatory. Any contrary act is no sin. Aqiqa itself is laudatory, not obligatory. Its omission entails no sin.

Rule 5: The custom that as soon as the barber applies his razor to the scalp of the infant and begins to shave its hair, the goat should be slaughtered, has no sanction in Shariat. It is an ignorant custom.

In Shariat it is lawful whether the animal is slaughtered after or before shaving the infant's head.

Rule 6: The animals which are unlawful for sacrificial offering are also unlawful for slaughtering in Aqiqa. The animal good enough for sacrifice is good enough for Aqiqa. As for the condition of the animal its detail has already been given in the foregoing pages.

Rule 7: The meat of Aqiqa may be distributed in uncooked state or cooked and fed to guests in a feast. Both courses are allowed.

Rule 8: It is permissible for father and paternal and maternal grandparents to eat the Aqiqa meat. The reason for shaving the head of the infant on the Aqiqa day is that hair growing in the womb is weak and the hair which grew after shaving it is strong. Hence it is desirable to remove the weak hair. Another advantage is that after shaving the hair the pores in the scalp open up and the internal heat evaporates through them. It also sharpens the sense of hearing, smell, and vision. This reason is mentioned in Tuhfa-tul-Wudud.

BOOK - 14

BOOK

OF

SOCIAL

MORALS

THE RANK OF A MAN OF EXCELLENT MORALS

(١٦٧) وَعَنْ عَائِشَةَ رَضِىَ اللهُ تَعَالٰى عَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ قَائِمِ اللَّيْلِ وَصَائِمِ النَّهَارِ (رواه ابوداؤد)

Umm ul Momineen Hazrat Ayesha رضى الله عنها reported: "The Messenger of Allah ﷺ observed: Without doubt a believer by virtue of his courtesy attains an equal rank with the man who stands all night in Namaz and keeps fast the whole day."

(Mishkaat ul Masabih, p. 431 from Abu Daud)

Explanation:

Whoever possesses a good nature and good habits, he has obtained good in this world and the next. Good morals carry great weight with Allah, the Mighty, the Glorious. A Hadees relates: "On the Day of Judgment the weightiest thing placed on the scale of the believer would be good morals. The phrase 'good morals" bears wide meaning. Books containing several thousand pages may be written in explanation of this phrase. To fulfil the due rights of all the creatures of Allah, to show affection to youngsters and respect to elders, to keep everyone safe from the harm of one's tongue and hand, to bear goodwill for everyone in his presence or absence, to desist from playing false and misappropriating the trust, to adopt tenderness, to deal with everyone according to his rank, to do unto others what one likes the others to do unto him, to give a sound advice, to avoid evil speech to adopt modesty and restraint, to supply the needs of the Creatures, to deal with everyone in a decent manner, to avoid undue anger, to expel jealousy and malevolence from the heart—these and scores of other instances of conduct are included in good morals.

THE RANK OF A MAN OF EXCELLENT MORALS

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A man submitted: "O Messenger of Allah ﷺ! What is the best thing given to man." The Messenger of Allah ﷺ replied: "This thing is the good morals." *(Baihaqi)*

Good morals are displayed in the real sense when a person on receiving distress from others observes patience and adopts a decent attitude.

A Hadees relates that the Messenger of Allah ﷺ told Hazrat Abu Zar رضي الله عنه: "Wherever you are, fear Allah and if you commit sin, do a good deed after it. This good deed will obliterate the sin. And associate with people with courtesy." *(Ahmed and Tirmizi)*

Hazrat Abu Huraira رضي الله عنه reported: The Messenger of Allah ﷺ observed: "Among the believers, he has the perfect faith who has the best morals." *(Abu Daud)*

On dispatching Muaaz and Abu Musa رضي الله عنهم to the governance of Yemen, Allah's Messenger ﷺ gave them the following instructions: 'Be lenient to the people; do not be hard on them. Give them good news, not a repellent one. Be united, not divided."

(Bukhari)

Muaaz رضي الله عنه stated: "On the eve of my departure to Yemen when I put my foot in the stirrup, the Messenger of Allah ﷺ gave me the following final instruction: O Muaaz! Be courteous to the people."

(Mishkaat ul Masabih)

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا reported: "The Messenger of Allah ﷺ used to ask from Allah:

اَللّٰهُمَّ حَسَّنْتَ خَلْقِيْ فَاَحْسِنْ خُلُقِيْ (مشكوة)

"O Allah! You have given me a good form, make my morals good also."

The meaning of 'good morals' is very vast. We give certain rules which comprehend several acts of good morality.

LIKE FOR OTHERS WHAT YOU LIKE FOR YOURSELF

(١٦٨) وَعَنْ اَنَسٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لاَ يُؤْمِنُ عَبْدٌ حَتّٰى يُحِبُّ لِاَخِيْهِ مَايُحِبُّ لِنَفْسِهٖ (رواه البخارى و مسلم)

Hazrat Anas رضي الله عنه narrated: 'The Messenger of Allah ﷺ described: "I swear by Him Who has power over my life, no man can become a believer till he likes for his believing brother the same as he likes for himself".

(Mishkaat ul Masabih, p. 424, reproduced from Bukhari and Muslim)

Explanation:

Hazrat Muaaz b. Jabal رضي الله عنه narrated: "I submitted: O Messenger of Allah ﷺ which belief is superior?' In reply he ﷺ said: 'This that you should love and hate only for the sake of Allah and engage your tongue in commemoration of Allah." I submitted: "What should I do next?" He ﷺ said: "You should like for others what you like for yourself and dislike for them what you dislike for yourself."

(Mishkaat ul Masabih)

This Hadees makes it clear that a man should do unto others what he likes others to do unto him and he should dislike for others what he dislikes for himself. For example if a man owes a debt to someone he should think that if he were the creditor he would naturally have liked his money back sooner. So he should pay his debt as soon as he can. Similarly if he is a creditor he should think that if I were the debtor I would naturally have desired some extension of time to repay the debt. So he should grant extension of time for repayment and avoid adopting a stern attitude in the matter of repayment of debt.

Man should regulate his conduct on this pattern on every occasion and in every matter. As a matter of fact if people were to

act upon this Hadees only, no rift would ever occur in their mutual relations and all would live in peace.

DECENT ATTITUDE

(١٦٩) وَعَنْ شَدَّادِ بْنِ اَوْسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّم قَالَ اِنَّ اللّٰهَ تَعَالٰى كَتَبَ الْاِحْسَانَ عَلٰى كُلِّ شَيْءٍ فَاِذَاقَتَلْتُمْ فَاَحْسِنُوا الْقِتْلَةَ وَ اِذَاذَبَحْتُم فَاَحْسِنُوا الذِّبْحَةَ وَلْيُحِدَّ اَحَدُكُمْ شَفْرَتَه، وَلْيُرِحْ ذَبِيْحَتَه، (رواه مسلم)

Hazrat Shaddad b. Aous stated: "I have retained in my memory two statements of the Messenger of Allah especially. He said: "No doubt Allah Almighty has made it obligatory to deal with everything in a decent matter. So when you slay anyone (lawfully) you should slay him in a decent manner and when you slaughter (an animal), do it decently, and (one form of decency is that) the slaughterer should sharpen the knife and make it easy for the animal." *(Muslim, p. 152, Vol-II)*

Explanation:

The word 'احسان' has been derived from حسن which we have translated as "to deal in a decent manner". The believer should deal with everyone, man or animal in a decent and fair manner. There is no fixed rule of decency. So it cannot be definitely stated. It depends on everyone's good sense to adopt on every occasion and in every matter a decent course of action. When decency is enjoined in such instant and painful operations as executing a man or slaughtering an animal, how much more must it be necessary to deal decently with those people with whom one has to deal every day.

Good treatment to the animals

Regarding decent conduct in slaughtering, the Messenger of Allah referred to an instance in part, which is, that man should never slaughter an animal with a blunt knife. He should sharpen it before slaughtering. Furthermore, he said that care should be taken to make it easy for the slaughtered animal and this can be done in many ways i.e., the animal should not be skinned, nor should its limb be chopped off before it becomes cold and no animal should be kept hungry or thirsty before slaughter. In the same connection the jurists have written that an animal should not be slaughtered in front of another animal and the slaughterer should not sharpen the knife in front of the animal. A man was leading a she-goat by its ear. Observing him the Messenger of Allah said: "Leave her ear and lead her by the neck." *(Ibn e Maja)*

The decent conduct in milking is that long nails should be pared before milking so that they may not prick the teats of the animal.

The decent behaviour in mounting an animal is that it should not be driven hard unnecessarily. The rider should not halt it and engage in talk with somebody while staying mounted. On arrival at the destination the rider's first concern should be to provide it with fodder and relieve it of saddle, sack and reins before attending to any other business, etc.

BEHAVIOUR WITH YOUNGER AND ELDER ONES

(١٧٠) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا وَيَأْمُرُ بِالْمَعْرُوْفِ وَيَنْهٰ عَنِ الْمُنْكَرِ

(رواه الترمذى)

Hazrat Abdullah b. Abbas reported that the Messenger of Allah observed: 'He who does not show kindness to our youngsters nor shows respect to our elders, nor bids right and forbids wrong is not one of us."

(Mishkaat ul Masabih, p. 423, reproduced from Tirmizi).

Explanation:

Four things are particularly emphasized in this sacred tradition. (1) to show kindness to the juniors. (2) to show respect to the seniors. (3) to bid right. (4) to forbid wrong.

The Messenger of Allah ﷺ underlined their importance in a special manner. He ﷺ said: "He who does not act upon these things is not one of us", that is, he does not belong to the community of Muslims.

The point is that Islam requires many things of its followers. To call oneself a Muslim is not enough. This religion of Islam is a combination of virtues. It ordains good dealing with everyone.

Man has to deal with juniors as well as seniors. Kindness and affection should be shown to the juniors and the seniors should be treated with respect and honour. The term juniors refers to offspring, younger brothers and sisters, other relatives and non-relatives who are younger in age, juniors in service, subordinates in service, subjects of the rulers, the governed and every person who is junior in any way. To all of them kindness and affection must invariably be shown.

Similarly among the seniors is included every person who is senior in any way i.e., parents and all relatives senior in age, all persons senior in age or rank.

To all of them respect and deference must be shown. Respect and honour does not mean only to call them by honorific titles. It also means to render them physical and monetary service, serve them in distress and suffering, to comfort them and avoid causing them any pain. All this is included in honouring them. There are many people who apparently treat the seniors with respect and honour, but whenever the occasion serves they are ready to do them the most evil turn. This does not mean honouring the elders.

In regard to treating the aged with honour, the Messenger of Allah ﷺ instructed: "If a young man honours an old man because of his age, Allah will appoint a person to honour him when he grows old." *(Tirmizi)*

Young children, one's own or other people's, deserve to be treated with kindness. The Messenger of Allah ﷺ showed great affection to young children. He ﷺ would take them in his lap, pat them and kiss them. Once a villager called on him and said (in amazement): 'Do you people kiss children? We don't do that.' On hearing this the Messenger of Allah ﷺ observed: "What can I do for you if Allah has expelled kindness from your heart." *(Bukhari)*

Hazrat Ayesha رَضِیَ اللہ عَنْہَا narrated: 'The children (of the people) were brought to the Messenger of Allah ﷺ, who would invoke blessings upon them and performed Tahneek on them" (*i.e.* he ﷺ would chew a date and rub the pulp on the palate of the child.) *(Muslim)*

Once Hazrat Umm e Qais رَضِیَ اللہ عَنْہَا brought her infant to him. He took it in his lap. The infant urinated on his dress. He ﷺ purified his clothes himself. *(Mishkaat ul Masabih)*

Once the younger brother of Hazrat Anas رضی اللہ عنہ was brought to the presence of the Messenger of Allah ﷺ, who said to the child: "O Abu Umair! What happened to your sparrow?" This child had a sparrow with which he used to play. The sparrow died whereupon the Messenger of Allah ﷺ commiserated with the child.

(Bukhari and Muslim)

Hazrat Barra رضی اللہ عنہ stated: "I saw the Messenger of Allah ﷺ carrying his grandson Hazrat Hassan b. Ali رضی اللہ عنہ on his shoulder and he ﷺ was offering this Pray to Allah: "O Allah! I love him. Do thou love him also." *(Bukhari and Muslim)*

Hazrat Abu Huraira رضی اللہ عنہ narrated: "One day at the time of mid-morning I set out with the Messenger of Allah ﷺ, who arrived at the house of Hazrat Fatima رضی اللہ عنہا and called out to Hazrat Hassan رضی اللہ عنہ "Is the youngster here? Is the youngster here?" Presently Hazrat Hassan رضی اللہ عنہ came running and both of them clasped each other. The Messenger of Allah ﷺ then said: "O Allah! I love him. Do Thou love him also and whoso loves him, do Thou love him also."

(Bukhari and Muslim)

Explanation:

Four things are particularly emphasized in this sacred tradition. (1) to show kindness to the juniors. (2) to show respect to the seniors. (3) to bid right. (4) to forbid wrong.

The Messenger of Allahﷺ underlined their importance in a special manner. Heﷺ said: "He who does not act upon these things is not one of us", that is, he does not belong to the community of Muslims.

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(Bukhari and Muslim)

Hazrat Anasؓ stated: "I have not seen anyone kinder to members of his household than the Messenger of Allahﷺ. His son Ibrahim ؓ was with a wet nurse who lived in the environs of Madina. He ﷺ visited her house and we accompanied him.

He ﷺ would enter the house and kiss the child and then return. The husband of this wet-nurse was an ironsmith and the house was always filled with smoke rising from the furnace and he ﷺ would enter the smoke-filled house." *(Muslim)*

The noteworthy point here is that the Messenger of Allahﷺ mentioned showing kindness to the youngsters first and then referred to showing respect to the elders. This indicates that showing kindness to youngsters by the elders has priority because when kindness is shown to youngsters they will behave respectfully to the elders. Further, when these youngsters grow up, they will act upon the example of their elders and deal kindly with their own youngsters.

There are many people who show no kindness to the youngsters, yet expect that these youngsters will show respect to them. This is foolish of them. However the youngsters should not mind what and how the elders behaved to them. They should fulfil their religious duty and show respect to the elders. They should remember that everyone is responsible for his own deeds. Why should we do evil in return for evil. As regards bidding good and forbidding evil we have discussed it in detail in a tradition in the Book of Supplication on this topic.

KINDNESS TO THE WIDOWS, ORPHANS DESTITUTES, ETC.

(۱۷۱) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ خَیْرُ بَیْتٍ فِی الْمُسْلِمِیْنَ بَیْتٌ فِیْهِ یَتِیْمٌ یُحْسَنُ اِلَیْهِ وَشَرُّ بَیْتٍ فِی الْمُسْلِمِیْنَ بَیْتٌ فِیْهِ یَتِیْمٌ یُسَاءُ اِلَیْهِ

(رواه ابن ماجه)

Hazrat Abu Huraira ؓ reported that the Messenger of Allahﷺ said: "The best home of Muslims is that wherein there is an orphan who is treated well and the worst Muslim home is that wherein there is an orphan who is ill-treated.

(Mishkaat ul Masabih, p. 423, reproduced from Ibn e Maja)

(۱۷۲) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ اَلسَّاعِیْ عَلَی الْاَرْمِلَةِ وَ الْمَسَاكِیْنِ كَالسَّاعِیْ فِیْ سَبِیْلِ اللّٰهِ وَ اَحْسِبُهٗ، قَالَ كَالْقَائِمِ لَا یَفْتُرُ وَ كَالصَّائِمِ لَا یُفْطِرُ (رواه البخاری و المسلم)

Hazrat Abu Huraira ؓ reported that the Messenger of Allahﷺ instructed: "The bread-earner for the widows and the destitutes is like a person who is doing jihad in the way of Allah with great toil and effort. The narrator says: I recall that he ﷺ also said further that he is like a person who stands in Namaz all night without relenting or like a person who fasts consecutively without skipping any fast.

(Mishkaat ul Masabih, p. 422, reproduced from Bukhari and Muslim).

Explanation:

These Ahadees indicate the merit of serving widows, destitutes and orphans. Orphan children whether of relations or other Muslims should be brought up, tended and comforted with solicitude.

Hazrat Abu Umamaؓ reported that the Messenger of Allahﷺ described: "Whoso patted the head of an orphan for the sake of Allah only, he will receive a few merits for each hair over which his hand passed and whoso gave good treatment to an orphan girl or boy who lives with him, he and I shall be like this (joining his middle and forefinger together) in Paradise." *(Ahmed and Tirmizi)*

Hazrat Abu Huraira reported that a man complained of his own hard-hearted nature before the Messenger of Allah, who told him: "Pat the head of an orphan and feed a destitute."

Hazrat Aouf b. Malik reported that the Messenger of Allah said: 'That woman the complexion of whose cheeks has turned dark and I shall be near to each other like these two fingers (so saying he joined his middle finger with the forefinger). Explaining the virtue of such a woman further he observed: 'By a woman of dark-complexioned cheeks I mean a woman who was well-to-do and beautiful, was widowed and restrained her passion (did not marry a second time) for the sake of bringing up her orphaned children. Till they departed from her (i.e., were no longer dependent on her) or passed away" (*Abu Daud*).

It is with reference to the woman who sacrificed her physical desires for the upbringing of her orphan children and did not remarry and the complexion of her beautiful face turned dark because of her toil in looking after the children that the Messenger of Allah observed that she and I will be as near to each other in Paradise as are the middle and forefinger of the hand. Allah is Great! How Munificent is Allah, the Mighty, the Glorious that a person receives such high merit for bringing up his own children!

Hazrat Suraqa b. Maalik reported that no doubt the Messenger of Allah said: "Shall I tell you a superior charity?" (Then) in answer to his question he said: "The best charity is that when your daughter is returned to you (i.e., returns to your house after being divorced by her husband or after the death of her husband) you should provide her sustenance when there is none else than you to earn for her." *(Ibn e Maja)*

Having learnt about the merits of showing good treatment to the orphan children every Muslim will think of self-examination. We should also take account of ourselves whether we treat the orphans well or ill. Above all, we should induce those among whose kith and kin there are orphan children to look after their rights. There are orphan children for whom their fathers have left legacies. The wards of such children are one or more individuals of the family. Generally

this legacy remains undivided. So the elder brother, uncle or mother who possesses the property appropriates it as he or she likes. A small portion of the inheritance is spent on the orphans and the rest is expropriated by the guardian uncle or elder brother who spend it on their own family. In fact sometimes they transfer the whole property to the ownership of their own children.

When the real owners, the orphans grow up, they find themselves destitute. In this way the guardians commit the sin of expropriating and usurping the property of the orphans. It is a sin which entails terrible punishment.

The Holy Qur'an says:

إِنَّ الَّذِيْنَ يَأْ كُلُوْنَ اَمْوَالَ الْيَتمى ظُلْماً اِنَّمَا يَأ كُلُوْنَ فِـىْ بُطُوْنِهِمْ نَارًا وَ سَيَصْلَوْنَ سَعِيْراً

"Verily those who wrongfully misappropriate the wealth of the orphans, fill their bellies with fire and soon they will fall into raging fire."

It is incumbent upon the guardians of orphan boy or girl to safeguard the legacies or gifts received by their wards. They should spend out of them upon the lawful needs of their wards and keep a regular account of their income and expenditure.

We have sounded this warning to dispel the notion that the right of the orphans is only on the income of the orphanages and that only those who expropriate the revenue of the orphanages are guilty of sin. There are orphan wards in homes whose guardians expropriate nearly all their wealth. This is a heinous sin, yet the guardians do not feel guilty. There is no custom of giving shares in the patrimony to the girls (major or minor). So their shares are mostly expropriated by their brothers, who have absolutely no fear of torments which would be inflicted upon them in the Hereafter. May Allah Almighty vouchsafe understanding to them and direct them to adhere to His Will! Allah Almighty has made some of His creatures strong and some weak, some rich and some destitute. Many children become orphans and many women windows. In all this lies the supreme

wisdom of Allah Almighty. The strong and the affluent should thank Allah Almighty that He did not make them infirm, weak, destitute and poor. This thanksgiving includes good treatment to the infirm, weak, orphans, disabled, helpless, needy, and destitute. The affluent should serve and extend financial assistance to these people and seek reward for all this only from Allah. They should not expect even a single word of thanks from their beneficiary.

Commending the righteous people, Allah Almighty says in Surah Dahar:

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّ اَسِيْرًا اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا

"They perform their vows and they fear a Day whose evil flies far and wide. And they feed, for the love of Allah, the indigent, the orphan, and the captive (saying) "we feed you for the sake of Allah alone; no reward do we desire from you, nor thanks. We only fear a Day of distressful wrath from the side of our Lord."

The implication is that despite their own desire and need they eagerly and sincerely give their food for love of Allah Almighty to the destitute, orphans and prisoners. They implicitly or if required explicitly make it clear that we feed you for the pleasure of Allah. We expect nothing in return from you nor even gratitude. We are overcome with the fear of the Day that will be hard and bitter. Despite our sincerity we fear that our offering may not be accepted. With a fearful heart we bank all our hopes on Allah Almighty.

Hazrat Anasؓ observed: "The Messenger of Allah ﷺ offered the following supplication to Allah: O Allah! Keep me alive in the state of poverty and send death over me in the state of poverty and let my end be among the poor. On hearing this Hazrat Ayesha رَضِیَ اللّٰہُ عَنْہَا submitted: "Why O Messenger of Allah?!" He ﷺ answered: 'Because the poor will enter Paradise forty years before the rich."

He ﷺ then added, "O Ayesha رَضِیَ اللّٰہُ عَنْہَا do not let a poor man go away without giving him anything. Give him anything you can afford, even if it is half a date." Further, he ﷺ said: "O Ayesha رَضِیَ اللّٰہُ عَنْہَا! Love the poor! Be accessible to them, for because of this on the Day of Judgment Allah Almighty will award you the exalted status of nearness to Him." *(Mishkaat ul Masabih)*

This Hadees refers to the drawing near of the poor and assisting them. The poor are very sensitive. If you sit in their company and sympathise with them, Allah Almighty is much pleased with you. This act bears good fruit for you in this world and in the Hereafter too you will achieve nearness to Allah.

The poor are free of pride, arrogance, boastfulness, anger and conceit. In their company one develops the virtues of courtesy and humility. The people may regard them as lowly in this world, but in the Hereafter they will attain a good end. They will enter Paradise several years before the rich. (Provided that they live according to the tenets of Shariat, fulfil their duties and avoid all that which the Shariat forbids).

The Messenger of Allah ﷺ did not like riches for himself. On the other hand he ﷺ prayed to Allah Almighty to keep him poor and join him with the poor in the end.

Hazrat Abu Dardaؓ reported that the Messenger of Allah ﷺ said:

اِبْغُوْنِیْ فِیْ ضُعَفَآئِکُمْ فَاِنَّمَا تُرْزَقُوْنَ اَوْ تُنْصَرُوْنَ بِضُعَفَائِکُمْ

"You should seek my goodwill in the weak (by serving them, showing them sympathy and comforting them), for it is due to the weak that you are helped."

(Mishkaat ul Masabih)

How ignorant are those who, in pride of their riches, look down upon the poor. Little do they realise that they receive provisions because of them. The existence of the weak is the cause and rendering service to them is the means of obtaining Allah's help and support.

The believer should be kind. Kindness is the hall-mark of the believer's character. Although kindness should be shown to the elders, youngsters, equals, humans and animals, in short to creatures of Allah, yet it should be shown more especially to the weak, the poor, the destitute, the orphans, widows and the disabled. We should offer thanks to Allah for making us what we are. If He so willed He would have made us like them and them like us. Abdullah b. Omar reported that the Messenger of Allah described that the most Merciful One shows mercy to those who show mercy. Show mercy to those who live in the earth and He Who is (Great and Kind) in Heaven will show mercy to you." *(Abu Daud)*

Abu Huraira has quoted the following saying of the Messenger of Allah: 'Mercy is expelled from the unfortunate one, that is, those who are not merciful are the unfortunate ones."

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Hazrat Anas reported that the Messenger of Allah said: "The whole creation is Allah's family" (that is, Allah has no offspring, wife or children. He is One and Alone. He has no relation. His creation is His family). So he is the most beloved of Allah who treats His family well." *(Mishkaat ul Masabih)*

Conclusion:

This whole discourse deals with the genuine poor. The professional beggars who pass themselves off as poor are actually prosperous. These people are not meant. Further drawing the poor near to you and sitting in their company does not mean that the order of veil should be disregarded. Men should take care of the male among the poor and the women the female poor.

BEHAVIOUR WITH PARENTS AND RELATIONS

(١٧٣) وَعَنْ اَنَسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ اَنْ يَّمُدَّ اللّٰهُ فِيْ عُمُرِه وَيَزِيْدُ فِيْ رِزْقِه فَلْيَبَرَّ وَالِدَيْهِ وَلْيَصِلْ رَحِمَه،

Hazrat Anas reported that the Messenger of Allah instructed: 'Whoso likes that Allah Almighty should prolong his life and enlarge his provision he should treat his parents well and deal with his relatives in a good manner."

(Durr e Mansoor, p. 173, vol-4, reproduced from Baihaqi)

Explanation:

This Hadees shows that giving good treatment to the parents and rendering service to them prolongs life and enlarges one's means of livelihood.

Apart from this, dealing with the relatives in a good manner also prolongs life and brings larger provisions. Those who neglect rendering service to their parents, not only lose reward in the Hereafter, but also suffer loss in this world. They do not obtain that increase in life-span and means of livelihood which is bestowed upon those who render obedience and service to their parents and deal with their relatives in a decent manner.

(١٧٤) وَعَنْ اَبِيْ اُمَامَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اِنَّ رَجُلاً قَالَ يَا رَسُوْلَ اللّٰهِ مَا حَقُّ الْوَالِدَيْنِ عَلٰى وَلَدِهِمَا قَالَ هُمَا جَنَّتُكَ وَ نَارُكَ (رواه ابن ماجه)

Hazrat Abu Umama reported that a man submitted: "O Messenger of Allah what is the right of parents on the offspring?" In answer to this he said: "Both of them are your Paradise and your Hell".

(Mishkaat ul Masabih, p. 421, quoted from Ibn e Maja)

Explanation:

This Hadees reveals the merit of serving the parents and treating them in a good manner. When a man enquired from him about the rights of the parents the Messenger of Allah said (in short) both of them are your Paradise and your Hell. The implication

The believer should be kind. Kindness is the hall-mark of the believer's character. Although kindness should be shown to the elders, youngsters, equals, humans and animals, in short to creatures of Allah, yet it should be shown more especially to the weak, the poor, the destitute, the orphans, widows and the disabled. We should offer thanks to Allah for making us what we are. If He so willed He would have made us like them and them like us. Abdullah b. Omar reported that the Messenger of Allah described that the most Merciful One shows mercy to those who show mercy. Show mercy to those who live in the earth and He Who is (Great and Kind) in Heaven will show mercy to you." *(Abu Daud)*

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is that if you treat them well, serve them and obey them, you will go to Paradise in reward for this act. If you annoy them, cause them distress, disobey them, you will go to Hell in return for this act.

In regard to good treatment of parents, rendering service to them, honouring them and showing respect to them the Holy Qur'an says:

وَقَضٰى رَبُّكَ اَنْ لاَّ تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَ بِالْوَالِدَيْنِ اِحْسَاناً ط اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُ هُمَا اَوْكِلاَ هُمَا فَلاَ تَقُلْ لَّهُمَا اُفٍّ وَّلاَ تَنْهَرْ هُمَا وَ قُلْ لَّهُمَا قَوْلاً كَرِيْمًا ط وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِيْ صَغِيْراً ط

"Your Lord has decreed that you should worship none but Him, and that you should be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them your mercy even as they cherished me in childhood."

(Bani Israel: 23-24)

In this holy verse first of all Allah, the Praiseworthy, the Almighty has ordered that worship should be rendered to none but Him and this is the chief command in the Shariats of all Rusul (رُسُل) عليهم السلام. It is to ensure obedience to this command that Allah, the Mighty, the Glorious sent all Prophets and Messengers عليهم السلام, revealed Books and Scriptures. The principal command of Allah Almighty is to believe in His Oneness, to render worship to Him alone and never to sett up anyone as partner in His Being, attributes, reverence and worship.

Secondly Allah Almighty says: Be kind to your parents. Allah, the Mighty, the Glorious, is the Creator. It is He Who has brought everyone to being. It is, therefore, man's bounden duty to worship Him and give thanks to Him. Since He has made parents the means

of creating human beings and parents suffer much hardship and trouble in raising the children, Allah Almighty alongwith commanding His own worship has also ordered that the offspring should treat the parents in a kind manner. This order has been given in the Holy Qur'an at many places. In Surah Baqara it is said:

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآئِيْلَ لاَ تَعْبُدُوْنَ اِلاَّ اللّٰهَ وَ بِالْوَالِدَيْنِ اِحْسَاناً ط (سورہ بقرہ ع ۱۰)

"And remember We took a covenant from the Children of Israel (to this effect) worship none but Allah; treat with kindness your parents and kindred."

(Surah Baqara: Section 10)

In Surah Nisa Allah says:

وَاعْبُدُوا اللّٰهَ وَلاَ تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَاناً ط

"Worship Allah and join not any partners with Him: And do good to parents," *(Surah Nisa: Section 6)*

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلاَّ تُشْرِكُوْا بِهٖ شَيْئاً وَّبِالْوَالِدَيْنِ اِحْسَاناً ط

"Say: let me recite to you those things which Allah has prohibited to you, which are that: do not set up any partners with Allah Almighty and treat your parents with kindness."

In the above-quoted verse of Surah Bani Israel Allah has ordained treating the parents with kindness and has given some counsels to show reverence and honour to them.

Firstly, if both the parents or one of them grows old, do not say even a single disparaging word to them or anything else which may cause distress to them.

Although it is obligatory to show reverence and honour to the parents at whatever stage of life they may be, yet in old age they

require more service. That is why old age has been specially mentioned here.

Moreover, sometimes in old age the parents grew irritable, contract all sorts of illness and the offspring are obliged to clean out their spitoon and wash their dirty clothes. These and other chores make the offspring weary and they express this weariness in unseemly language. On such occasions it is a great good fortune to observe patience, to show toleration, to make the parents happy and avoid the use of any word which might cause them distress. However, many people fail in this test.

Hazrat Mujahidﷺ observed: 'When you clean filth and urine from their clothes, do not say even 'uff' just as they never said 'uff' when in your childhood they washed your urine and excretion."

(Durr e Mansoor)

After prohibiting the saying of 'uff', it is said: Do not scold them. Scolding is worse than saying 'uff'. When the saying of 'uff' is forbidden, how can scolding be deemed proper? However, in order to make the point clear scolding has been specially and emphatically prohibited.

Secondly, it is ordained: وَقُلْ لَّهُمَا قَوْلاً كَرِيْماً that is, to speak to the parents respectfully, decently and tenderly and to show them honour and reverence (in the choice of words uttered before them) — all this is included in 'قولا كريما' 'speak to them with kindness'. Commenting on this phrase some scholars have said: "When the parents call you, say: 'I am here. I am here to do your bidding." In his exposition of قَولاً كَرِيْمًا, Hazrat Qatada رحمة الله عليه writes: 'قولا لينا سَهْلا', that is, 'speak in a tender and easy manner.'

Hazrat Saeed b. Musayyab رحمة الله عليه says: 'If you speak to your parents in the same way as a guilty slave speaks to his stern master, then only you can act consistently with قولا كريما.'

(Tafsir Durr e Mansoor)

Thirdly, it is said: وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ that is, lower your wing in humility and affection to your parents.

Commenting on this Ata' b. Abi Rabah رحمة الله عليه remarks: "When you talk to parents do not move your hand up and down (as you do while talking to your equals)."

In explanation of this Zuhair b. Muhammad رحمة الله عليه says: 'If the parents hurl abuses at you and revile you, you should respond by saying: "May Allah Almighty show you Mercy."

The fourth counsel is: Say this prayer for your parents:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِيْ صَغِيْراً

"O My Lord, show Mercy to both of them even as they reared me from childhood and brought me up". The point is that there was a time when the offsprings were needy, devoid of understanding and weak. At that time the parents underwent all sorts of trouble and brought up the offspring by serving them through all sorts of pain and suffering. After fifty or sixty years, the situation changes entirely. Now the parents need money and service and it is the offspring who earn money, possess wealth, home and business. It behoves the offspring not to feel shy of serving the parents, nor to be stingy in spending on their needs. They should willingly and whole heartedly serve them. They should always keep in mind the time of their childhood and the pains which their parents had taken for them. He should offer the following prayer to the Lord Almighty:

'O My Lord! Show them Mercy as they reared me in childhood and brought me up."

Tafsir Ibn e Kaseer quotes a tradition in which it is narrated: "A man who carried his mother on his back was circumambulating the Ka'ba. He submitted to the Messenger of Allah ﷺ: 'Have I fulfilled the right of my mother by serving her thus?' He ﷺ replied: 'You have not yet discharged the right of a single breath?'

(Tafsir Ibn e Kaseer, p. 35, vol-III).

Surah Luqman says:

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ اُمُّه، وَهْناً عَلى وَهْنٍ وَّفِصَالُه، فِيْ عَامَيْنِ اَنِ اشْكُرْلِيْ وَلِوَالِدَيْكَ اِلَيَّ الْمَصِيْرُ وَاِنْ جَاهَدَاكَ عَلى اَنْ

تُشْرِكَ بِیْ مَالَیْسَ لَكَ بِه عِلْمٌ فَلاَ تُطِعْهُمَا وَصَا حِبْهُمَا فِی الدُّنْیَا مَعْرُوفًا وَاتَّبِعْ سَبِیْلَ مَنْ اَنَابَ اِلَیَّ ثُمَّ اِلَیَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

"And we have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him and in two years he is weaned: (hear the command): "show gratitude to Me and to thy parents; to Me is (your final) Goal, but if they strive to make you join in worship with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): In the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."

(Bayan-ul-Qur'an)

These verses and traditions reveal a clear order to show kindness to parents and to serve them. After marriage many sons abandon the parents. Many irresponsible ons due to their vagrant nature desert their parents even before marriage. It is incumbent upon such people to offer repentance and turn to their duty of serving their parents.

THE MERIT OF KIND TREATMENT TO PARENTS

(۱۷۵) وَعَنِ ابْنِ مَسْعُوْدٍ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ سَأَلْتُ النَّبِیَّ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ اَیُّ الْاَعْمَالِ اَحَبُّ اِلَی اللّٰهِ؟ قَالَ الصَّلٰوةُ لِوَقْتِهَا ، قُلْتُ ثُمَّ اَیٌّ ؟ قَالَ بِرُّالْوَالِدَیْنِ ، قُلْتُ ثُمَّ اَیٌّ ؟ قَالَ الْجِهَادُ فِیْ سَبِیْلِ اللّٰهِ قَالَ حَدَّثَنِیْ بِهِنَّ وَلَوِاسْتَزَدْتُّه، لَزَادَنِیْ

(رواه البخاری)

Hazrat Abdullah b. Masud reported: "I enquired from the Messenger of Allah : 'Of all deeds which is best liked by Allah?' He replied: 'Offering Namaz punctually (at the proper hour fixed for each Namaz).' I submitted: 'which is the next deed most favoured by Allah?" He said: 'Kind treatment to Parents".

I submitted: 'Which is the next best deed in the eye of Allah?" He said: 'To wage Jihad (Holy War) in the way of Allah.'

(After reproducing these questions and answers) Hazrat Abdullah b. Masud related that (in answer to my questions) the Messenger of Allah told me these things and if I had asked him more questions he would have continued to answer them."

(Mishkaaf ul Masabih, p. 58, reproduced from Bukhari and Muslim).

Explanation:

In this sacred Hadees it is said that the deed best liked by Allah, the Mighty, the Glorious is that man should offer Namaz punctually. The next most favoured deed of man is that he should treat his parents with kindness. In the third place is mentioned Jihad (War in the way of Allah). This shows that kind treatment of the parents is a deed superior even to Holy war in the way of Allah.

In the sacred traditions the word بر 'bar' is used for kind treatment of and good behaviour towards parents and the word عقوق 'aquq' is used to denote unkind or bad treatment to parents.

Both words have also been used in connection with the treatment of other relatives. The word بر is spoken to convey the sense of good treatment and عقوق is uttered to denote bad treatment or persecution. Mulla Ali Qari writes in Mirqaat Sharah Mishkaat that بر means charitable treatment (Good treatment) and it is used for showing kindness to relatives. Its antonym is 'aquq' which is used for bad treatment to parents and neglecting their rights.

Besides 'بر' and عقوق there are two other words: صِلَه الرَّحِمْ 'Sila Rahm' and قَطِيعَة الرحم 'Qateeata Rahm'.

Explaining these two words Mulla Ali Qari writes that the meaning of صله رحمی is kind treatment of parental relatives and in-laws. One should show favour and consideration to them.

The word قطع رحمی bears the opposite meaning. The person who shows favour and consideration connects his link with his relations. That is why the word صله has been used. صله has been derived from وصل which means 'union'. A person who is unkind and inconsiderate to his relatives cut off the connecting link between his relatives and himself. So it is called قطع رحمی (disconnecting the link of kindness and favour).

MOTHER SHOULD RECEIVE PRIORITY

(١٧٦) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَجُلٌ یَا رَسُوْلَ اللّٰهِ مَنْ اَحَقُّ بِحُسْنِ صَحَابَتِیْ ؟ قَالَ اُمُّكَ ، قَالَ ثُمَّ مَنْ ؟ قَالَ اُمُّكَ ، قَالَ ثُمَّ مَنْ ؟ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ ؟ قَالَ اَبُوْكَ ، وَفِیْ رِوَایَةٍ قَالَ اَمَّلَكَ ثُمَّ اُمَّكَ ثُمَّ اُمَّكَ ثُمَّ اَبَاكَ ، ثُمَّ اَدْنَاكَ اَدْنَاكَ اَدْنَاكَ (رواه البخاری)

Hazrat Abu Huraira reported: A man enquired from the Messenger of Allah: 'Of my relations who is best deserving of kind treatment by me?'

In answer to this the Pride of the universe said: 'Your mother is best deserving of your kind treatment.' The interlocutor asked: "Who next?" He said: 'Your mother'. The interlocutor asked again: 'Who next?' He said: "Your mother". The interlocutor asked the fourth time: 'Who next?' He said: "Your father." In another Hadees it is reported that in regard to the mother he

mentioned three times that she had the prior right to receive kind treatment. Next he mentioned the father as the best deserving of kind treatment after the mother. Then he said: Show kindness to the nearest of kin after the father and after that the next nearest and so on."

(Mishkaat ul Masabih, p. 418, reproduced from Bukhari and Muslim.)

Explanation:

In this sacred tradition mother is mentioned as the best deserving of the kind treatment because she endures the heaviest labour in pregnancy, delivery, upbringing and tending the child. Besides she deserves more kindness due to her disability to earn her own living. The father can go out to work, but the mother can't. That is why mother has a prior right to kind treatment than the father. Next to mother the father is mentioned as most deserving of kind treatment and after that other kindred are entitled to consideration in order of nearness, so that the nearest kindred has the better right to kind treatment than the next nearest and so on.

In "Fazail-e-Sadqat" it is said that some ulema (scholars) have deduced from this tradition the rule that three parts of kind treatment should go to the mother and one part to the father. That is why the Messenger of Allah mentioned three times and the fourth time he referred to the father. Explaining the reason for it the ulema (the scholars) have stated that the mother endures three labours for the offspring: (1) Pregnancy (2) Delivery (3) Nursing.

That is why the jurists have explained that in showing favour and kindness the mother has a prior right over the father. If a poor man cannot show equal favour to his father and mother, he should give priority to his mother. However, the father has a better right to receive honour and respect than the mother.

THE SIN OF VEXING PARENTS

(١٧٧) وَعَنْ اَبِیْ بَكْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ كُلُّ الذُّنُوْبِ یَغْفِرُ اللّٰهُ مِنْهَا مَا

شَاءَ اِلاَّ عُقُوْقُ الْوَالِدَيْنِ فَاِنَّـه، يُعَجَّـلُ لِصَاحِبِـه فِـى الـْحَيوةِ قَبْـلَ الْـمَمَاتِ (رواه البيهقى فى شعب الايـمان)

Hazrat Abu Bakra reported that the Messenger of Allah said: "Allah, the Mighty, the Glorious forgives all sins to whomsoever He wills, save the sin of vexing the parents. And such is the sin of vexing parents that Allah, the Mighty, the Glorious punishes its perpetrator in his worldly life before death."

(Mishkaat, p. 421, reproduced from Baihaqi)

Explanation:

It is reported in a Hadees that injustice and unkind treatment of the kindred are such sins that no other sin surpasses them in penalty. The perpetrator of both these sins receives punishment in this world (but it does not commute his punishment in the Hereafter) and the punishment in the Hereafter is held in reserve for him. (He will receive a second punishment in the Hereafter).*(Mishkaat ul Masabih)*

The punishment of vexing the parents is given in both worlds, the present and the Hereafter.

In a Hadees we have seen that treating the parents with kindness prolongs life and enlarges provisions. Today the people use many other outward means to dispel misfortunes and calamities, but they do not renounce those deeds which entail misfortunes and troubles. Hazrat Abdullah b. Omar narrated that the Messenger of Allah said: "The capital sins are: (1) setting up associates with Allah
(2) defiance of parents (3) to kill a person (without due sanction of Shariat) (4) to take a false oath.

(Mishkaat ul Masabih; reproduced from Bukhari)

The list of capital sins is very long. This Hadees enumerates those sins which are very great. Among these the next sin after Polytheism is 'Aquq-ul-Waldain', that is, being unkind to parents. The word عقوق 'Aquq' is wide in meaning.' To vex the parents in

any way, to distress them by word or act, to hurt their feelings, to defy them, refrain from extending financial support to them despite possessing means——all this is included in the meaning of the word عقوق 'Aquq'.

Among the best beloved deeds of Allah, next to offering Prayer punctually is mentioned kind treatment of parents. Similarly in the list of capital sins next to Polytheism is mentioned defying and vexing the parents. What a great sin it is to cause distress to parents is quite clear from this discussion.

KIND TREATMENT WITH RELATIONS

(١٧٨) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَـالَ قَـالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ تَعَلَّمُوْا مِنْ اَنْسَابِكُمْ مَا تَصِلُوْنَ بِه اَرْحَامَكُمْ فَاِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِى الْاَهْلِ مَثْرَاةٌ فِى الْـمَالِ مَنْسَاةٌ فِى الْاَثَرِ (رواه الترمذى وقال هذا حديث غريب)

Hazrat Abu Huraira reported that the Messenger of Allah instructed: "Learn about your family relations so that having learnt about them you may treat them with kindness. Kind treatment engenders mutual love in the family, enlarges wealth and prolongs life."

(Mishkaat ul Masabih, p. 420, reproduced from Tirmizi).

Explanation:

The first order in this Hadees is: Learn about the relatives of your parent's family, that is, learn about the branches of your genealogical tree. Find out in what relation, near or remote a certain person stands to you. Further we are told why do we need to learn about this genealogical tree. Kind treatment of relatives carries high merit in Islam. So every relative should be treated with kindness in order of nearness and according to one's capacity. It is for this

reason that we need to know with whom we are related by family ties and to what degree.

Thereafter three merits of kind treatment of relatives are mentioned. Firstly, it engenders mutual love in the family and clan. When we establish social relations with our relatives, share their joys and sorrows, give them monetary or other support, it is clear that they will love us and try to reciprocate our kind treatment. If every individual were to act kindly towards his relatives, the whole family would be cleansed of jealousy and spite and all would live in peace and comfort. Secondly, kind treatment of relatives enlarges wealth. Thirdly, it prolongs life. These two points have already been discussed in connection with the merits of kind treatment of parents. Both these points are very important. Allah, the Mighty, the Glorious is pleased with those who treat their kindred with kindness (provided that this is done as an Islamic act).

This act also brings worldly advantage. The people employ several means of enhancing their wealth. They should try this means also. Regarding other means Allah, the Mighty, the Glorious has made no promise of increase of wealth, but in the case of kind treatment of relatives He has pledged to grant amplification of wealth.

Moreover, kind treatment of relatives is a panacea for increase in longevity. This too has been promised by Allah, the Glorious, the Mighty.

It is clearly and widely known that in the Hereafter good actions will bring success and bad actions failure. But what is not known to many people is that there are actions which bring profit and advantage in this world and dispel many miseries. Again there are some evil actions which inevitably involve man in calamities and hardships before death.

Even those who have knowledge to these facts do not give them due importance and strive after worldly means only. Since they are also engaged in wrongdoing, their worldly means also fail. Not only are their hardships not dispelled, but they also confront ever new calamities and miseries. So just as vexing the parents and unkind

treatment of the kindred entails punishment and torment, kind treatment and charitable dealing with parents and other kindred is the means of increase in wealth and longevity. The merit which Allah has placed in an action inevitably appears in the lifetime of man, even if he is disagreeable to Allah and may not receive the reward of his action in the Hereafter.

Hazrat Abdullah b. Abbas reported that the Messenger of Allah instructed: "When members of a family treat each other with kindness, Allah Almighty sends forth provisions for them and these people remain under the protection of the most Kind."

Hazrat Abdul Rahman b. Aouf reported that the Messenger of Allah said: "Of the actions which entail speedy recompense, the speediest recompense is given for kind treatment of the kindred. So profitable is this action that members of a family may be licentious or wicked, yet their wealth continues to increase because they treat their kindred with kindness and (He further informed) the act which invites torment the soonest is tyranny and false oath. Again he continued that false oath destroys wealth and reduces living cities to ruins."

(These Ahadees are reported in Durr e Mansoor, p.177, Vol-4)

TREATMENT ACCORDING TO MERIT

(١٧٩) عَنْ اَبِىْ رَمْثَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ اِنْتَهَيْتُ اِلٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِه وَاَصْحَابِه وَسَلَّمَ فَسَمِعْتُه، يَقُوْلُ بَرَّاُمَّكَ وَاَبَاكَ وَاُخْتَكَ وَ اَخَاكَ ثُمَّ اَدْنَاكَ وَاَدْنَاكَ

(اخرجه الحاكم فى المستدرك)

Hazrat Abu Ramsa narrated that 'I came to the presence of the Messenger of Allah and heard him saying: you should deal kindly with your mother and with your father and with your sister and with your brother and thereafter with the relatives who are the nearest."

(Mustadrik, p. 151, Vol-4)

Explanation:

The order in this sacred tradition is that next to treating the parents with kindness one should also deal kindly with one's sisters and brothers. Further it is ordained: ثُمَّ اَدْنَاكَ وَاَدْنَاكَ that is, after them deal kindly also with other relatives in order of their nearness to you.

The implication is that all relations are not of equal degree. Some are near, some remote. Of the nearest of kin some are closest, some closer and the same is the case of distant kin. In dealing with kindness you should keep in mind the order of nearness of relatives. The nearest should be preferred to the nearer. This rule applies to the case of spending money on relatives.

As regards greeting and social intercourse all should be treated on an equal level. Isolation is forbidden even from the general Muslims. How can it be lawful in regard to kindred and relations? In normal circumstances whatever a man spends on his kindred will bring him Allah's reward, but in certain circumstances it becomes obligatory upon a person to provide subsistence to those of his kin who are familiar. Detailed discussion on this topic is given in the books of Fiqh (Law) and the people can ask the ulema (the scholars) also.

This Hadees provides instruction to many people who do injustice and wrong to their sisters and brothers. Sisters and brothers are linked through parents. So they must be treated with kindness and consideration. But on the contrary it is observed that sometimes elder sister and brother do injustice and wrong to the younger brother and sister and vice versa.

Instead of spending their own wealth on them, they usurp their property and misappropriate their share in the paternal legacy. When the father dies, wealth and property passes into the hands of the elder brother who spends it on himself and his family without dividing it among the shareholders. He supports his younger sisters and brothers for a few years and then deprives them of their patrimony. By the time minor brothers and sisters attain majority the whole wealth is spent and property assigned and transferred to the elder brother or his offspring.

Such cases commonly happen and especially where a man has left behind two wives and their offspring, the division of legacy becomes impossible. The offspring of one wife are unwilling to admit of any share of the offspring of another wife in the property in their possession. Each side claims a share in the property in the hand of the other party but itself is not prepared to surrender any part of the patrimony that may be in its possession. Neither side prepares itself to do justice and give the right to the rightful shareholders. This is a case of gross unkindness. As regards the sisters, it is a rare family which gives them their due share in the patrimony. Generally their shares are expropriated by their brothers. In this practice even those who pass under the label of religious minded do not lag behind.

Some people expropriate their sister's share in the legacy on the pretext that they have waived their right in favour of the brothers. They propose to their sisters formally to transfer their rights to them. The sisters, thinking that they are not going to receive anything in any case so there is no use spoiling relations with their brothers, unwillingly state: "Yes, we waive our right in your favour."

Such a waiver is not valid in Shariat. In case their share is transferred, assigned and delivered to them, and afterwards at their own volition without coercion and in their right mind they gift the whole or part of their share to a brother, the transaction would be valid in Shariat.

The statement in the Hadees that the relatives should be treated kindly in order of their nearness implies that the nearest the relation the greater kindness and consideration should be shown to him. Kind treatment does not mean extending monetary support only. It includes besides monetary support, giving gifts, exchanging visits, sharing joys and sorrows in accordance with rules of Shariat and greeting with open arms etc., many of these acts do not involve expenditure of money, but goodwill is certainly created. So one should treat relatives with kindness according to one's means and demands of the occasion.

RETALIATION OBSCURES KINDNESS

(١٨٠) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ تَعَالٰى عَنْهُمَا قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَيْسَ الْوَاصِلَ بِالْمُكَافِئِ وَلٰكِنَّ الْوَاصِلَ الَّذِئْ اِذَاقُطِعَتْ رَحِمُه، وَصَلَهَا (رواه البخارى)

Hazrat Abdullah b. Omar reported: 'The Messenger of Allah warned: 'Whoso retaliates, he does not treat with kindness. He treats with kindness who when he is treated unkindly responds by treating kindly."

(Mishkaat ul Masabih, p. 419, Quoted from Bukhari)

Explanation:

This sacred tradition contains instruction for those who when they are called upon to show kindness respond by saying: 'Who shows kindness to us that we should do the same. We visit so and so and he does not condescend to talk to us in a proper manner. And our uncle has done this wrong to us and the nephew has done that injustice. How can we face each other.

The Messenger of Allah informed that if you show kindness to your brother, sister, maternal aunt and uncle because they show kindness to you and then think that you have done your duty by them, well this is not what the Sharia requires. This is in fact a reciprocal action, not an act of amity or kindness. This act too carries reward but it is not the real act of kindness.

He alone shows real kindness who is kind to those who are unkind to him and visits them, greets them, and gives them gifts on occasion. This will put a strain on his soul, but Allah-Willing he will receive a great reward, and whoso treats him unkindly will also Allah-Willing renounce His inconsiderate attitude. If all parties were to act upon this instruction, the whole family would be enriched with Allah's blessings.

Hazrat Uqba b. Aamir narrated: 'When I met the Messenger of Allah I hastened to hold his sacred hand and he

too instantly took hold of my hand and said: "O Uqba! shall I not tell you about the superior morals of the people of this world and of the Hereafter? He then continued: Whoso cuts off his relationship with you, you should maintain your bond with him; and whoso deprives you (of goods), you should give (goods) to him; and whoso wrongs you, you should forgive him. Thereafter he warned: Beware! whoso desires to prolong his life and obtain increase in the means of livelihood, he should treat his relations with kindness.

(Mustadrik Haakim, p. 162, Vol-4)

SIN OF UNKIND TREATMENT

(١٨١) وَعَنْ عَبْدِاللهِ بْنِ اَبِئْ اَوْفٰى رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَنْزِلُ الرَّحْمَةُ عَلٰى قَوْمٍ فِيْهِمْ قَاطِعُ رَحِمٍ

(رواه البيهقى فى شعب الايمان)

Hazrat Abdullah b. Abu Aoufi reported: 'I have heard the Messenger of Allah saying: "Blessing does not descend on a nation in which there is a single individual who treats his kindred unkindly." *(Baihaqi)*

Just as Allah's Blessings and Bounties descend as a reward for showing kindness to the kindred, Allah, the Mighty, the Glorious withholds His Blessings as punishment for being unkind to relatives and blessings are withheld not only from the offender but also from his whole nation. The reason for this is that when one man treats his relatives unkindly, the others do not persuade him to mend his ways and show kindness to his kindred. On the other hand they start showing unkindness in response to his behaviour.

(١٨٢) وَعَنْ اَبِئْ هُرَيْرَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَرَحِمُ شَجْنَةٌ مِنَ الرَّحْمٰنِ فَقَالَ اللهُ مَنْ وَصَلَكِ وَصَلْتُ وَمَنْ قَطَعَكِ قَطَعْتُه،

(رواه البخارى ، كذافى المشكوة)

Hazrat Abu Huraira reported that the Messenger of Allah described: "The word رحم (kindness) has been derived from the word رحمن ('kind', one of the Names of Allah, the Mighty, the Glorious). So Allah, the Mighty, the Glorious observed: (O kindness) whoso keeps you united (that is, fulfils your rights) I shall (in My Mercy) join him to Myself. And whoso severs you, I shall sever him (from My Mercy) (that is, I shall remove him from the scope of My Mercy).

(Mishkaat ul Masabih, p. 419, Quoted from Bukhari)

It is stated in a tradition:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ

"Whoso treats his relatives with unkindness, he shall not enter Paradise." (Bukhari)

It is clear that one has to pay the penalty for unkind treatment of relatives in this world as well as in the next. There are many families wherein reconciliation between members does not take place for years. The disputes escalate to such an extent that relations shed each other's blood. They become deeply and inextricably involved in litigation. Brothers face each other from opposite sides in the courtrooms. Uncles and nephews are at daggers' drawn. There are rifts between brothers. One has unlawfully occupied the residential property; the other has usurped the agricultural land. They fight and kill each other. They do not greet each other nor are on speaking terms. Coming across each other, they avert their faces and pass on.

How alien all these things are to Islam! If the principle of treating relatives with kindness is followed, every dispute in every family would be instantly resolved. Those who adopt the course of dealing with their relatives in an unkind manner leave a legacy of bitter fruit of their action for their coming generations.

اَللّٰهُمَّ اَصْلِحْ اَعْمَالَنَا وَاَحْوَالَنَا وَانْجِحْ اَمَالَنَا

HELPING EACH OTHER

(١٨٣) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ تَرَى الْمُؤْمِنِيْنَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ اِذَا اشْتَكٰى عُضْوًا تَدَاعٰى لَهٗ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمّٰى

(رواه البخاری و مسلم)

Hazrat Nauman b. Bashir reported that the Messenger of Allah observed: 'You will see that the believers in their kind dealing with each other and in bearing love and affection for each other are like one body, in which when one limb is afflicted with disease the whole body contracts sleeplessness and fever."

(Mishkaat ul Masabih, p. 422, quoted from Bukhari and Muslim)

Explanation:

It is narrated in another Hadees that the Messenger of Allah said: 'All Muslims are like one man, so that if one of his eyes is sore the whole body feels the pain or if he has a headache, the whole body suffers pain." *(Muslim)*

Hazrat Abu Musa Ash'ari narrated that the Messenger of Allah described: 'One believer is like a building to the other believer so that they hold each other together like the material (brick, stone, lime) holds the building together. Then he interlocked the fingers of his hands and illustrated the mode of supporting each other." *(Bukhari and Muslim)*

Reflect on your own condition now and see that present-day Muslims are ready to cause harm to other Muslims in every possible way in order to gain their own selfish ends. Not to speak of helping or caring for a distressed person, they find it hard to go near him or

console him. If it suits their purpose they will declare the people of the whole world as their Islamic brethren, but when someone else is in dire straits they lose no time in breaking all family or communal ties with him.

Hazrat Anasؓ reported that the Messenger of Allahﷺ informed: "Whoso fulfilled the need of one of my followers in order to make him happy, he has made me happy and whoso has made me happy, he has pleased Allah and whoso has pleased Allah, Allah will admit him to Paradise." *(Baihaqi)*

A Hadees relates that the Messenger of Allah observed: "Whoso helped a person in distress, Allah will decree seventy three awards of salvation for him. One of these awards will suffice for the success of all his ventures and seventy two awards will go to raise his rank on the Day of Judgment." *(Baihaqi)*

HURTING AND DECEIVINIG A MUSLIM

(١٨٤) وَعَنْ أَبِيْ بَكرِ ن الصِدّيْقِ رَضِىَ اللهُ تَعَالى عَنْهُ قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ مَلْعُوْنٌ مَّنْ ضَارَّ مُؤْمِنًا اَوْمَكَرَ بِه (رواه الترمذى)

Hazrat Abu Bakr Siddiqueؓ reported that the Messenger of Allahﷺ warned: "He is accursed who causes harm to a believer or deceives him."

(Mishkaat ul Masabih, p.428, Quoted from Tirmizi)

Explanation:

This Hadees emphatically forbids causing harm to a believer or deceiving him. Not only has this been forbidden, but it has also been declared that a person guilty of these offences is accursed. 'Accursed' means a person upon whom a curse is invoked. Harm means all kinds of loss and distress. The offence of causing any kind of harm, loss or distress to any Muslim is liable to heavy penalty. To play tricks on the believer, to deceive him and double-cross him is also a great sin and anyone guilty of it was also declared by the Messenger of Allahﷺ as accursed.

It is the duty of the believer to work for the benefit of all creatures. He should show goodwill and consideration to the believers specially, work for their benefit, save them from distress, help them in sorrow and pain and so conduct himself that his neighbours and all those who come into contact with him are convinced that he is a Muslim and that even if the whole world were to cause them loss, this man, being a Muslim, would never cause them any harm.

Hazrat Abu Hurairaؓ related: "Once some people were sitting together, when the Messenger of Allahﷺ arrived and stopped there. Heﷺ said: "Shall I not tell you who among you is good and who bad?" At this all those who were present there became silent. The Messenger of Allahﷺ repeated this question three times, whereupon a man submitted:. "O Messenger of Allahﷺ! please do tell us who among us is bad and who good?" Heﷺ said: "The best among you is he from whom good is expected and no evil is apprehended from his side (that is, the people are convinced that this man will not cause any harm)." Further heﷺ said: "The worst man among you is he from whom no good may be expected and the fear of whose evil never leaves the people" *(Tirmizi, Baihaqi)*

Hazrat Abu Huṛairaؓ reported: "The Messenger of Allahﷺ informed: 'Muslim is he from whose hand and tongue the other Muslims are safe (that is, they should receive no pain or distress from him), and a believer is he from whom the people apprehend no harm to their life or property, that is, he will cause them no physical or material loss." *(Tirmizi, Nisai)*

Look at the manner in which the Messenger of Allahﷺ has made his point. Instead of saying: 'Do not cause distress to others', heﷺ said: Adopt a way of living and dealing with people that they may feel absolutely certain that even if the whole world might harm them, this man will never cause us loss.

Hadees denounces cheating of a believer in very severe terms. It does not behove the believer to indulge in cheating, treachery,

fraud and deceit and especially to cheat or play fraud on a believer carries a heavy penalty. There are many people who show sympathy outwardly, but are secretly undermining your interest. They appear to be friends, but are foes at heart. Sometimes they resort to cunningness and give an advice to him which is purported to harm him but they assure him that they are sympathising with him. To this end they tell many lies. A simple Muslim is easily taken in by their deceptive talk and believes that they are true, but eventually suffers a loss. This act combines falsehood and breach of trust. The Messenger of Allah ﷺ instructed: "It is a great breach of trust that you tell a lie to your brother while he believes that you are telling the truth." *(Abu Daud)*. A man who plays fraud on a believer has been declared 'accursed' by the Messenger of Allah ﷺ.

RIGHTS OF THE NEIGHBOURS

(١٨٥) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اِنَّ فُلَانَةَ تُذْكَرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَ صَدَقَتِهَا غَيْرَ اَنَّهَا تُؤْذِىْ جِيْرَانَهَا بِلِسَانِهَا قَالَ هِىَ فِى النَّارِ قَالَ يَارَسُوْلَ اللّٰهِ اِنَّ فُلَانَةَ تُذْكَرُ قِلَّةُ صِيَامِهَا وَصَدَقَتِهَا وَصَلٰوتِهَا وَاِنَّهَا تَصَدَّقُ بِالْاَثْوَارِ مِنَ الْاَقِطِ وَلَا تُؤْذِىْ بِلِسَانِهَا جِيْرَانَهَا قَالَ هِىَ فِى الْجَنَّةِ

Hazrat Abu Huraira ﷺ reported: 'A man submitted 'O Messenger of Allah! ﷺ no doubt such and such a woman is well-known among the people for her frequent Namaz, fasting and charities, but at the same time she gives a tongue lashing to her neighbours. On hearing this the Messenger of Allah ﷺ warned: "This woman is in hell".

Then the man submitted: O Messenger of Allah ﷺ, no doubt such and such a woman is well-known among the people for her deficiency in observing (supererogatory)

fasts, giving (supererogatory) charities and offering (supererogatory) Namaz. She gives some bits of cheese in charity and gives no tongue-lashing to her neighbours. On hearing this the Messenger of Allah ﷺ stated: She is destined for Paradise".

(Mishkaat ul Masabih, p. 425, Quoted from Ahmed and Baihaqi)

Explanation:

Next to one's own family, it is the neighbours with whom one meets most of time and almost every day. The conditions of life and morals of the neighbours vary. Their children enter our homes. Sometimes the children quarrel. The neighbours pets such as goats and chickens also find their way into our home. These things create some bitterness which escalates into hatred and anger culminating in a complete break-off. Each party then starts doing wrong to one another. Backbiting and mutual recrimination lead to litigation. Sometimes sharp-tongued men and women stir up a quarrel without any substantial cause.

Women's sharp and bitter tongues disgust the entire neighbourhood. It was a woman of this type regarding whom it was reported to the Messenger of Allah ﷺ that she was diligent in Namaz, charitable and keen on observing supererogatory fasts frequently but caused distress to her neighbours by her tongue-lashing. The Messenger of Allah ﷺ pronounced her to be a denizen of hell. Look! Even prayer and fasting did not offset the penalty of causing annoyance to the neighbours.

In contrast to this the case of another woman was cited. She offered only obligatory prayers, kept only obligatory fast and paid only obligatory Zakat. She did not particularly care about supererogatory acts of worship. But the neighbours were safe from any tongue lashing by her. When her case was mentioned to the Messenger of Allah ﷺ he ﷺ pronounced her as the dweller of Paradise.

The Shariat of Islam strictly enjoins good conduct and fair dealing with neighbours. A person should patiently bear any

hardship caused to him by his neighbour. He should see that no trouble is caused to the neighbour from his side. He should help the neighbour in his difficulties and misfortunes. He should stand by him as far as possible. He should not throw garbage in front of a neighbour's door. He should show affection to his children. It is easy to write, speak and hear of these things, but it requires enormous courage and patience to put them into practice. If a person cannot do a good turn to his neighbour he can at least see that no annoyance is caused to him from his side. He should wish his neighbour well in his presence as well as behind his back.

The Messenger of Allah ﷺ informed "Gabriel عليه السلام so insistently impressed upon me to deal fairly with the neighbour that I almost began to think that he would not stop short of appointing my neighbour as my heir" *(Bukhari and Muslim)*

Leave alone causing trouble to the neighbour a man should so deal with him that he should be completely free from any apprehension of harm from him.

Once the Messenger of Allah ﷺ said: "By Allah he is not a believer!" He repeated it thrice. It was submitted to him: 'O Messenger of Allah! Who do you mean?' He ﷺ replied: 'I mean him from whose mischief his neighbour does not feel safe.' *(Muslim)*

Hazrat Abdullah b. Masud رضي الله عنه reported: 'A man submitted to the Holy Prophet ﷺ: "O Messenger of Allah ﷺ ! How should I know that I am good or bad?" The Messenger of Allah ﷺ answered: "When you hear that your neighbours speak well of you, you are good and if you hear that they speak ill of you, you are bad." *(Ibn e Maja)*

He ﷺ said this because man's good or bad character is for the most part and first of all observed by his neighbours. Their evidence is authentic on the ground that they have frequent opportunities of observing him.

One day Hazrat Ayesha Siddiqa رَضِيَ اللهُ عَنْهَا ground the flour and baked small loaves. She then went to sleep. Meanwhile a neighbour's goat entered the house and devoured all the loaves.

When she awoke, Hazrat Ayesha Siddiqa رَضِيَ اللهُ عَنْهَا ran after the goat. On seeing this the Messenger of Allah ﷺ observed: 'O Ayesha, do not annoy the neighbour on account of her goat."

Hazrat Abdullah b. Abbas رضي الله عنه reported: 'I have heard the Messenger of Allah ﷺ saying: 'He is not a believer who eats to his fill while his nearest neighbour is starving." *(Baihaqi)*

It is stated in a Hadees that the first plaintiff and respondent on the Day of Judgment will be two neighbours" *(Ahmed)*

All the above traditions show that a person should do no injustice or wrong to his neighbour, but should serve comfort and assist him as far as possible. The discourse on receiving or giving a gift to neighbours has already been given in the Book of Zakat.

GIVING A COUNSEL

(١٨٦) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ تَعَالٰى عَنْهُ اَنَّ النَّبِىَّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ

(رواه الترمذى و فى الحديث قصه)

Hazrat Abu Huraira رضي الله عنه reported that the Messenger of Allah ﷺ said: "He from whom counsel is sought is a trustee." (Tirmizi)

Explanation:

This Hadees contains an important instruction i.e., when counsel is sought from a man, it is his duty to give a counsel which he believes to be sound and beneficial for the party which seeks counsel. The person whose advice is sought has been declared a trustee by the Messenger of Allah ﷺ. If he gives an advice which he knows to be detrimental to the interest of the advice-seeker, he is guilty of a breach of trust which his brother had reposed in him.

كَمَا فِىْ رِوَايَتِهٖ اُخْرٰى وَمَنْ اِرْشَادُ عَلٰى اَخِيْهِ بِاَمْرٍ يَعْلَمُ اِنَّ الرُّشْدَ فِىْ غَيْرِهٖ فَقَدْ خَانَهٗ (رواه ابوداؤد)

So if a person asks your advice, give him a counsel which in your opinion is best for him, even if it involves your personal loss. For instance a neighbour wishes to sell his house and you reckon that it will be to your advantage to buy that house. The neighbour comes to take your advice and taking all things into account you find that it would not be in his best interest to sell the house you should so advise him, forgetting your own interest in the property.

TO GREET WITH A SMILING FACE

(۱۸۷) وَعَنْ اَبِیْ ذَرٍّ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ الْمَعْرُوْفِ شَیْئًا وَّ لَوْ اَنْ تَلْقٰی اَخَاکَ بِوَجْہٍ طَلِیْقٍ (رواہ مسلم)

Hazrat Abu Zar reported: 'The Messenger of Allah instructed: "Do not belittle even the smallest bit of virtue (keep on doing the least possible good) even if it be to greet your brother with a smiling face."

(Mishkaat ul Masabih, p. 167, Quoted from Muslim)

Explanation:

The first instruction given in this Hadees is: Do not belittle any virtue. However, small the good work may be do not let slip any opportunity to do it. Even the smallest virtue will carry a great weight on the Day of Judgment. A single act of righteousness might tilt the scale in favour of salvation. Further, as an illustration the Messenger of Allah has mentioned a virtuous act the performance of which involves no expense but earns great reward. This virtuous act is greeting a brother Muslim with a smiling face. He will be pleased by your gesture and you will get a handsome reward for it from Allah Almighty. There are many men and women who are enormously proud of their piety or wealth. They respond indifferently to greetings from others. They do not receive the visitors with courtesy, but adopt a haughty, arrogant, indifferent and cold attitude towards them. Such conduct is un-Islamic. However,

the women should not receive unfamiliar male visitors and converse with them to the needful extent from behind the screen. They should receive the female visitors with due courtesy and honour, converse with them politely, show a smiling face, listen to their woes with sympathy without ever thinking that they are inferior in wealth or worldly status. They should deal with them only as fellow Muslims. If they have to miss a supererogatory prayer in order to attend to them and show them sympathy they should do so. However, they should strictly avoid back-biting and scandal-mongering.

REMOVING TROUBLING OBJECT FROM THE ROAD

(۱۸۸) وَعَنْ اَبِیْ بَرْزَۃَ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قُلْتُ یَانَبِیَّ اللّٰہِ عَلِّمْنِیْ شَیْئًا اَنْتَفِعُ بِہٖ قَالَ اعْزِلِ الْاَذٰی عَنْ طَرِیْقِ الْمُسْلِمِیْنَ (رواہ مسلم)

Hazrat Abu Barza narrated:. 'I submitted to the Messenger of Allah: 'Ya' Rasulullah tell me some act that I should perform and obtain merit? He instructed: 'Remove an inconvenient object from the pathway of the Muslim."

(Mishkaat ul Masabih, p. 168, quoted from Muslim)

Explanation:

This Hadees shows the superiority and importance of the act of removing from the way a thing upon which a passerby might slip or stumble or which narrows the way or a thorn or something which might injure the feet. The excellence of this act is corroborated by other traditions also.

Hazrat Abu Huraira reported that the Messenger of Allah cited the case of a man who passed by the branch of a tree which had fallen on the way. On seeing it, he said: "I must remove it from the road of the Muslims." (He did so.). So he was admitted to Paradise.

(Mishkaat ul Masabih)

In another Hadees it is narrated that the Messenger of Allahﷺ said: "I saw a man turning on his bed with pleasure in Paradise in reward for cutting down a tree in the way which caused inconvenience to the passersby." *(Mishkaat ul Masabih)*

Hazrat Abu Zarؓ reported: "The Messenger of Allahﷺ instructed: 'It is a charitable act to show a smiling face to a Muslim; it is an act of charity to bid good and to forbid wrong is also an act of charity. It is a charitable act to show the way to a stray traveller and it is a deed of charity to help a person with weak eyesight. It is an act of charity to remove from the way a stone, thorn or bone and to pour water from your bucket into your brother's bucket is also a deed of charity." *(Tirmizi)*

Hazrat Ayesha Siddiqa رَضِیَ اللّٰہ عَنْہَا narrated: 'The Messenger of Allahﷺ said: "Every man is born with three hundred and sixty joints. (That is, in the body of every man there are three hundred and sixty joints by means of which he stands or sits and turns his hands and feet and holds objects. It is obligatory to do a charitable act every day in gratitude for these joints). So whoso said اللہ اکبر 'Allah is Great', الحمدللہ 'Allah be praised', لااله الاالله 'There is no deity but Allah', سبحان اللہ 'Allah is Glorious' and استغفراللہ 'May Allah forgive us' and removed a stone, thorn or bone from the public thoroughfare and bade good or forbade wrong and (all these acts together or only one of these acts) equalled the number of three hundred and sixty, he will move about on that day in a state of security from hell."*(Muslim)*

If this is the reward and merit of removing an inconvenient object from the way, what in contrast would be the penalty of throwing an inconvenient thing on the way?

One should ponder over this point. There are many people who clean their own house, but throw dust, garbage, filth, decomposed fruit and stinking food etc., on the way which causes a great deal of annoyance to the passers-by. Often it so happens that people buy bananas on the way and start eating them alongwith their children, casting the banana skins on the way side. Everyone knows the dangerous consequences of such an act. Sometimes people slip on a banana skin and sustain a grievous injury. Do not cast any

inconvenient object on the way. On the other hand if you find any such thing on the way, remove it and earn the reward of a blessing.

CONCEALING THE VICE OF ANOTHER

(۱۸۹) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ مَنْ رَّاٰی عَوْرَۃً فَسَتَرَھَا کَانَ کَمَنْ اَحْیٰی مَوْؤُدَۃً (رواہ احمد والترمذی)

Hazrat Uqba b. Aamirؓ reported: "The Messenger of Allahﷺ informed: "Whoso observed vice in someone and kept it a secret, he (in respect of blessing) is like a man who has restored to life a girl buried alive."

(Mishkaat ul Masabih, p. 424, quoted from Ahmed and Tirmizi)

Explanation:

This auspicious Hadees reveals the blessing of concealing the vice of another person. In the pre-Islamic era of ignorance the birth of a daughter was looked upon as a matter of shame for the father who would hide himself from society at this disgraceful event. Many of them were so callous that they killed their infant daughters by burying them alive. Referring to this crime the Holy Qur`an says:

وَاِذَاالْمَوْءٗدَۃُ سُئِلَتْ بِاَیِّ ذَنْبٍ قُتِلَتْ

(And when question will be asked about the girl buried alive as to for what crime she was killed).

In this context let us see now that the Messenger of Allahﷺ while indicating the reward of concealing the blemish of another, observed: "Whoso witnessed some vice in another and kept it a secret from everybody, he shall receive a reward so great as he would receive if he were to revive a girl buried alive."

To state this reward in this manner hints at a very complex and subtle wisdom which is that when the vice of a person is made

public, he prefers death to disgrace. Hence the man who conceals his vice has actually restored him to life. To save someone from disgrace is declared equal to giving him a new lease of life.

Hazrat Abdullah b. Omar reported: 'The Messenger of Allah stated: 'A Muslim is the brother of another Muslim. He should neither do injustice to him nor leave him helpless (in times of trouble) and whoso engages himself in fulfilling the need of his brother, his need shall be fulfilled by Allah and whoso relieved a Muslim of his worry, Allah Almighty will relieve him of one of his worries on the Day of Judgment and whoso conceals the vice of a Muslim, Allah Almighty will conceal his vice on the Day of Judgment.' *(Bukhari and Muslim)*

There are many people who are afflicted with the malady of probing into the vices of others. When they find out a vice in someone, they publicise it and consider it a credit to disgrace their victim. This is a grave sin carrying a heavy penalty.

It is observed in a tradition: "Whoso publicises the vice of his Muslim brother, Allah will publicise his vice and when Allah publicises the vice of a man, he falls into disgrace, even if he committed this vice in the privacy of his home."

(Mishkaat ul Masabih)

THE REWARD OF RECONCILING

(١٩٠) وَعَنْ اَبِى الدَّرْدَاءِ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَلاَ اُخْبِرُكُمْ بِافْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّدَقَةِ وَالصَّلٰوةِ قَالَ قُلْنَا بَلٰى ، قَالَ اِصْلَاحُ ذَاتِ الْبَيْنِ وَ فَسَادُ ذَاتِ الْبَيْنِ هِىَ الْحَالِقَةُ (رواه ابو داؤد و الترمذى)

Hazrat Abu Darda narrated: 'Once the Messenger of Allah said: "Shall I not tell you a thing which is superior in merit to (supererogatory) fasts and charity and Namaz?"

We submitted: "Please do tell us." He continued: "It is to compose mutual quarrels and mutual quarrel is something which shears."

(Mishkaat ul Masabih, p. 428, quoted from Abu Daud and Tirmizi)

Explanation:

Those who live together sometimes feel aggrieved with each other. If such grievances are not promptly removed, they lead to serious consequences. Hatred and ill-will grow in the hearts and sometimes the quarrel between two men escalates into a confrontation between two families. Hence it is essential to take the first opportunity to make peace between the two parties. The best and the most direct course is each man should call on the other and offer him Salam 'Peace be on you'. The merit of the person who takes the initiative in doing so is much higher.

In the above Hadees we are told the excellent merit of composing a quarrel and making peace between men who harbour hatred, ill-will and anger against each other. And what a high merit! The merit of making peace is so high that it ranks superior even to supererogatory fasting, charity and Namaz. As far as possible no time should be lost in making peace between men who are angry with each other, because mutual quarrel is an evil which according to the Messenger of Allah shears.

In another Hadees it is said: "Ill-will is a shearing trait. I do not mean that it shears the hair. I mean it shears the faith."

(Mishkaat ul Masabih, quoted from Ahmed and Tirmizi)

Making peace between two parties is so important a duty that the Shariat has allowed resorting to lies for its accomplishment. Hazrat Umm e Kulsoom رضى الله عنها stated: "I heard the Messenger of Allah saying: "He is not a liar who (tells a lie in order to) makes peace between the people and says a good word and conveys a good word (to a party)". *(Bukhari / Muslim)*

Let us take an illustration. Two women Rashida and Abida who live in the same neighbourhood pick up a quarrel. In order to compose their quarrel a third woman conveys a good word to one of

them. For example she says to Abida: "Rashida feels very sad about this quarrel. She was saying: What a pity! Satan came between us on a trifling matter and we began to quarrel." Then she calls on Rashida and speaks to her in the same vein. She tells her: 'Abida was speaking highly of you. She said: Rashida is my old friend. We never quarrelled before. She bears many good qualities." Of course Rashida and Abida never said any of these things, but the third woman communicates these lies in order to reconcile the estranged women. The Messenger of Allah ﷺ informed that this kind of lie is not counted as a lie and, therefore, it is not a sin. This shows the excellent merit and great need for reconciling the contending parities. May Allah Almighty help us in doing good!

ENQUIRING AFTER THE HEALTH

(۱۹۱) وَعَنْ اَنَسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ مَنْ تَوَضَّاءَ فَاَحْسَنَ الْوُضُوْءَ وَ عَادَ اَخَاہُ الْمُسْلِمَ مُحْتَسِباً بُوعِدَ مِنْ جَھَنَّمَ مَسِیْرَۃَ سِتِّیْنَ خَرِیْفاً

(رواہ ابو داؤد)

Hazrat Anas ؓ reported that the Messenger of Allah ﷺ described: 'Whoso performs ablution and performs it well and enquires after the health of a brother Muslim with the motive of earning a blessing, he shall be removed from Hell to such a distance as would be traversed in sixty years by a traveller on foot." (Abu Daud)

Explanation:

Hazrat Abu Huraira ؓ reported: 'The Messenger of Allah ﷺ said: 'When a man enquires after the health of a patient, a herald calls out from heaven "May you be happy. May your walking forth be blessed. You have built a home in Paradise." *(Ibn e Maja)*

Another Hadees runs: "When a Muslim enquires after the health of another Muslim in the morning, seventy thousand angels

invoke mercy upon him till evening and if he enquires after the health of a Muslim in the evening, seventy thousand angels invoke mercy upon him till morning and for him (in reward for his act) there will be a garden in Paradise." *(Tirmizi, Abu Daud)*

Hazrat Abu Saeed ؓ reported the Messenger of Allah ﷺ as saying: "When you visit a patient, give him hope of survival (that is, talk to him in salutary terms giving him hope of health and long life. Do not talk to him in pessimistic terms). For this cannot change or remove anything (from the destiny appointed by Allah). However, it will cheer up the patient." *(Tirmizi / Ibn e Maja)*

Rule: When you enquire after the health of a Muslim, console him with the following words: "No fear. This illness will purge you of sins, if Allah wills." The visitor should request the patient to pray for him, for the prayer of a patient has the same effect as the prayer of angels. *(Ibn e Maja)*

Do not tarry long with the patient nor make noise.

(Mishkaat ul Masabih)

EARN BLESSING

(۱۹۲) وَعَنْ اَبِیْ مُوسٰی رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ عَنِ النَّبِیِّ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ اَنَّہٗ کَانَ اِذَا اَتَاہُ السَّائِلُ اَوصَاحِبُ الْحَاجَۃِ قَالَ اِشْفَعُوْا فَلْتُوْجَرُوْا وَیَقْضِی اللّٰہُ عَلٰی لِسَانِ رَسُوْلِہٖ مَاشَاءَ

(رواہ البخاری و مسلم)

Hazrat Abu Musa ؓ reported that when a needy suppliant came to the Messenger of Allah ﷺ he ﷺ would say: 'Recommend his case to me, you will be rewarded with a blessing for it, and Allah will give His decision through His Messenger ﷺ as He Wills."

(Mishkaat ul Masabih, p. 422, quoted from Bukhari and Muslim)

Explanation:

This Hadees affirms that recommendation also carries the reward of blessing. The Messenger of Allah ﷺ was very munificent.

He was always considerate and was very solicitous about fulfilling the wants of needy. Whenever a supplicant called on him, he tried his utmost to meet his need. For this no recommendation was required from any quarter. Nevertheless he told his companions رضى الله عنهم to earn blessings by recommending the case of a supplicant. What will happen depends on Allah's will. He will get what his fate decrees. I shall supply his want or ask someone else to help him. If there is no chance, he won't get anything. Your duty is to recommend him. Whether or not his need is fulfilled is not your concern.

When you find a needy person you should supply his want. If you cannot do it yourself, recommend his case to someone else who can fulfil his need. To recommend the case of a supplicant is an act of virtue which is rewarded with blessings. However, do not help anyone in sinful acts for that is a grave offence.

REWARD FOR SHOWING TENDERNESS

(١٩٣) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا اَنَّ رَسُولَ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللهَ تَعَالَى رَفِيْقٌ يُحِبُّ الرِّفْقَ وَ يُعْطِيْ عَلَى الرِّفْقِ مَالاَ يُعْطِيْ عَلَى الْعُنْفِ وَمَالاَ يُعْطِيْ عَلَى مَا سِوَاهُ (رواه مسلم)

Hazrat Ayesha رضى الله عنها reported that the Messenger of Allah ﷺ described: "Verily, Allah Almighty is kind and loves a kind person and He awards (such blessings) on adopting the virtue of kindness as He does not award on severity and on any other deed."

(Mishkaat ul Masabih, p.431, quoted from Muslim)

(١٩٤) وَعَنْ جَرِيْرٍ رَضِيَ اللهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ (رواه مسلم)

Hazrat Jareer رضى الله عنه reported: "The Messenger of Allah ﷺ described: "Whoso is deprived of tenderness, he is deprived of good."

(Mishkaat ul Masabih, p.431, quoted from Muslim)

Explanation:

It is related in a Hadees that the Messenger of Allah ﷺ observed: 'Whoso has been given a share of tenderness, he has received a share of goodness in the world and the Hereafter and whoso has been deprived of the share of tenderness, he has been deprived of the share of goodness in this world and the Hereafter."

(Mishkaat ul Masabih)

These Ahadees reveal the merit of tenderness. They show that whoso is mild, he has obtained a great bounty and wealth. As a matter of fact a large part of courtesy consists of tenderness. The Messenger of Allah ﷺ has truly observed that whoso is deprived of tenderness, he is deprived of goodness in the world and the Hereafter. It is the tender men of Allah who do good to others. The people of Allah flock to them, receive benefits from their goodness and are ennobled by their moral beauty. Who would go near or visit a stern man of harsh speech? The Messenger of Allah ﷺ was very tender, kind-hearted, soft-spoken, humble and forbearing man.

Addressing him the Holy Qur'an says:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لاَ انْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِى الْاَمْرِ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ اِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

"It is part of the Merry of Allah that thou dost deal gently with them. Wert thou severe or hard-hearted, they would have broken away from about thee, so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast

taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him)".

This verse reveals that tenderness and kind-heartedness create love and affection and harsh-temper and severity alienates even one's relatives. The believer should be gentle and kind-hearted. The Messenger of Allah ﷺ observed: 'The believer is always affectionate. He has no good who is not affectionate and to whom affection is not shown'. *(Mishkaat ul Masabih)*

All this has been prescribed in general, but in particular cases severity may also be needed and if adopted, may bear good results. Stern measures may sometimes be required to warn the erring children or pupils. However, generally it is proper to show tenderness. Constant severity makes the children, the students and subordinates obstinate and rebellious.

EMPHATIC ADVICE TO AVOID ANGER

(١٩٤) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ رَجُلاً قَالَ لِلنَّبِىِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَوْصِنِىْ قَالَ لاَ تَغْضَبْ فَرَدَّدَ ذٰلِكَ مِرَارًا قَالَ لاَ تَغْضَبْ (رواه البخارى)

Hazrat Abu Hurairaؓ reported: 'A man requested the Messenger of Allah ﷺ: 'Give me some advice.' He ﷺ said: 'Avoid anger'. The man again requested: 'Give me some advice.' He ﷺ gave the same reply. The man made the same request a third time and the Messenger of Allah ﷺ returned the same answer. (In short) the man repeated his request a few times and the Messenger of Allah ﷺ returned to him the same answer: 'Avoid anger'.

(Mishkaat ul Masabih, p. 433, quoted from Bukhari)

In certain places it is related that a man called on Allah's Messenger ﷺ and submitted: 'O Messenger of Allah ﷺ: Tell me something that I may follow, but it should not be much, so that I may retain it in my memory. In reply the Messenger of Allah ﷺ told

him: 'Avoid anger'. He made the same request again to which the Messenger of Allah ﷺ made the same answer. In short the same questions and answers were repeated three times.

According to another Hadees the visitor had said: "O Messenger of Allah ﷺ tell me some action which might lead me to Paradise, but it should not be elaborate." He ﷺ said: 'Avoid anger.'

These Ahadees show that the Messenger of Allah ﷺ gave the visitor an advice, which when followed, saves a man from many evils and brings him much good.

The Remedy of Anger:

Many remedies of anger have been mentioned in the traditions. Of these one is that the man in a state of anger should say اعوذبالله من الشيطن الرجيم 'O Allah, save me from Satan'; the second remedy is that he should hold his tongue and observe complete silence; the third is that he should cling to earth.

A Hadees runs: 'Allah's Messenger ﷺ advised: 'Without doubt anger comes from Satan and there is no doubt also that Satan is made of fire and fire is extinguished by water only. So when any of you is overcome by anger, he should perform ablution.'

(Mishkaat ul Masabih)

Hazrat Abu Zarؓ reported: "The Messenger of Allah ﷺ advised: 'When any of you is overcome by anger and he is standing at the time, he should sit down. If the anger ceases by sitting down, well, otherwise he should lie down." *(Mishkaat ul Masabih)*

Mishkaat ul Masabih Sharif incorporates a Hadees reported by Baihaqi which runs: 'Allah's Messenger ﷺ described: 'Verily, anger vitiates faith in the same manner as aloe spoils the honey."

Anger is instinctive in man. It is difficult, but not impossible to overcome anger. A Hadees states that powerful is not he who throws down his rival. The powerful is he who exercises self-control when in a state of anger. *(Bukhari and Muslim)*

Reward of Controlling Anger

A Hadees incorporated by Baihaqi, narrates: The Messenger of Allah ﷺ advised: whoso restrains his anger, Allah will stop His calamity from approaching him on the Judgment Day."

Hazrat Abdullah b. Omar رضي الله عنه reports: "Allah's Messenger ﷺ stated: 'Drinking of no other draught is more meritorious with Allah Almighty than the draught of anger." *(Mishkaat ul Masabih)*

WHAT IS EGOTISM?

(١٩٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِه مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ فَقَالَ رَجُلٌ اِنَّ الرَّجُلَ يُحِبُّ اَنْ يَّكُوْنَ ثَوبُه، حَسَناً وَّ نَعْلُه، حَسَناً قَالَ اِنَّ اللهَ تَعَالٰى جَمِيْلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطَرُ الْحَقِّ وَ غَمْطُ النَّاسِ (رواه مسلم)

Hazrat Abdullah b. Masud رضي الله عنه reported: "The Messenger of Allah ﷺ warned: 'That man will not enter Paradise who has even a grain of egotism in his heart." On hearing this a man submitted: "A person like to wear good dress and good shoes (Is it egotism?). In reply the Messenger of Allah ﷺ observed: 'Verily Allah Almighty is Graceful. He approves of grace. (i.e., it is not pride to wear good dress and good shoes). Egotism means to refute the right and look down upon the people."

(Mishkaat ul Masabih, p.433, quoted from Muslim)

Explanation:

Man has many good as well as bad qualities and defects. Of the defects one of the greatest is pride. Explaining the meaning of haughtiness the Messenger of Allah ﷺ described: "Pride means to refute the right and look down upon the people. If a man puts on

good dress and good shoes and does not hold other people in contempt nor hesitates to accept what is right, he is not haughty. But if a man dons a fine dress and good shoes and fancies himself a big man and looks down upon others and regards it beneath his dignity to accept the right he is guilty of haughtiness. There are many poor people who, let alone good clothes, cannot afford even a cheap dress, yet do not accept the right and look upon other people as inferior creatures. This is another form of haughtiness. Some are proud of their learning, some of their wealth, and some of their elevated position and high rank. There are some people who have none of these things. They are ignorant and indigent and yet give themselves airs. They regard others with contempt and surpass even the wealthy and high-ranking people in rejecting the right. Pride is bad in itself, but when there is no such basis for pride as wealth or learning, its viciousness is compounded.

Man is a slave. What right has he to fancy himself big? He should always be mindful of his slavery. He should offer thanks for the bounties vouchsafed to him by Allah (i.e., learning wealth, dignity or high-rank). He should realise that he did not deserve these things. It is the Mighty, the Glorious Allah's Grace and reward that He gave to him this bounty. The more he is conscious of Allah's Grandeur, and Power, and his own helplessness, weakness and humility, the more averse he would be of pride and his heart will grew humbler. It is unbecoming of a creature to be proud, is filled with excretion and is subject to death and who is to become food for moths in the grave? The Holy Qur'an says:

وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِى الْاَرْضِ مَرَحاً اِنَّ اللهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ

"And do not show swelled cheeks to the people nor walk on the earth in exultation. Verily, Allah does not approve of a proud or boastful man."

Further it is said:

اِنَّه، لاَ يُحِبُّ الْمُسْتَكْبِرِيْنَ

"Verily He does not like the egoists."

Pride, boastfulness, self-love are offshoots of haughtiness. Those who are haughty are big in their own conceit only. The people do not hold them in respect. Those who show courtesy to the people without any thought of self-importance, endear themselves to the people.

Addressing the people from the pulpit Hazrat Omar ﷺ exhorted them: "O People! Show courtesy, for I have heard from Allah's Messenger ﷺ: 'Whoso adopts courtesy for Allah's sake Allah will elevate him so that in his own eyes he will be lowly, but in the eyes of the people his merit will be high. Whoso adopts haughtiness, he will be lowly in the eyes of the people, however high he may regard himself, the people will hold him in such low estimation that they will consider him worse than dog and swine". *(Mishkaat ul Masabih)*

It is stated in a Hadees that the end of the haughty people on the Day of Judgment will be so disgraceful that their human shapes will be reduced to the size of ants. They will be enveloped in ignominy. They will be driven to the prison house of hell called *Bolus*. The fire burning the wild bush will envelop them. They will be given to drink the pus of the denizens of hell which is called Tehta al Khabal.'

(Tirmizi)

There are many haughty people who look down upon other people, but no less is the number of those who refute the right. Sometimes when it is said to a man who neglects the duty of offering prayer: 'You should offer Namaz,' he retorts: "To go through this drill is beyond my capacity. You go to Paradise. I don't mind going to hell." When it is said to a man who does not keep fast: 'You should keep fast,' he answers: "Fasting becomes him who has no food in his home." When it is said to someone: 'Adopt the precedents of the Messenger of Allah ﷺ in marriages,' they say: 'We are not paupers that we should follow the precedents of the Messenger of Allah ﷺ." All this is tantamount to rejecting the right. This is the talk of the infidels. It saps the faith. My sisters! You should adopt courtesy. Avoid haughtiness. Instruct your children to do so also. Do not hold anyone in contempt. Accept every precept of religion with a true heart. Do not vitiate your worldly and eternal life by rejecting the right.

SHOW COURTESY AND AVOID PRIDE

(١٩٦) وَعَنْ عِيَاضِ بْنِ حِمَارٍ ۵ الْمُجَاشِعِيُّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ اَوْحٰى اِلَيَّ اَنْ تَوَاضَعُوْا حَتّٰى لَا يَفْخَرَ اَحَدٌ عَلٰى اَحَدٍ وَّلَا يَبْغِيْ اَحَدٌ عَلٰى اَحَدٍ (رواه مسلم)

Hazrat Ayaz b. Himar ﷺ reported: 'The Messenger of Allah ﷺ stated: Allah has sent me a revelation that you should adopt courtesy and avoid feeling pride over others and none of you should do wrong to another person."

(Mishkaat ul Masabih, p.417, quoted from Muslim)

Explanation:

This sacred tradition enjoins adoption of courtesy. Cast aside pride, boastfulness, arrogance, conceit, snobbery and adopt courtesy. No one should show pride to another. No one should do wrong to another. It is a sin to take pride in rank, dignity, grade, wealth, property and ruling authority and hold the others in contempt. Moreover, besides taking pride in riches it is also a sin to be proud of one's lineage and lood down upon the others. Noblity of birth is a reward of Allah, but it confers no right to hold the others in contempt. In the Surah merit will be decided on the basis of piety and virtuous deeds. Those who are deficent in good deeds will not be advanced in merit.

كمافى الحديث عند مسلم من بطابه عمله لم يسرع به نسبه

Denunciation of the Pride of Birth

It is often observed that those who have descended from some companion or venerable person add a suffix to their name such as Siddiqui, Faruqi, Usmani, Hasani, Hussaini, Ayubi, Naumani,

Fareedi and so on. These and many other signs of lineage appear with names and signatures.

Of those who use these suffixes or ask others to use them with their names there are very few who mean to express a fact or have pure motives. A large majority of these people are those who are very mean in their actions and are negligent, even ignorant of the essential beliefs and articles of faith. If the venerable persons to whom they attribute their ancestry were to revisit this world for a short while they would be so disgusted with their state of wickedness (i.e., missing prayer and fasting, taking bribes, watching the cinema, evasion of Zakat and similar sins of the worst type which are the consequence of their wickedness) that they would not want to look at them and would invoke curses upon them from a distance. The Sheikh and Syed families who own large estates of land and the families who claim their descent from eminent Sufis and scholars take pride in their ancestry and hold members of other families in contempt. A survey of their way of life shows that these noble people are as much guilty of vice and sin as the other people.

The rich and poor are all involved in wickedness and sin according to their respective means. However, those who are regarded as inferior by birth surpass in obtaining religious knowledge and adoring the Qur'an and Hadees. The gentle folk merely exult in their noble lineage. London and America are the objects of their affections. They are in the forefront in populating the colleges and the Universities. The religious institutions are usually filled mostly with sons of unknown families or families of inferior ancestry.

Among certain people pride and haughtiness of birth has been taken to such a pitch that we observe that if a Muslim of lower ancestry offers Salam to a member of a high family the latter considers it beneath his dignity to respond to his Salam, nay sometimes even decides to punish the offender. How dare a man of low birth offer them Salam on equal terms? If he offers them Salam he should do so in such terms as indicate his inferiority, that is, he should say 'Sir, my compliments to you', instead of uttering the

more egalitarian greeting 'Peace be on you". What an ignorance and arrogance!

These proud and haughty people should imagine the scene of the Hereafter. They should realise that all men in this world must return to the plain on the Day of Judgment. They have to stand trial for the judgment of their deeds and thereafter have to enter Paradise or hell according to their merit. They should also consider well whether it is we who are doing the deeds meriting salvation and honour in the Surah or it is the man whom we have given a lower status and consider him inferior who is doing the righteous deeds. God alone knows how many proud people will fall into disgrace on the plain of the Day of Reckoning while people of inferior birth will be raised to seats of honour and reward.

As the poet says:

Ancestry avails not on the Day of Reckoning

The slave will be free and master enchained.

It is wrong to take pride in one's ancestry. They will bear the consequences of their actions and we of our own.

The Holy Qur'an has given an absolute verdict:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ

"It was a company of Prophets which has passed. What they did, it is for them and what you do, it is for you."

(Surah Baqara)

The statement of Hazrat Salman Farsi ﷺ

Some people expressed pride for their ancestry in front of Hazrat Salman Farsi ﷺ, who stated: 'As for me, I was created out of dirty semen and after death I will turn into a stinking corpse. Thereafter I shall be made to stand near the scale on the Day of Reckoning. If my virtues outweigh the vices at that time, I am noble; but if my virtues are lighter than vices on that day, I am low and mean. The question of honour or disgrace shall be decided there.'

A man reviled Imam Zain ul Aabideen. In response the Imam said: "My brother! If I am saved from hell, your abuse does not harm me; but if, Allah forbid, I am destined for hell, I am worse than the bad name you have given me."

Who was this Imam Zain ul Aabideen? He was the grandson of Ali and the son of the martyr of Karbala Imam Hussain. He offered one thousand raka'at in supererogatory Namaz every day. He surpassed others in all kinds of religious devotions. Did he show pride in his lineage? No. On the other hand he thought of the Surah and answered his reviler in tender words, as given above. Those who take pride in their noble ancestry should show evidence of their nobility. When they claim descent from such personages as occupied a high position in their devotion to religion, it becomes essential for them to become religious and act upon the ways of their ancestors.

To be devoid of righteous action, to love the world and neglect and lose care of the Surah, to adopt the appearance, dress and manners of the foreigners and to show disgust for the appearance, dress and manners of the forefathers and yet take pride in claiming descent from them is the height of stupidity.

The standard of superiority is piety

Allah, the Glorious Lord has stated the rule of superiority in Surah Hujrat:

إِنَّ أَكْرَمَكُمْ عِنْدَاللهِ اِتْقَكُمْ

'The noblest of you with Allah is he who is most pious of all."

The standard of superiority with Allah is piety. Whoso is high in the eyes of Allah, he alone is high. If the world regards someone as high, newspapers and journals loud him and the people acclaim him and yet in the eyes of Allah he is lowly and ignominious, what use is this worldly nobility to him. In the estimation of Allah only the righteous and the religious people are noble and it is these people who are remembered with respect in this world. Their name remains

fresh in the memory of the people for centuries. The nobility that will be conferred upon them in the Surah is in addition.

Many eminent jurists and Traditionists were of non-Arabian origin. They were not descended from nobel families. Most of them were freed slaves. Their names are still alive. The Ummah will continue to invoke Allah's blessings and mercy upon them till the end of the world. Those who took pride in their lineage have fallen into anonymity. After showing their pride and making their boastful claims they have passed away and the world has forgotten them. Who knows them today? All nobility has fallen to dust! May Allah save all of us from haughtiness and arrogance and endow us with the quality of humility.

MAKING FUN AND BREACH OF PROMISE

(١٩٧) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالى عَنْـهُ عَـنِ النَّبِـيِّ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ قَالَ لاَ تُمَارِ اَخَـاكَ وَلاَ تُمَازِحْـه، وَلاَ تَعِـدْهُ مَوْعِدًا فَتَخْلِفَه، (رواه الترمذى وقال هذا حديث غريب)

Hazrat Abdullah b. Abbas reported: 'The Messenger of Allah instructed: "Do not quarrel with your brother and do not make fun of him and do not give him a promise which you would break"

(Mishkaat ul Masabih, p. 417, reproduced from Tirmizi)

Explanation:

This Hadees contains certain instructions: Firstly, do not quarrel with your brother. Quarrelling is an evil and a vice. Even though it is quite proper to fight for one's right, but to renounce a quarrel is a nobler and superior act. Quarrelling leads to reviling and exchange of harsh words. It generates hatred in hearts and brings about extremely evil and harmful results. The Messenger of Allah advised: "Whoso gave up quarrelling on realising that he is in the wrong, for him a dwelling will be built in the first part of Paradise;

and whoso renounced quarrelling even though he was in the right, for him a dwelling will be built in the middle part of Paradise; and whoso improves his moral character for him a dwelling will be built in the upper part of Paradise." *(Mishkaat ul Masabih)*

The second instruction is: Do not make fun of your Muslim brother. There are two ways of making fun. Firstly, making fun of someone to please him or cheer him up. Such a fun-raising is permissible and laudable, provided that it involves no lie or breach of promise. Secondly, making fun of somebody who resents the fun. Such fun-raising is forbidden. It is this act which has been prohibited by the above-quoted Hadees. Often it so happens that a few women form a league and start ridiculing another woman while the victim is offended and utters unsavoury remarks in anger. Since this activity involves causing distress to a fellow Muslim, it is unlawful.

The August Humour of the Messenger of Allah ﷺ

The Messenger of Allah ﷺ used to indulge in humour sometimes to enliven the atmosphere. The companions ؓ submitted: "O Messenger of Allah ﷺ! Do you make fun of us!" He ﷺ said, "Yes, but (even in fun) I say what is right." *(Tirmizi)*

It shows that the aim of fun-raising should be to create delight and it should contain nothing that is not true or correct. To tell lies even in fun is unlawful.

A man requested the Messenger of Allah ﷺ, "Grant me some conveyance". He ﷺ replied: 'No doubt I shall mount you on the offspring of a she-camel." The man submitted: 'What shall I do with the offspring of a she-camel?' He ﷺ replied: "It is the she-camels which give birth to camels. (i.e., the camel, however old, is after all the offspring of a she-camel)." *(Tirmizi)*

Look! There is not the slightest lie in this joke. The statement is perfectly true.

Similarly an old woman submitted: "O Messenger of Allah ﷺ! Please invoke that Allah may admit me to Paradise." He ﷺ said: "Surely, no old woman will enter Paradise." On hearing this the

woman went back weeping. He ﷺ said to the assembly: Go and tell this old woman that when she enters heaven she will no longer be old (i.e., it does not mean that old women will not be admitted to Paradise. It means that at the time of entry into Paradise no woman will remain old. Allah, the Glorious the Magnificent, will make all of them young again.) Thereafter he ﷺ recited the following verse of the Holy Qur'an:

اِنَّا اَنْشَاْنٰهُنَّ اِنْشَاءً فَجَعَلْنٰهُنَّ اَبْكَارًا

A woman submitted: "O Messenger of Allah ﷺ! My husband has invited you (i.e., has requested you to eat at his house)".

He ﷺ said: "Your husband is the same man who has whiteness in his eye, isn't it?" She said: "By Allah, no. His eye has no whiteness." He ﷺ then said: "There is no man, but he has whiteness in his eyes." (That is, the whiteness which surrounds the black eye ball).

Look! How true the joke is! Such a true joke is lawful, provided the target of the joke is not offended.

When even in those jokes which aim at pleasing someone the condition is set that the statement should be true and non-offensive to the target of the joke, how can ridiculing someone be regarded as lawful? Many men and women do not keep this in mind and whenever they find someone weak in certain respects they make him the butt of their jokes to his face or behind his back. All this is sin. It is also called foolery, ridicule or laughing to scorn. The Holy Qur'an says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ (سورہ حجرات)

"O ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong."

Breach of Promise is Hypocrisy

The third instruction is: Do not break the promise with your brother. This is an important instruction which the people often neglect. When you give promise to someone you should take into account all your means and circumstances and see whether you can fulfil the promise. If you can, you should give the promise or excuse yourself. It is unlawful to make a false promise. When a promise has been made the promisor should try his utmost to fulfil it.

Many people make a promise just to put off someone and then do not make it good. Little do they realise that to make a false promise is a grave sin and to go back on a promise is also a serious sin. Hazrat Anasﷺ reported that it very rarely happened that the Messenger of Allahﷺ delivered a sermon and did not state:

لاَ اِيْمَانَ لِمَنْ لاَّ اَمَانَةَ لَه، وَلاَ دِيْنَ لِمَنْ لاَ عَهْدَ لَه،

(مشكوة المصابيح ص ١٥)

"He has no faith who is not trustworthy and he has no religion who does not fulfil his promise."

(Mishkaat ul Masabih)

Hazrat Abu Huraira reported: 'The Messenger of Allahﷺ observed: 'There are three signs of a hypocrite, even if he keeps fast, offers Namaz and professes to be a Muslim. Thereafter heﷺ mentions the three signs: (1) When he talks, he lies. (2) When he makes a promise, he goes back on it. (3) When something is given to him in trust, he misappropriates it."

(Mishkaat ul Masabih, quoted from Bukhari and Muslim)

Abdullah b. Omar reported: 'The Messenger of Allahﷺ observed: Whoso has these four traits, he is a pure hypocrite and whoso has one of these traits, he shall have one trait of hypocrisy till he gives it up. (1) When something is put in trust with him, he misappropriates it. (2) When he talks, he tells a lie. (3) When he makes a promise, he plays false. (4) When he quarrels, he stoops to calling names. *(Bukhari and Muslim)*

So it is incumbent upon every Muslim man and woman to take care and save himself from the sin of making a false promise and breaking or violating his pledge.

WITHHOLDING PAYMENT OF A LOAN

Many people buy goods from the shopkeeper on credit to meet their immediate needs or borrow cash from someone and later keep their creditor in suspense. They make a series of promises to him, but never repay the loan. They take the money of the other man and in addition cause him mental agony by giving false promises. Further, they are the cause of the wastage of his time which he spends in visiting them to demand the payment. Every person should reflect how he would like to be treated if he were in his creditor's place. One should do unto others what he would like others to do unto him. Whoso does not have the means to repay the loan he should express his regrets and request extension of the period of payment and give a pledge to repay the loan on a date when he is most likely to have the money. Whoso has the money he should discharge the right of the creditor forthwith and should not resort to delaying tactics.

The Messenger of Allahﷺ observed: مطل الضنى ظلمٌ , "Whoso has money to repay the loan and resorts to delaying tactics, he commits a wrong." *(Mishkaat ul Masabih)*

This Hadees gives special warning to those people who possess means and yet continue to put off the creditors with false promises. The Messenger of Allahﷺ has denounced those who give false pledges as wrongdoers.

REJOICING OVER OTHER'S MISFORTUNE

(١٩٨) وَعَنْ وَاثِلَةَ رَضِىَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لاَ تُظْهِرِ الشَّمَاتَةَ لِاَ خِيْكَ فَيَرْ حَمُهُ وَيَبْتَلِيْكَ (رواه الترمذى وقال هذا حديث حسن غريب)

Hazrat Waasila reported: 'The Messenger of Allah observed: 'Do not rejoice over the misfortune of your brother. (It is possible that) Thereafter Allah may show mercy to him and put you in hardship".

(Mishkaat ul Masabih, p. 414, quoted from Tirmizi)

Explanation:

This Hadees deals with an important issue which is: do not rejoice when you see a Muslim man or woman afflicted with distress, pain, loss or misfortune. There is no guarantee that you are permanently immune to distress. It is possible that Allah Almighty might relieve the person on whose misfortune you rejoice and put you in trouble. Now this is not just a supposition. It is a matter of common knowledge and it often happens that he who rejoices on the distress, misfortune and pain of others, laughs at the deformity of another, mocks someone, eventually falls into the same malady, vice or defect himself.

If you find some religious deficiency or worldly vice in someone, it is forbidden to rejoice at it or mention it in sarcastic language or hold it up to scorn as a vice or defect. On the other hand it is quite proper to advise the deficient or defective person in good faith to mend himself.

It is not right to blame, taunt or injure the feelings of that person under the pretext that you are proclaiming the truth or forbidding the wrong. A sincere person always tenders his advice in sympathetic terms and his manner is always different. He gives his advice in private and does not mean to disgrace him in public. Where however, a person has ulterior motives, his style and tone cut

up the heart. It is not lawful to mention the vice if you wish to point out someone as deficient. Such a course leads to evil consequences.

Allah's Messenger observed: "Whoso blames his brother of some sin, he shall not die before committing the same sin himself."

(Tirmizi)

A COMPREHENSIVE "HADEES" ABOUT DECENT MANNERS

(١٩٩) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لاَ تَحَاسَدُوْا وَلاَ تَنَاجَشُوْا وَلاَ تَبَا غَضُوْا وَلاَ تَدَ ابَرُوْا وَلاَ يَبِيْعُ بَعْضُكُمْ عَلٰى بَيْعِ بَعْضٍ وَكُوْ نُوْا عِبَادَاللهِ اِخْوَانًا ، اَلْمُسْلِمُ اَخُوالْمُسْلِمِ لاَيَظْلِمُه، وَلاَ يَخْذُلُه، وَلاَ يَحْقِرُه، اَلتَّقْوٰى هٰهُنَا وَيَشِيْرُ اِلٰى صَدْرِه ثَلاَثَ مِرَارٍ بِحَسْبِ امْرِئٍ مِّنَ الشَّرِ اَنْ يَّحْقِرَ اَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُه، وَ مَالُه، وَ عِرْضُه، (رواه مسلم)

Hazrat Abu Huraira reported that the Messenger of Allah observed: "Do not be jealous of one another, do not outbid the other, do not harbour ill-will against each other, do not turn away from one another. A man should not strike a bargain when someone else has concluded the same bargain, and O men of Allah! Live as brothers unto each other. (Further he observed). A Muslim is a brother unto another Muslim. He should not wrong his brother, nor abandon him in a helpless state, nor regard him as inferior. (Thereafter) thrice pointing to his august bosom he observed: "Piety (fear of Allah) is here and here." (Again he observed) "It is enough to make a man wicked that he should regard a brother Muslim as inferior. Everything belonging to a Muslim is unlawful for another Muslim i.e., life, property and honour."

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(Muslim, p. 317, p. 2)

Explanation:

This sacred Hadees contains great benefits and comprehensive rules and instructions. The first instruction which the Messenger of Allah ﷺ gave is: Do not be jealous of one another.

The punishment for jealousy

Jealousy is a great evil. A jealous person undermines the faculties of his heart and mind. The Holy Qur'an teaches us to seek refuge from the jealousy of a jealous person. (ومن شر حاسد اذا حسد) A tradition runs that the pride of the Universe ﷺ observed: 'Avoid jealousy, for it swallows virtues just as the fire devours wood."

(Mishkaat ul Masabih)

The venerable ulema (learned scholars) have pointed out that jealousy is unlawful. One of the main reasons for declaring jealousy as unlawful is that if Allah has given something to someone it is not without some purpose. The jealous person wishes that the bounty which Allah has conferred on someone should be withdrawn. This is in fact levelling a charge on Allah as to why did He award His blessing to a particular person and why did He not go against His own purpose to shower the same blessing on the objector. It is quite clear that the creature has absolutely no right to meddle with the work of the Creator, nor are the creatures worthy of such right. In the management of our worldly or family affairs we do certain things daily which pass the understanding of our children and how greatly do we resent if they interfere with our disposition of affairs! What right has anyone then to meddle with the dispensation of Allah, the Lord, Most High.

A jealous man is prone to cause damage to the object of his jealousy. He backbites against the person of whom he is jealous and is always evolving plans to cause damage to his life and property. This state of mind leads him to commit many grave sins. In the first place this man hardly gets an opportunity to do some virtuous act, but if he does, the reward of his virtuous act will go in the Surah to the man who is the object of his jealousy. Thus it is all one for him whether a jealous man performs or does not perform an act of

righteousness. The Messenger of Allah ﷺ observed: "The malady of the former nations does infect you and ill-will is a shearing malady. I do not mean it shears the hair, it shears the religion."

(Mishkaat ul Masabih)

The Chief of the World ﷺ declared ill-will as the shearer of religion. The simile is that just as the razor shaves off all hair short or long, ill-will shears all virtues. The jealous person wrongs himself in this world and the next. He is deprived of virtues and if there is any virtue to his credit it is reduced to ashes in the fire of his jealousy. Jealousy is a worldly torture for the jealous person. The fire of jealousy consumes the heart of the jealous person while the object of his jealousy suffers no loss.

Someone has made a very wise statement:

كَفى بِالْحَاسِدِ اَنَّه، يَغْتَمُّ وَقْتَ سُرُوْرِكَ

"There is no need to think of taking revenge from a jealous person. While you are happy, your happiness puts him in torment."

Some venerable persons state:

اَلْحَسَدُ حَسَكٌ مَنْ تَعَلَّقَ بِه هَلَكَ

"Jealousy is a thorn. Whoso catches it, he dies."

To outbid another:

The second instruction is: Do not outbid another buyer. This is a very common practice in the bazars. The people resort to this practice in the hope of receiving a commission from the seller or to cause loss to someone. A man has put his goods on sale. The customers stand around. Someone steps forward and bids Rs. 100/- for a commodity worth Rs.50/- only. The other customers fall into deception and bid more than Rs. 100/= and eventually sustain heavy loss. The Messenger of Allah ﷺ has forbidden this practice. This prohibition applies when there is no intention to buy the thing and the aim is merely to delude others to suffer loss or earn commission from the seller. If, however, the bidder is a genuine customer he may raise the bid as high as he likes. There is a further proviso that if the

seller is negotiating with another customer the new bidder should not quote his price till the seller has finally refused the bid of the other customer. If this proviso is not observed the bidder shall be guilty of violating the other prohibition given in this tradition i.e., وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ "Do not strike bargain over the bargain of another person."

It is reported in a tradition that the Messenger of Allah ﷺ observed:

لَا يَبِيْعُ الرَّجُلُ عَلَى بَيْعِ اَخِيْهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ اَخِيْهِ اِلَّا اَنْ يَّاذِنَ لَه، (مسلم)

"No man should superimpose his bargain over the bargain of his brother and should not send his own proposal of marriage where his brother has already sent a proposal, except with the permission of the brother."

The modern method of auction

Sale by auction is very common these days. The auctioneers hire one or two men whose function it is to go on raising the bid. This practice is unlawful. Those who indulge in this practice are guilty of deception and fraud. Sale by auction is lawful, provided it is free of fraud. It is lawful for a genuine bidder to outbid his competitors, but Shariat does not oblige the seller to accept the highest bid. He has the right to reject the highest bid if he does not want to sell the commodity.

The modern rule that either the seller should accept the highest bid or pay compensation to the highest bidder is not sanctioned by the Shariat. It is not lawful for the highest bidder to receive any compensation from the seller for the non-acceptance of his bid.

Denunciation of ill-will and severing of relations

The third instruction given by the Messenger of Allah ﷺ is: Do not bear ill-will towards one another. Do not turn away from one another. When people wish each other ill and harbour enmity they

cannot bear even to look at each other. They break off all communication and are averse even to meet each other face to face. The Shariat of Islam has laid great emphasis on relations based on love and amity. Muslims are strictly enjoined to avoid bearing ill-will, enmity, hatred against others and treating anyone with contempt.

Man is not created perfect. Sometimes he is seized with anger and hatred and this is not surprising in view of the weakness of human nature. In this case Shariat has given concession to human nature for three days only, that is, an angry person can severe relations with the object of his anger for three days only. The Messenger of Allah ﷺ is reported to have said:

لَا يَحِلُّ لِمُسْلِمٍ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلَاثٍ فَمَنْ هَجَرَ فَوْقَ ثَلٰثٍ فَمَاتَ دَخَلَ النَّارَ (مشكوة)

"It is not lawful for a Muslim to severe his relations with a brother Muslim for more than three days. So whoso keeps his relations severed for more than three days and dies in the meantime, he shall go into hell."

(Mishkaat ul Masabih)

Abu Daud incorporates a tradition in which the Messenger of Allah ﷺ is reported to have said: "Whoso severs his relations with his brother for a year, he is like his brother's murderer."

(Mishkaat ul Masabih)

Regarding turning away from each other a tradition reports the Messenger of Allah ﷺ as saying:

لَا يَحِلُّ لِلرَّجُلِ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلٰثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَ يُعْرِضُ هٰذَا وَخَيْرُهُمَا الَّذِىْ يَبْدَ أُبِالسَّلَامِ

"It is not lawful for any man to severe his relations with his brother Muslim for more than three nights and if they come across each other he turns away to one side and his

brother to the other side." (Further he ﷺ said) 'The better of the two is he who is the first to offer salam and starts conversation with the other". *(Bukhari / Muslim)*

In so doing a person should cast aside the promptings of his ego and keeping before him the order of Allah, should take the initiative to make peace with his brother. He should dispel such thoughts from his mind as: "Why should I take the initiative. I am in no way inferior to him."

This way of thinking indicates haughtiness. A man should cultivate humility under all circumstances. A tradition reports the Messenger of Allah ﷺ as saying: 'It is not lawful for a believer to severe relations with another Muslim for more than three days. At the end of three days he should call on his brother Muslim and offer Salam ('peace be you') to him. If he responds to salam, both will receive the reward, otherwise the person who offers salam will be absolved of the sin of severance of relations." *(Abu Daud)*

Rule: The person should offer salam three times and if the other man fails to respond to three salams, the burden of sin shall fall on him. *(Bukhari)*

Hazrat Abu Huraira رضي الله عنه stated: 'The deeds of the people are presented to Allah twice each week i.e., on Monday and Thursday. Salvation is granted to every believer, save he who bears enmity towards his brother. Allah commands: "Keep the case of these two pending till they have renounced (their enmity)". *(Muslim)*

The interpretation of كُوْنُوْ عِبَادَاللهِ اِخْوَانًا
"The believers are brothers unto each other."

Thereafter the Messenger of Allah ﷺ observed: "O men of Allah! Live like brothers unto each other."

This is very meaningful injunction.

On reflection we find that it points to two important wise ideas. Firstly, what time can the man of Allah spare from rendering worship to his Lord, to cultivate pride and boastfulness. A man is bound to be conscious of his humility and helplessness. It is his duty

to keep in mind - that "I am a slave of my Creator and Master, Who has commanded me to be humble. What right have I to show pride and superiority and to carry on disputes with His creatures in His Kingdom?" How can he commit such sins when he has no time to spare from rendering service to His Lord. Whoever keeps these ideas firmly in mind will avoid arrogance, pride, haughtiness, boastfulness, enmity, jealousy and ill-will. In fact he will never give himself superior airs. Explaining this fact the Holy Qur'an says:

وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا (الاسراء)

"Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height" *(Al-Asra).*

In Surah Al-Furqan Allah says:

وَعِبَادُالرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجَاهِلُوْنَ قَالُوْا سَلٰمًا

"And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace!'

The Messenger of Allah ﷺ stated:

اَكُلُ كَمَا يَاْ كُلُ الْعَبْدُوَ اَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ (مشكوة)

"I eat food in the same manner (sitting) as a slave eats his food and I sit as a slave sits."

Allah is Omnipresent, All-Seeing. How could the Messenger of Allah ﷺ who was the most accomplished in Lord's Service bear to assume a haughty posture (in sitting) before Him?

The second important wise idea to which the text of the Hadees (كُوْنُوْ عِبَادَاللهِ اِخْوَانًا) alludes is that mere repetition of the word brother

in daily intercourse will not suffice to generate love and inculcate sympathy for each other.

Disputes crop up even among real brothers. Disputes can be prevented only by that sense of brotherhood and amity which springs out of common faith in Allah, that is, their brotherhood should be based on common perception of Allah's worship, Allah's Commands and Allah's Grandeur. Their brotherhood should not be formal, customary or an outcome of temporary expediency or emotion, but it should be based on the solid foundation of common devotion to Allah. One should regard the other as a fellow devotee of Allah and hence worthy of love as a member of the same fraternity.

There are many causes of love and brotherhood. Some are brothers because they have a common parentage. Again brotherhood may be based on common homeland. Similarly there are many bases of nationality and brotherhood in the world. But in the case of Muslims the tie that binds them into a common fraternity is their devotion to One and only Allah. This unity and amity is extremely solid and durable. So each Muslim should keep this foundation of brotherhood in mind and discharge the duties which it places upon him.

Do not wrong your Muslim brother

The Messenger of Allah ﷺ observed: "A Muslim is a brother unto another Muslim (and brotherhood demands that) he should neither wrong him nor abandon him in a helpless state nor hold him in contempt. Injustice is a capital sin. It is unlawful to wrong anyone. To do injustice to a Muslim whom one regards as brother and fellow believer is a greater evil. Injustice may be done to life, property or honour.

It is the obligation of a Muslim to refrain from perpetrating all kinds of wrong. It is a violation of the rights of amity to abandon a Muslim in helplessness. Whenever a Muslim observes another Muslim in distress, he should render him all possible help. It is essential to extend help on every occasion. A Muslim should not

indulge in backbiting against a brother Muslim and when he finds that someone is backbiting against him and sullying his honour, he should defend him and stand by him for his good.

Denunciation of holding a brother Muslim in contempt

Discoursing on the rights of brotherhood the Messenger of Allah ﷺ observed: "A Muslim should not hold his brother (Muslim) in contempt."

It is a grave malady to regard someone with contempt. It arises out of haughtiness. It is essential to avoid all forms of haughtiness. To ridicule someone, to give him a bad name, to regard him as inferior because of his poor condition,—these are some forms of holding someone as inferior.

There are many people who because of their own devotion to religion regard another Muslim as inferior because he is negligent of religious practices. Little do they know that superiority or inferiority, honour or riches shall be determined in the Surah. Whoso shall be accorded honour there, he is really honourable and whoso is condemned as inferior there, he is really inferior.

Again the Messenger of Allah ﷺ thrice pointed to his august bosom and observed: "The fear of Allah is here, here, here," that is the standard of superiority or inferiority is the fear of Allah. The more one fears Allah, the more dignified and honourable is he.

There are many people who do not judge the piety of a man, but judge him by his poverty and begin to look down upon him. This is sheer folly. They wrong themselves by doing so. Those who observe that they surpass others in devotion to religion have no right to hold such people in contempt as are less devoted to religion. Who knows these people may excel them in offering repentance and praying for forgiveness and the apparently more religious-minded people may be deficient in sincerity.

The Messenger of Allah ﷺ observed: "It is enough to make a man evil that he should regard his Muslim brother with contempt", that is; even if a man is free from falsehood or error, it is sufficient

to make him evil if he holds a Muslim in contempt. Whoso regards others as inferior, he is affected with pride and haughtiness. Everyone knows the evil of haughtiness.

Finally the Messenger of Allah ﷺ advised: "Everything belonging to a Muslim is unlawful for another Muslim—his blood, his property (which is taken against his consent) and his honour." The implication is that a Muslim should not wrong another Muslim's life, property and honour.

May Allah help us to carry out this injunction!

BOOK - 15

BOOK OF ETIQUETTES

ISLAMIC ETIQUETTES AT A GLANCE

(٢٠٠) وَعَنْ عُمَرَ بْنِ اَبِىْ سَلَمَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ كُنْتُ غُلَامًا فِىْ حِجْرِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَ كَانَتْ يَدِىْ تَطِيْشُ فِى الصَّفْحَةِ فَقَالَ لِىْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَمِ اللّٰهِ وَكُلْ بِيَمِيْنِكَ وَكُلْ مِمَّا يَلِيْكَ

Hazrat Omar b. Abi Salma رضي الله عنه narrated: I grew up in the lap of the Messenger of Allah ﷺ. (Once when we sat down to eat) my hand moved to all sides of the dish. The Messenger of Allah ﷺ said to me "Recite بِسْمِ اللّٰهِ ('In the Name of Allah') before eating and eat with your right hand from the side which is near you."

(Mishkaat ul Masabih, p. 363, Bukhari and Muslim)

Explanation:

The Mother of the faithful Umm e Salma رضى الله عنها ranks among those august personages who had accepted Islam in the initial period. Her name was Hind, but she was known by her title Umm e Salma (the mother of Salma). Her first husband Abdullah b. Abdul Asad رضي الله عنه was also among the first group who had embraced Islam. According to the biographers he was the eleventh in the order of those who first believed in the mission of Muhammad ﷺ.

The Pagans of Makkah were deeply annoyed with the Messenger of Allah ﷺ call to the Unity of Allah and made everyone who accepted Islam the target of severe persecution. For this reason many Companions had migrated to Habsha (Ethiopia). This was the first migration in the history of Islam. Men and women both were included in this journey of migration. Hazrat Abu Salma's رضي الله عنه proper name was Abdullah b. Abdul Asad and he was a cousin of Hazrat Umm e Salma رضي الله عنها. A son was born to them in Habsha (Ethiopia) who was named Salma. It is from his name that the father acquired the title Abu Salma and the mother was known by the title of Umm e Salma. After a while the couple returned from Habsha to Makkah

Later first Abu Salma and then a year later Umm e Salma migrated to Madina, where a boy and two girls were born to them. The boy was named Omar and the girls Durra and Zainab رضی اللہ عنہم.

Hazrat Abu Salma ﷺ took part in the battles of Badr and Uhad. At Uhad he received a wound which appeared to have healed. So the Messenger of Allah ﷺ appointed him leader of a contingent which had gone out on an expedition. When he returned his wound reopened and he succumbed to it in Jamadi ul Sani 4 A.H. At the expiry of Umm-e-Salma's Iddat (waiting period) the Messenger of Allah ﷺ contracted marriage with her.

Hazrat Umm e Salma رَضِیَ اللہ عَنْہَا narrated: The Messenger of Allah ﷺ advised: 'When a Muslim falls into distress, he should, as Allah decrees, recite the following:

اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ اَللّٰھُمَّ اْجُرْنِیْ فِیْ مُصِیْبَتِیْ وَاَخْلِفْ لِیْ خَیْرًا مِنْھَا

'We belong to Allah and to Allah we must return. O Allah! Reward me in my misfortune and give me in exchange better than this.'

So Allah Almighty will certainly give him a better return for what he has lost. When Abu Salma ﷺ died I (on recalling this precept) said to myself (shall I recite this supplication) who is better than Abu Salma? He was the first man to migrate from his home. At last I recited this supplication, as a result of which I received the privilege of entering into wedlock with the Messenger of Allah ﷺ.

On arrival in the house of the Messenger of Allah ﷺ after marriage Umm-e-Salma رَضِیَ اللہ عَنْہَا found a quantity of barley in a Jar, a millstone and a cooking pot.

Umm e Salma رَضِیَ اللہ عَنْہَا ground the barley herself mixed it with butter and prepared a Malida (mash) and on the first day of her marriage served it to the Messenger of Allah ﷺ.[1]

[1] These episodes have been extracted from my book 'Ummat-i-Muslima Ki Maain' ('Mothers of the Muslim Umma'). For details refer to this book.

As was customary, Umm e Salma رَضِیَ اللہ عَنْہَا brought her minor children to the house of the Messenger of Allah ﷺ, who brought them up like his own children and looked after their education and training.

In the Hadees reproduced above Umm-e-Salma's son Omar b. Abu Salma ﷺ has narrated an episode which runs:

'In childhood I grew up in the lap of the Messenger of Allah ﷺ. One day I sat down to eat with him. My hand moved round on all sides of the dish. At this the Messenger of Allah ﷺ gave me three instructions: Firstly, بِسْمِ اللہِ that is, start your meal by invoking the name of Allah. Secondly, كُلْ بِيَمِيْنِكَ that is, 'Eat with your right hand.' Thirdly, كل مما يليك that is, eat out of that portion of the dish which is near you. Do not move your hand on all sides of the dish. Put your hand only in that side of the dish which is before you.

According to other Hadees if the plate does not contain one eatable but a variety of eatables (such as raisons, hazel-nuts, dried grapes and dates) one is permitted to move about his hands to all parts of the dish and pick up the item of his choice. This tradition contains some etiquettes of eating. Islam is a compendium of rules, actions and etiquettes.

The Messenger of Allah ﷺ was an Instructor in Faith, worships, rules, ethics and etiquettes. He instructed the believers by precept and action. He educated the Ummah both in theory and practice. His entire life is an example of imparting education and training. How should a man pass his life from birth to death?

On what principles of morality and etiquettes should the social and individual life be organized? The answer to these questions is available in the books of tradition and biographical accounts of the Messenger of Allah ﷺ.

The people today have grown somewhat conscious of the importance of prayer and fasting, but moral rules and etiquettes hold no significance in their eyes. The fact is that the Teacher of Mankind ﷺ has stressed the importance of such etiquettes and principles of morality as are perfectly in accord with human nature.

Those who do not follow the mode of life adopted by the Messenger of Allahﷺ and disregard the precepts of the Messenger of Allahﷺ about eating and drinking, style of living, sleeping and rising, dress etc., fall to a sub-human level, in fact near the level of the brutes, the evidence of which is a matter of common observation.

Modern people follow the lead of the unbelievers of Europe and America in eating, drinking, dressing and other modes of life. They hasten to adopt any fashion put out by these non-believers and follow it with whole-hearted devotion. The irony is that they profess faith in the Pride of the two Worlds Muhammad, the Messenger of Allahﷺ and follow the practice of the atheists and the Christians. Some people go so far as to consider it a folly to adopt the life-style of the beloved of the Lord of the Worldsﷺ. They apprehend that if they acted upon the Sunnat (Precedent) of the Messenger of Allahﷺ the people will give them a bad name, point fingers at them and call them old-fashioned and un-modern. Allah is Great! What foolish ideas! `What care we for any comment by an unbeliever on our following the practice of the Messenger of Allahﷺ. After all we owe devotion to him in whom we believe. He is our Master. We admire his way of life. His appearance, his dress and his whole way of life is our `uniform`. We belong to him, he ﷺ to us. To feel ashamed of following our Master is to fall into an inferiority complex and is symptomatic of sheer folly.

The Holy Qur`an says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

Say: if you love Allah, follow me. Allah will love you and forgive your sins. Allah is Forgiving, Merciful."

In this holy verse we are told that by following the life-style of Allah`s Messengerﷺ a man becomes the favourite of Allah. We should achieve the favour and approval of Allah. Our good fortune lies in following our Master.

We should give a practical demonstration of our slavery. It is fifteen hundred years since the Book of Allah Almighty descended and His Messenger the Mercy of Worldsﷺ rose as Prophet. Our religion and faith are bound up with the Holy Qur`an and the bearer of the Qur`anﷺ. If they are old, we too are old. What is wrong with that? After all other people too follow their elders in their modes of life, appearance, fashions. They feel no shame in it and proudly adopt the ways of their religion. They are reviving the dead customs of their ancestors. They believe in those people who learn and act upon the manners of the enemies of the Messenger of Allahﷺ.

Those who are anxious to achieve honour, dignity and success in the Hereafter try to be counted among the followers of the Messenger of Allahﷺ and remain safe from disgrace there. The greatest dishonour is the disgrace of the Hereafter. To prevent this disgrace it is necessary to become a devoted follower of Muhammadﷺ, who is the Chief of the Prophetsﷺ and pride of the Universeﷺ.

O Muslims! Live and die for upholding the precedents of Messenger of Allahﷺ. Do not forget the high merits and dignity of the Hereafter in order to gain dignity in the eyes of the ignorant people of this world. The humiliation and disgrace in the world of eternity is indeed very great and the worst evil.

We give below a compilation of Islamic etiquettes derived from the sacred traditions. We have tried to present translation of Ahadees in order to explain the rules. Whether the Hadees contains a precept or an action of the Messenger of Allahﷺ, we have given a reference to the original source at the end of each tradition. For this reason the reference in many places has been given after a collection of etiquettes, for all of them are derived from the same tradition. The etiquettes of eating and drinking, dress, being a guest, being a host, greeting and meeting, sneezing and yawning and assembly have been dealt with separately. Besides the etiquettes of lying down, sleeping, dreaming and travelling have also been described. Those etiquettes which are specially related to women and girls have been grouped under one heading. The chapter ends with a description of miscellaneous etiquettes.

Please note that etiquettes should not be taken to mean a body of optional rules which if you flout you incur no loss. It is a folly to have any such notion in your mind. Is it not a big loss for the believer to act contrary to the precedent of the Messenger of Allah ﷺ and thus be deprived of the reward of following the Sunnat (example) of the Messenger of Allah ﷺ.

Further, there are many rules of etiquette, the violation of which is a great sin such as assuming masculine appearance by women, eating in gold and silver vessels, trailing the dress on earth out of arrogance, and not responding to the salam (ritual greeting) of a Muslim.

There are certain rules whose violation may not fall under the category of sins, but certainly entails grievous losses. For instance drinking water directly from the water-skin (there is a danger here that some insect might enter your body alongwith the water) or going to sleep after taking meals and not washing hands (the danger in it is that some insect might bite your hands) or going to sleep on a roof which has no parapets (here the danger is that one might fall down the roof).

The Messenger of Allah ﷺ was very kind and affectionate. He ﷺ explained even those things which a person of common sense can himself understand. But his kindness was such that he ﷺ did not leave these things to the common sense of the people. So he explained everything himself.

فَضْلُ اللهِ عَلَيْهِ وآلِهِ بِقَدْرِ كَمَالِهِ وَجَمَالِهِ

First we deal with the etiquettes of eating and drinking and later we shall turn to other etiquettes. Allah Willing!

ETIQUETTES OF EATING AND DRINKING

Said the Mercy of the Universe, the Pride of Existence Ahmad Mujtaba Muhammad Mustafa ﷺ: "The blessing of eating is

performing ablution before and after the meal. (that is washing the hands and rinsing the mouth). *(Tirmizi)*

Recite بِسْمِ اللهِ (by name of Allah) before eating. Eat with your right hand and eat out of the portion near you. (Do not roll your hand on all sides of the plate. Eat from the side near you).
(Bukhari and Muslim)

Do not eat with your left hand nor hold the drinking vessel in your left hand, for it is Satan who uses the left hand for eating and drinking. *(Muslim)*

A person who eats in a vessel and then cleans it, for him the vessel implores forgiveness of Allah. *(Tirmizi)*

When a morsel falls from your hand, remove (the straw etc.) what clings to it and eat the morsel. Do not leave it for Satan.

When you have finished the meal, lick your fingers before washing hands. You cannot tell which portion of the meal is blessed.
(Muslim)

Do not eat out of the middle part of the dish, but eat from its edges. It is because blessings descend on the middle part of the dish.
(Tirmizi)

Eat in company and invoke Allah's Name before eating, for then meal will be blessed for you. *(Abu Daud)*

Take off your shoes at the time of eating. Your feet will be comfortable. *(Darmi)*

Do not drink water in the same breath like a camel. Take two or three pauses for breath while drinking and say بِسْمِ اللهِ (invoke Allah's Name) when you start drinking and after drinking when you remove your lips from the vessel, say اَلْحَمْدُ لِلّٰه (Allah be praised).
(Tirmizi)

Whoso serves drink (water or some other beverage) to others, he himself should drink last of all. *(Muslim)*

Once food was served to the Messenger of Allah ﷺ, who invited Asma b. Yazid رَضِيَ اللهُ عَنْهَا to eat with him. She said: 'I am

not hungry.' At this he ﷺ observed: 'Do not combine hunger with a lie'. *(Ibn e Maja)* The implication is do not say 'I am not hungry' when you really want to eat.

When you cook soup, put surplus water in it and think of sending some of it to the neighbours. *(Muslim)* The implication is that send a gift of soup to your neighbours. The addition of more water to the soup is the share of the neighbours.

The Messenger of Allah ﷺ did not sit at a dinner table nor ate out of small cups. He ﷺ and his companions رضی اللہ عنہم used to sit down and meal was served to them on a cloth spread on the floor.
(Bukhari)

The Messenger of Allah ﷺ observed: "One man's food is sufficient for two, of two suffices for four and of four is enough for eight". *(Muslim)* The implication is that in this way everyone present may be fed. So do not worry when a guest or needy person arrives. Invite him with pleasure to partake the meal with you.

In regard to the people who are eating dates together the Messenger of Allah ﷺ observed: 'No one should eat two dates at a time, except when permitted by his companions". *(Bukhari and Muslim)* The same injunction applies to anything other than the dates which a group people are eating together.

The Messenger of Allah ﷺ observed: "Whoso eats onions or garlic, he should keep away from the mosque (till the smell of these things has disappeared)" or he ﷺ instructed: 'He should stay at home'. *(Bukhari and Muslim)*

Recite بسم اللہ (invoke Allah's Name) before commencing the meal. If you forget to do so in the beginning, recite بسم اللہ اولہ و آخرہ (In the Name of Allah, the first and the last) when you remember your slip. *(Tirmizi)*

The Messenger of Allah ﷺ advised: 'Whoso passes the night in this condition that his hand is smeared with something (fat etc.) which he did not wash and then due to it he is afflicted with some distress (is bitten by a venomous animal), he should not blame

anyone except himself." *(Tirmizi)* This is because this man fell into distress due to his own indolence and negligence.

Once the Messenger of Allah ﷺ was eating old dates from which he removed the worms *(Abu Daud)*. This shows that eating of dates or any fruit which contains worms is forbidden.

The Messenger of Allah ﷺ observed: "When a fly falls into the vessel of anyone of you, he should immerse the fly fully in it (curry, milk, tea or anything else in the vessel) and then cast away the fly. There is cure in one arm of the fly and disease in the other.
(Bukhari)

One Hadees says: "It has poison in one arm and cure in another. It puts in poisonous arm first and keeps back the curative arm".
(Sharah Al-Sunnah)

According to another tradition: "It secures itself by means of its disease-carrying arm (that is, it wants to keep its curative arm safe). So immerse this arm fully (so that the disease may be cured).
(Abu Daud)

Merit:

The Messenger of Allah ﷺ has indicated remedy of the disease. He ﷺ has not enjoined the eating of the substance into which the fly has fallen. In case you don't like it, don't eat it.

The Messenger of Allah ﷺ disapproved of over-eating. He ﷺ observed: 'Gluttony is a vice, that is, this man is afflicted with an evil which will cause him inconvenience in every place and the people will regard him with disapproving looks. *(Baihaqi)*

The Messenger of Allah ﷺ used to eat with three fingers and used to lick them before wiping them. *(Muslim)*

When the food is piping hot, put it under cover till the steam has blown away. The Messenger of Allah ﷺ advised: 'To do this will bring great blessing".
(Darmi)

Hazrat Anas رضی اللہ عنہ narrated: 'I saw the Messenger of Allah ﷺ squatting and eating dates.' *(Bukhari)* Squatting is the posture of sitting with calves erect and soles firmly set on the floor.

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Hazrat Anas رضی اللہ عنہ narrated: 'I saw the Messenger of Allah ﷺ squatting and eating dates.' *(Bukhari)* Squatting is the posture of sitting with calves erect and soles firmly set on the floor.

When the number of diners in a company increased, the Messenger of Allahﷺ assumed the squatting posture. (This indicates courtesy and making room for the members of the company). *(Abu Daud)*

Do not rise before the dinner cloth is rolled up.

If you are eating with another person, do not stop eating before that person has finished, even if you have finished, even if you have eaten to your fill, so that he may not feel embarrassed. If, however, you are constrained to stop eating, excuse yourself.

(Ibn e Maja, Baihaqi)

Do not drink directly from the water bag. *(Bukhari)* This prohibition extends to drinking directly from the ewer, pitcher, urn or bottle.

Do not breathe nor blow in the vessel. *(Tirmizi)*

Do not drink while standing.[2] *(Muslim)*

Do not drink directly from a crack or breach in the vessel.

(Abu Daud)

Our beloved Messengerﷺ did not rest his back against something while eating. *(Bukhari)*, because this posture indicates haughtiness.

The Messenger of Allahﷺ never found fault with any meal. When he liked a meal, heﷺ ate it. If heﷺ did not like a meal, heﷺ did not partake of it. *(Bukhari)*

Hazrat Huzaifaرضی اللہ عنہ stated: "The Messenger of Allahﷺ forbade us to eat and drink from gold and silver vessels".

(Bukhari and Muslim)

ETIQUETTES OF DRESS

The Messenger of Allahﷺ observed: 'Whoso trailed his lower garment on earth as a mark of haughtiness, Allah Almighty will not cast a merciful look at him on the Day of Judgment.

(Bukhari and Muslim)

[2] Drinking the water of Zam-Zam and the water left over from wuzoo is an exception of this rule.

Heﷺ warned: 'That part of the lower garment (trousers, pyjamas etc.,) which falls below the ankles will be in hell. *(Bukhari)* The implication is that the garment which falls below the ankle line takes the wearer to hell. This rule applies to men. The women should keep their ankles covered. However, even women should not wear a garment falling so lower down that it should sweep the earth.

Asma b. Yazid رَضِیَ اللہ عَنْہَا reported: "The leg of the Messenger of Allah'sﷺ trousers came upto the ankles." *(Tirmizi)*

Hazrat Samraرضی اللہ عنہ reported: The Messenger of Allahﷺ observed: Wear white clothes, because they are neat, clean and pure. (This advice is meant for the menfolk) and bury your dead in white shroud. *(Tirmizi)*

Hazrat Rakaanaرضی اللہ عنہ reported: The Messenger of Allahﷺ observed: 'The difference between the Polytheists and us is a cap beneath the turban'. *(Tirmizi)* The implication is that the turban should be worn over a cap. (Men should take note of it).

Hazrat Abdullah b. Omarرضی اللہ عنہ reported: Whenever the Messenger of Allahﷺ wore a turban he threw the loose end between his shoulders. *(Tirmizi)*

Once the Messenger of Allahﷺ put a turban on the head of Abdul Rahman b. Aoufرضی اللہ عنہ and let one loose end of it fall in front and the other loose end hang behind him. *(Abu Daud)*

The meaning is that heﷺ let the two loose ends of the turban hang on both sides, front and behind. The rules of wearing a turban are applicable to men only.

And said the Mercy of the Worldsﷺ: Eat, drink and give alms and wear clothes but within this limit that there should be no admixture of extravagance and pride (i.e., boastfulness, ostentation) in it. *(Ahmed)*

Heﷺ also said: It is lawful for the women of my Ummat to wear gold and silk, but for men it is unlawful. *(Tirmizi)*

And heﷺ observed: "Whoso wears ostentatious dress in the world, Allah Almighty will put on him a dress of disgrace on the Day of Doom." *(Ahmed)*

Further he observed: When you wear clothes or perform ablution, begin with the right side. *(Abu Daud)*

Man should not wear the dress of a woman nor should a woman don the dress of a man, for Allah has accursed this practice. *(Abu Daud)*

While wearing shoes put the right foot in the shoe first and while taking off shoes take out the left foot from the shoe first. *(Bukhari)*

Do not walk with one shoe on. Take off both shoes or put on both. *(Bukhari)*

ETIQUETTES OF HOSPITALITY

Said the Moral Teacher: Whoso believes in Allah and the Hereafter, he should honour the guest.

The guest should be served sumptuous meals for a day and night and hospitality should be shown for three days. Whatever is done after that is charitable act.

It is not valid for a guest to overstay with his host. (All this has been adapted from Bukhari).

Whoso is invited to a feast and declines the invitation, he has disobeyed Allah Almighty and His Messenger.[3]

Whoso joins the feast uninvited, he enters as a thief and goes out as a plunderer. *(Abu Daud)*

The Messenger of Allah also observed: The proper way for the host is to see off the guest outside his door. *(Ibn e Maja)*

ETIQUETTES OF SALAM

Said the Chief of the Prophets: "He is the nearest to Allah, the Mighty, the Glorious who takes the initiative in offering Salam (without waiting for the other to greet him). *(Bukhari)*

The best deed in Islam is to feed the people, to offer salam to every Muslim, whether known to you or not. *(Bukhari)*

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[3] It is of course excusable if the invitation is declined for a valid Sharii reason.

The women should, in their company, greet each other not on the basis of familiarity but on the basis of fellowship in Islam. The same applies to men in their company.

Offer salam before speaking to anyone. *(Tirmizi)*

The rider should offer salam to the pedestrian, the pedestrian to the person sitting, a small party to a large party and the younger to the older. *(Bukhari)*

Do not offer salam to the Jews and the Christians. *(Muslim)*

The Hindus, the Jews, the Christians and the Mirzais come under the purview of this rule. When you meet your brother, offer him salam. (Later) you were separated from him by a tree, stone or wall and then you meet him again, you should offer him another salam without thinking that you greeted him a short while ago, so why should you greet him again so soon.

When you enter a house, offer salam to the members of the household and offer salam again when you take leave of them. *(Baihaqi)*

When you enter your house, offer salam to members of your household. This act will bring down blessings on you and on your family. *(Tirmizi)*

When someone conveys to you the salam of another, say in reply: عليك وعليه السلام ('peace be on you and him'). *(Abu Daud)*

The accomplishment of enquiring after the health of a patient is to put your hand on his forehead and the accomplishment of your mutual greeting is shaking hands. *(Ahmed)*

When two Muslims shake hands on meeting each other, they are inevitably granted salvation before they separate. *(Tirmizi)*

ETIQUETTES OF COMPANY

Said the Teacher of Mankind, the Pride of the Universe: "The company is a trust" (the implication is that it is a breach of trust and a sin to convey to someone else what you hear in a company). *(Abu Daud)*

Do not ask someone to vacate his seat for you. Those already seated in company should make room for the newcomers. *(Bukhari)*

When there are three persons in a company, the two of them should not talk in low tones so as to leave the third out of conversation, for this will make him feel bad. *(Bukhari)* (This includes talking in an alien tongue unknown to the third person).

It is not lawful for a person to sit between two persons without their permission. *(Tirmizi)* In a company the people should not sit apart but close together.

When a Muslim brother approaches you, move away slightly to make room for you even if the place is already tightly packed. *(Baihaqi)*. The women should also note this rule. When a woman joins a company, the other women should move away slightly to make room for her.

Everything has a chief and the chief of all assemblies is that assembly which sits facing the Qibla (the direction to which the Muslims turn in prayer.) *(Tibrani)*

SNEEZING AND YAWNING

Said the Mercy of the Worlds ﷺ: Whenever any of you sneezes he should say اَلْحَمْدُلِلّٰه [4] and the listener should respond by saying يرحمكم الله [5] *(Bukhari)*

The sneezer should recite: يَهْدِ يْكُمْ اللهُ وَيُصْلِحَ بَالَكُمْ [6] *(Bukhari)*

Whenever our beloved Messenger of Allah ﷺ sneezed, he would cover his sacred face with a cloth and sneezed loudly. *(Tirmizi)*

And said the Messenger of Allah ﷺ "Whenever you yawn, stop it by putting your hand on your mouth, for (when the mouth opens while yawning) Satan enters it." *(Muslim)*

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4 All Praise is due to Allah!
5 May Allah show you Mercy!
6 May Allah keep you on the path of guidance and set all your affairs right.
Conclusion: If the sneezer is a woman she should recite يُرْحَمْكُمُ الله with stress under ك

LYING DOWN AND GOING TO SLEEP

Said the Chief of the two Worlds ﷺ: Do not lie flat so as to put one foot over the other. *(Muslim)*

Allah disapproves of lying down on your back. *(Tirmizi)*

Do not sleep on a roof which is not surrounded by (a parapet or a wooden palisade) some barricade. *(Tirmizi)*

When you wish to turn in, shake well the bed-covers and lie down on your right side in a state of ablution and place your right hand under your right cheek! *(Bukhari)*

'Verily, fire is your enemy. So before going to sleep extinguish it.' *(Bukhari)*

'Put out the lamp before going to sleep'. *(Abu Daud)*

Said the Messenger of Allah ﷺ: 'When any of you wakes up from sleep, he should not put his hand in a vessel (of water etc.,) till he has washed his hand thrice. Little does he know where he has been putting his hand during the night.' *(Bukhari)*

And he ﷺ also observed: When on waking up from sleep any of you starts performing wuzoo, he should blow his nose thrice, for Satan passes the night in his nostrils.' *(Bukhari)*

ETIQUETTES OF DREAMING

Said the Chief of the Universe, the Pride of Existence ﷺ: When you see your favourite dream, relate it to that person only who loves you. *(Bukhari)*

When you see a bad dream, turn your face towards the left and say 'Thoo, Thoo' in disgust and do not relate this dream to anyone, and turn over to the other side, and recite اعوذبالله من الشيطان الرجيم and beg refuge of Allah [7] from the evil of this dream. If you do this, the dream will cause you no harm. *(Muslim)*

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7 That is, recite بالله من شرهذالرؤيا

ETIQUETTES OF TRAVELLING

On the eve of setting out on a journey, you should offer four rakaats of (supererogatory) Namaz.

Our beloved Messenger of Allah ﷺ liked go on a journey on a Thursday. *(Bukhari)*

He ﷺ forbade going on a journey alone. He ﷺ forbade travelling even with two companions. He ﷺ suggested travelling with at least three companions. *(Tirmizi / Abu Daud)*

He ﷺ considered it well if one travels in the company of four persons. And he ﷺ observed: If three companions are travelling together, they should elect one as their chief (Amir). *(Abu Daud)*

And he ﷺ said: 'Whoso has surplus provisions during the journey, he should take care of those who do not have provisions. *(Muslim)*

It was his noble habit that whenever he ﷺ returned from a journey, he ﷺ entered Madina at the time of *Chaast*. He ﷺ would first go to the mosque and offer two rakaats of Namaz and then stay there for sometime to meet the people. *(Bukhari)*. Men should follow this precedent.

And he ﷺ observed: The Chief of his companions during the journey is he who renders them service. Whoso excels in doing service, his companions cannot surpass him by any other deed, except the martyr who excels everyone'. *(Baihaqi)*

The Angels (of mercy) are not with those who take a dog or a bell on a journey with them. *(Muslim)*

When you travel by riding animals during the season of greenery, give to the camels (and other animals) their right in the earth. (That is, graze them as you go along). When you travel in the season of drought (when no grass grows in earth) make it a fast journey. (So that the animals on reaching the destination soon may eat and rest). *(Muslim)*

Another tradition runs: "End your journey before the animal is completely exhausted." *(Muslim)*

Do not make the backs of animals your pulpits (that is, do not halt them and start talking to others while sitting on their backs. This is extremely inconvenient for the animals. If you must talk, stop the animal, alight from its back and engage in conversation. When you have finished your talk, mount the animal and continue your journey. *(Abu Daud)*

On alighting at a staging post, disburden the animals of saddles and reins first and then engage in supererogatory Namaz (or any other work). This was the practice of the illustrious Companions رضی اللہ عنہم . *(Abu Daud)*

Do not put a chain round the neck of the animals, (for there is a danger that it might cut the throat). *(Bukhari and Muslim)*

And when you halt for the night in a jungle, avoid staying on a pathway, for various species of animals and insects emerge at night and spread on the pathway. *(Muslim)*

When you alight at a staging post, stay close together in one place. Do not stay far from each other. *(Abu Daud)*

Journey is a piece of torture. It prevents you from enjoying sleep, eating and drinking. So when the object of your journey is fulfilled, make haste to return home. *(Bukhari and Muslim)*

ETIQUETTES OF PURIFICATION

Said the Last of the Prophets ﷺ : 'When you enter the privy, do not touch the organ of urination with the right hand nor clean the private parts with the right hand. *(Muslim)*

After defecation clean the anus with three stones (or three clods of earth). *(Muslim)*

Afterwards wash the anus and surrounding parts with water. *(Ibn e Maja)*

When you go into the privy, do not sit with your face or back towards the Qibla. *(Bukhari)*

When you want to urinate, find a (proper) place for it. *(Abu Daud)*

For example, take care that the place is suitable to preserve your privacy and do not sit facing in the direction from which the wind is blowing.

Do not urinate in stationary water. *(Bukhari)* Instances of stationary water are a pool, tank, reservoir etc.

Do not urinate in the bath room. It gives rise to several doubts. *(Tirmizi)*

Do not urinate in a hole. *(Abu Daud)*

Do not urinate while standing. *(Tirmizi)*

Do not talk to each other while defecating. *(Ahmed)*

Do not defecate on the banks (of rivers, tanks, lakes, reservoirs), pathways, and shady places (where people sit and rest). *(Abu Daud)*

Recite بسم الله ('In the Name of Allah') before entering the privy, بسم الله is a barrier between the eyes of the jinns and the private parts of the human beings. *(Tirmizi)*

Do not clean your genitals with dung or bones. *(Tirmizi)*

ETIQUETTES SPECIALLY MEANT FOR WOMEN

Walk apart from men. Do not walk in the middle but on the edges of the pathways. *(Abu Daud)*

It is better for you to use silver ornaments. *(Abu Daud)*

A woman who wears ornaments of gold to display her superiority shall be put into torment (for this offence). *(Abu Daud)*

A woman should continue to apply hina to her hands. *(Abu Daud)*

And the Messenger of Allah ﷺ also said: A woman's perfume should be such that it should show its colour, but not the scent. (That is, the scent should be faint). *(Abu Daud)*

Do not wear thin clothes. *(Abu Daud)*

If your scarf is thin, join thick cloth under it. *(Abu Daud)*

Do not wear tinkling ornaments. *(Abu Daud)*

Allah's curse falls on those women who assume the appearance and form of men. *(Bukhari)*

And said the Messenger of Allah ﷺ: Never should a man (unfamiliar) stay with a woman alone and never should a woman travel except in the company of a familiar male. *(Bukhari)*

MISCELLANEOUS ETIQUETTES

Do not walk in an arrogant exultant manner. *(The Glorious Qur'an)*

No man should walk between two women. *(Abu Daud)*

Allah Almighty likes cleanliness and neatness. So keep the open spaces outside the homes neat and clean. *(Tirmizi)*

The women should clean the interior of the houses and get the exteriors cleaned by the children.

The Angels (of Mercy) do not enter a house wherein there is a dog or pictures of (living) creatures. *(Bukhari)*

When you knock at a door and it is asked, who you are, you should tell your name and do not say, "It's me". *(Bukhari)*

Do not eavesdrop on anyone. *(Bukhari)*

When you write a letter to someone, put your name on top. *(Abu Daud)*

When you call at the house of someone, get permission before entering. *(Bukhari)*

Do not look inside the house before getting permission. *(Abu Daud)*

Ask permission thrice. If the permission is not given, return from there. *(Bukhari)*

While asking permission, do not stand in front of the door, but stand on its right or left side. *(Abu Daud)*

Ask permission even if you have to enter the presence of your mother. *(Maalik)*

Do not carry off a thing belonging to another even in fun. *(Tirmizi)*

Do not hand over a naked sword (unsheathed) to another man. *(Tirmizi)*

(Similarly do not hand over an open knife to anyone. If you have to do it, hand over the handle to him and hold the blade in your own hand carefully.)

Do not blame the time for its change is in the Hand of Allah. *(Muslim)*

Do not blame the air. *(Tirmizi)*

It is forbidden also to blame the fever. *(Muslim)*

When a small child starts speaking, train him to say لا إله الاالله (There is no deity but Allah) first. *(al Hisn ul Hasseen)*

When a child attains the age of seven teach him Namaz and bid him to offer it. When your children come to the age of ten, beat them for not offering Namaz and let them sleep in separate beds.

When the evening comes, stop your children (from going out), for at this hour devils spread out. When a little part of the early night has passed, you may allow the children to go out.

Recite بسم الله ('In the name of Allah) and close the doors, for Satan does not open closed doors. And recite بسم الله and tie laces on the mouths of water-skins.

And invoke the Name of Allah, that is recite بسم الله and cover your vessels. If you don't find any covering, put at least some wood width-wise on the vessel. *(Bukhari and Muslim)*

A tradition reports the Messenger of Allah ﷺ as explaining the reason for covering the vessels and tying laces on the mouths of the water skins. He ﷺ observed: There is one night in the year in which an epidemic descends (such as plague etc.,) When this epidemic passes over an uncovered vessel or an untied waterskin, a part of it falls into the vessel or the waterskin. *(Muslim)*

When the streets become empty at night (that is, the people stop walking about), you should venture out very little, for at this time Allah, the Mighty, the Glorious releases whichever other creature than human beings He wills on the paths. *(Sharah al Sunnah)* Allah knows better!

Commit these etiquettes to memory and follow them in practice. Let the children memorise them and see that they observe these etiquettes in practice.

Eating or drinking, going to sleep or rising, at all times and on all occasions ask the children whether or not they have followed the prescribed rules of etiquette.

May Allah help us to observe these etiquettes in life!

BOOK - 16

BOOK

OF

SAFEGUARDING

THE TONGUE

SINS OF THE TONGUE

(٢٠١) وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَنْ يَّضْمَنُ لِيْ مَابَيْنَ لِحْيَيْهِ وَ مَابَيْنَ رِجْلَيْهِ اَضْمَنُ لَه، الْجَنَّةَ (رواه البخارى)

Hazrat Sahal b. Sa'd reported: 'The Messenger of Allah observed: whoso gives me surety of that which is between his jaws (i.e. his tongue) and of that which is between his two loins (i.e., the genitals) I guarantee him Paradise."

(Mishkaat ul Masabih, p. 411, adapted from Bukhari)

Explanation:

This sacred tradition underlines the necessity of safeguarding the tongue and the genitals. Whoso safeguards these two organs, to him the Messenger of Allah has given guarantee of admission to Paradise.

It is narrated in another tradition that the Messenger of Allah said to his illustrious Companions رَضِيَ اللهُ عَنْهُمْ: "Do you know which thing has greater power to send you to Paradise? Thereafter (answering the question himself) he said: "Fearing Allah and adoption of good morals (these are the things which have a greater power to send one to Paradise). Then he said: 'Do you know which thing has the greatest power to send people to hell? (Thereafter answering the question himself) he said: The thing which has the greatest power to send one to hell is the mouth and the genitals."

(Mishkaat ul Masabih)

The sins of the mouth and genitals are very dangerous. If these two are not safeguarded, the admission to hell is ensured and it is the deeds of these two organs which for the most part become the cause of entry into hell. May Allah forgive us and protect us!

There are many people who manage to safeguard their genitals, but are very negligent and indolent in safeguarding their tongue. We deem it necessary, therefore, to deal at length with the subject of safeguarding the tongue. The tongue is an organ of human body. It enjoys a peculiar importance as compared to other organs. Of the organs of human body, the best as well as the worst is the tongue. Allah's Name is invoked by the tongue; it is the tongue by which the creed of Islam is pronounced and the Holy Qur'an is recited. The call towards good is given by the tongue. Furthermore, the tongue somehow or the other participates in all the good deeds performed by other organs of the body.

In contrast it is again the tongue which utters pagan speech and polytheistic statements. The tongue is used to call somebody names, to invoke curses, to backbite, to tell a lie, to swear a false oath and to bear false witness. Hence, it is extremely important to safeguard the tongue.

The Messenger of Allah ﷺ observed: 'No doubt sometimes a man unwittingly utters a statement which is pleasing to Allah, Who raises his merit by many degrees; and surely, a man sometimes quite unconsciously utters a statement which is displeasing to Allah and for this reason he goes on falling to the lower pits of hell." *(Bukhari)*

A Hadees reports the Messenger of Allah ﷺ as saying: "Man slips more by his tongue than by his foot." *(Baihaqi)*

Hazrat Abu Saeed Khudri ؓ reported: 'The Messenger of Allah ﷺ observed: 'When it is morning, all the limbs humbly request the tongue: fear Allah for our sake, for we are dependent on you (that is, our good and welfare depends on you). So if you are on the right path we shall also remain straight. If you deviate from the right path, we will also go astray." *(Tirmizi)*

The implication is that if you follow the crooked path, we shall be unsafe. It is the tongue which calls names but the shoe falls on the head.

Hazrat Uqba b. Aamir ؓ reported: 'I called on the Messenger of Allah ﷺ and enquired: what is the means of salvation?

He ﷺ 'observed: 'Hold your tongue under control and keep it in its place in your own home.' (That is, stay at home most of the time. Venture out very little, for there are many mischiefs outside the home) and weep over your sins. *(Tirmizi)*

Hazrat Sufyan b. Abdullah Saqfi ؓ reported: 'I submitted: 'O Messenger of Allah ﷺ, what is it that you fear from me most?' He ﷺ took hold of his sacred tongue and observed: 'This is what I fear most.' *(Tirmizi)*

These Ahadees prove that there is a need for maximum safeguarding of the tongue. It is incumbent upon the believers that they should keep their tongue constantly engaged in commemoration and recitation and talk about worldly affairs only when needed.

It is narrated in a tradition; Do not talk much other than celebrating the praises of Allah, for much talk other than commemoration of Allah hardens the heart and whoso has a hard heart, he is the farthest removed from Allah. *(Tirmizi)*

Another tradition runs: Every talk of man entails loss not profit, except the talk meant to bid good and forbid wrong or celebrate the praises of Allah. *(Tirmizi)*

This shows that even that kind of talk which brings neither profit nor loss (that is, مباح Mubah) should also be avoided, for it too brings calamity. The reason for it is that the time spent in such talk could be usefully employed in commemoration of Allah, recitation and Durood (invoking Allah's Peace and Blessings upon the Messenger of Allah ﷺ), which would win a person higher degrees of blessing and reward. So the first loss is that the person is deprived of these blessings and rewards. The second disadvantage is that much talk other than celebrating the praises of Allah hardens the heart. It has been established by experience that the light of the heart fades out by talking much.

Furthermore, experience also establishes that even if a man who is prolix in speech is talking about lawful matters, he gets involved in sin in the course of his talk. While talking along right lines, soon he begins to utter sinful words for instance some lie emerges from

his mouth or what happens most of the time he starts backbiting against someone. Hence salvation lies in observing silence or commemorating Allah.

Hazrat Anasﷺ reported: 'An illustrious Companionﷺ died, whereupon a man said: 'Receive the glad tidings of Paradise.'

On hearing this the Messenger of Allahﷺ observed: 'Are you conveying to him the happy news of Paradise, even though you do not know that he might have uttered in useless talk or perhaps was guilty of miserliness in spending on something which brings no loss (Tirmizi), for instance instructing someone in religion or payment of Zakat.

Hazrat Abdullah b. Omarﷺ reported: The Messenger of Allahﷺ said: مَنْ صَمَتَ نَجَا (بخاری)

"Whoso observed silence, he attained salvation."

The implication is that he has attained security in this world and Hereafter from all calamities and misfortunes brought on by speech. It is reported in a Hadees:

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْلِيَصْمُتْ ،

"Whoso believes in Allah and the Last Day, he should talk good or keep silent." (This includes every good speech which may bring blessing). (Bukhari, Muslim)

Imran b. Hatanﷺ narrated: I came to the presence of Abu Zarﷺ, who was sitting alone in the mosque. I asked him: "O Abu Zar! What is the meaning of your loneliness?" He replied: 'I heard the Messenger of Allahﷺ saying 'Loneliness is better than a bad companion and a virtuous companion is better than loneliness and talking good is better than keeping silent and keeping silent is better than uttering evil things". (This is so because silence entails no penalty unless when one remains silent at a time when it is his duty to speak). *(Mishkaat ul Masabih)*

Having learnt these reports and traditions one ought to understand that tongue entails several calamities and deadly

penalties (which destroy the life of man). There are many people who indulge in idle talk. They chatter without any rhyme or reason. They use their tongue in relating stories and talking about things which are of no avail to them in this world and the Hereafter. In fact the more they talk, the deeper they get involved in major sins.

Many calamities are brought on by tongue. We would like to highlight some of them.

First we give a list of them. Later we shall Allah-willing deal with them in detail. The calamities of the tongue include the following:-

1. Telling a lie 2. Invoking a curse 3. Speaking ill of someone 4. Calling names 5. Backbiting 6. Making fun of somebody 7. Making a false promise 8. Swearing a false oath 9. Bearing false witness 10. Talking to make people laugh 11. Singing 12. Flattery 13. Giving false praise to someone 14. Praising an unbeliever or an evil-door 15. Quarrelling 16. Indulge in obscene talk 17. Calling a Muslim an unbeliever 18. Rejoicing on the misfortune of another 19. Mocking someone 20. Satirising another person.

We reproduce the sayings of the Messenger of Allah ﷺ on all these sins.

ANGELS HATE A LIAR

(٢٠٢) وَعَنْ اِبْنِ عُمَرَ رَضِيَ اللهُ تَعَالٰى عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيْلاً مِّنْ نَتْنِ مَاجَاءَ بِه (رواه الترمذی)

Abdullah b. Omarﷺ reported: 'The Messenger of Allahﷺ observed: 'When a man tells a lie, the Angel, unable to stand its stink, removes himself one mile away from it."

(Mishkaat ul Masabih, p. 413, with reference to Tirmizi)

Explanation:

This tradition contains severe condemnation of falsehood and shows that the angels have a deep hatred of lies. They are so disgusted with falsehood that as soon as somebody tells a lie, the angel flies away to a distance of one mile from there. It should be noted that this refers to other angels besides the angels who record the deeds of men. All angels feel disgust and hatred of falsehood, but the angels who keep a record of human deeds are bound by their duty to endure this disgust. You can understand how bad it is to cause distress to the beloved people of Allah. The sin of telling lies is over and above this evil act.

The Messenger of Allah ﷺ observed: 'You must hold on the truth, for truth shows the path of virtue and virtue shows the way to Paradise. When man continues to tell the truth and takes meticulous care to tell nothing but the truth a time comes when Allah writes his name in the roll of the Siddique (that is, a very truthful person.)

(Further he ﷺ said): Avoid falsehood, for falsehood shows the way to indulgence in Fajur (sins) and Fajur shows the way to hell.

When a man continues to tell lies and consciously does so (that is lies deliberately and seeks occasions to do so) a time comes when Allah writes his name in the roll of great liars." *(Bukhari, Muslim)*

So it is obligatory upon the believers to tell the truth at all times, to abide by the truth and to teach their children to adopt the habit of telling the truth. Whatever promise the believing parents make to their children should be absolutely true.

TELLING A LIE TO THE CHILDREN

(٢٠٣) وَعَنْ عَبْدِ اللهِ بْنِ عَامِرٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ عَتَنِيْ اُمِّيْ يَوْماً وَرَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِيْ بَيْتِنَا فَقَالَتْ هَا تَعَالَ اُعْطِيْكَ فَقَالَ لَهَا رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَااَرَدتّ اَنْ تُعْطِيْهِ قَالَتْ اَرَدْتُ اَنْ عُطِيْهِ، تَمْراً فَقَالَ

لَهَا رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَمَا اِنَّكِ لَوْ لَمْ تُعْطِهِ شَيْئًا كُتِبَتْ عَلَيْكِ كَذِبَةٌ

(رواه ابوداؤد والبيهقى فى شعب الايمان)

Hazrat Abdullah b. Aamir ﷺ narrated: (When I was a child) one day my mother called me and said: 'Come I will give you something." t that time the Messenger of Allah ﷺ was sitting in our house. He ﷺ enquired from my mother: 'What is it that you want to give him?' She replied: "I want to give him dates." He ﷺ said: 'Be warned! If you had given him nothing, the sin of one lie would have been entered in your account.'

(Mishkaat ul Masabih, p. 416, with reference to Abu Daud and Baihaqi)

Explanation:

This Hadees contains a very valuable advice for the parents. The parents hold out false promises to their children in order to call them to their presence or to dissuade them from accompanying them to some place or to stop them from crying. This happens many times during the day. The parents make promises but do not care to fulfil them. They beguile the child with false promises of buying, obtaining or getting something made for them. Holding out false promises and not fulfilling them is a sin, as is clearly established by the above-quoted Hadees.

TELLING LIES TO CO-WIFE

(٢٠٤) وَعَنْ اَسْمَاءَ رَضِيَ اللهُ تَعَالٰى عَنْهَا اَنَّ امْرَاَةً قَالَتْ يَا رَسُوْلَ اللهِ اِنَّ لِيْ ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ اِن تَشَبَّعْتُ مِنْ زَوْجِيْ غَيْرَ الَّذِيْ يُعْطِيْنِيْ فَقَالَ الْمُتَشَبِّعُ بِمَالَمْ يُعْطَ كَلَابِسِ ثَوْبَيْ زُوْرٍ

(رواه البخارى و مسلم)

Hazrat Asma رَضِیَ اللهُ عَنْهَا narrated: 'A woman enquired: 'O Messenger of Allah ﷺ verily, there is a co-wife. Would it be a sin if (in order to make her jealous) I tell her a lie that such and such a thing has been given to me by my husband, even if he didn't give me that thing.'

In reply to this enquiry the Messenger of Allah ﷺ observed: "To say you have got a thing whereas in fact you were not given that thing is the same as if someone puts on two false clothes."

(Mishkaat ul Masabih, p. 281, with reference to Bukhari and Muslim)

Explanation:

The faith in the heart of a believer is Allah's sermon. When evil suggestions and doubts arise in the heart, Allah's sermon in the heart warns that it is not correct. When they who are inspired by genuine faith, and have not tainted the light of faith with abundance of sins, apprehend the danger of doing some evil action or suspect that they might commit a sin, they will instantly feel a prick in their heart.

They will perceive some power sounding an alarm in their heart that the act they intend to perform is wrong. If a man cannot judge right from wrong he should consult some learned authority. Allah be praised! When this is the condition of Muslims like ourselves, how could the illustrious Companions رَضِیَ اللهُ عَنْهُمْ whose faith was greater than the mountains, not perceive the warnings of dangers and evil suggestions.

The above Hadees narrates an illustration of this fact. A suggestion arose in the heart of woman Companion that in order to make a co-wife jealous she should falsely represent to her that she had received such and such a thing from her husband.

The co-wife will burn in the fire of jealously and this would bring her delight. But as soon as this suggestion appeared, her vigilant heart arrested it. She was assailed by the doubt that this might be wrong. So she should consult the Messenger of Allah ﷺ

about it. As a matter of fact a true believer's heart can never be content with sin.

A Hadees reports that a man enquired from the Messenger of Allah ﷺ: 'O Messenger of Allah ﷺ! What is the sign of faith?' In reply the Messenger of Allah ﷺ observed:

إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ

"When your heart rejoices at doing good and grieves at doing evil, (know that) you are a believer."

The man further enquired: 'O Messenger of Allah ﷺ! What is the sign of sin?' He ﷺ observed:

إِذَا حَاكَ فِيْ نَفْسِكَ شَيْءٌ فَدَعْهُ

'When something creates doubt in your heart, give it up.

(Mishkaat ul Masabih, p. 16, with reference to Ahmed)

The implication is that when you are in doubt about the good or bad nature of an act and the thought of doing it makes your heart uneasy, do not perform it, for it is a sign that the act is sinful. This is the characteristic of those who care about the purification of their heart. Whoso does not care about warding off sins, his heart is riddled with evil. He loses sense of right and wrong, virtue or vice. He delights in committing sins and his heart no longer feels the stinging pain of sinful acts.

It was this uneasiness and pain which compelled this woman Companion رضی اللہ عنہا to enquire about the matter and she frankly revealed the evil suggestion of her heart to the Pride of the Universe ﷺ. She told him: 'The thought of making the co-wife jealous has come into my heart. If I do this, will it be a sin?'

May our lives be sacrificed for the Chief of the World ﷺ! What a wonderful answer he ﷺ gave to the woman!

He ﷺ made a very meaningful statement which provided an answer to the partial question of the woman as well as established a rule for the ummat which is useful in every sphere of life and in the

light of which every sensible person can develop himself into a model of truthfulness. The Messenger of Allahﷺ said:

اَلْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَىْ زُوْرٍ

"Whoso has not received a thing and yet makes a false claim that he has received it, his example is that of a person who puts on two clothes of falsehood."

The implication is that he has wrapped himself in falsehood from head to foot. Some have a false tongue, but this man is entirely false.

We conclude, therefore, that just as false statements make the tongue false, bad character lends the colour of falsehood to other organs of the body. This statement of the Messenger of Allahﷺ should serve as a lesson and a warning to every person who lays a false claim to the ownership of something. There are many women who wear borrowed ornaments on weddings and boast that they are their own. Boasting is in itself bad. So the sin is compounded by taking pride in making false claims of ownership of goods which really belong to others. Some people have not performed Hajj, yet they don low-cut shirts and falsely claim to be Hajjis (i.e., those who have performed Hajj). Similarly there are many people who are not saints or sufis (mystics) at all, yet in order to gain prominence in public, talk as if they were saints and sufis. Some people even don the dress of mashaikhs (i.e., the venerable scholars). Such people also come under the purview of this tradition. In other words they are false from head to foot. There are many people who are not descended from Abu Bakr or Omarﷺ or some well-known personages, yet they add such suffixes to the names as Siddiqui, Faruqi, Chishti or Qadri,[1] even though they do not bear the remotest connection with these personages or orders.

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[1] At this stage I am reminded of Maulana Thanvi's رَحْمَةُ اللهِ عَلَيْه letter. He writes: 'using ancestral names has become a fashion now-a-days. They just pretend to be what they are not i.e., Rashidi, Khalili, Imdadi, Sabri etc. Some do not possess a farthing, yet pass themselves off as Ashrafi, (Possessors of gold coins) that is, claim descent from Ashraf Ali. What a meaningful statement!

These people are also included among those who are condemned by this Hadees. In short, he whose appearance is at variance with his inner self, is an emblem of lies and falsehood.

اَعَاذَنَا اللهُ تَعَالٰى مِنْ شُرُوْرِ اَنْفُسِنَاوَمِنْ سَيِّآتِ اَعْمَالِنَا

SEVERE AND INDECENT TALK

(٢٠٥) وَعَنْ عَائِشَةَ رَضِىَ اللهُ تَعَالٰى عَنْهَا قَالَتْ اِسْتَاذَنَ رَهْطٌ مِّنَ الْيَهُوْدِ عَلَى النَّبِىِّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَقَالُوْا اَلسَّامُ عَلَيْكُم فَقُلْتُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ يَا عَائِشَةُ اِنَّ اللهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ فِى الْاَمْرِ كُلِّه قُلْتُ اَوَلَمْ تَسْمَعْ مَاقَالُوْا قَالَ قَدْ قُلْتُ وَعَلَيْكُمْ وَفِىْ رِوَايَةٍ عَلَيْكُمْ وَلَمْ يَذْكُرُالْوَاوَ (رواه البخارى)

Umm ul Momineen Hazrat Ayesha رَضِىَ اللهُ عَنْهَا narrated: 'Once some Jews begged to be admitted to the presence of the Messenger of Allahﷺ and on this occasion they uttered in subdued tones Al-Sam Alaikum (that is, instead of saying Al-Salam, they uttered Al-Sam. Now Salam means 'Peace' and Sam means 'death'. They used the word Al-Sam by way of invoking a curse and thought that the listeners would not note the trick of their tongue).

Ayesha رَضِىَ اللهُ عَنْهَا heard this word and promptly answered: "بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ Rather, death to you and curse on you.'

The Messenger of Allahﷺ said to her: 'O Ayesha! Verily Allah is Merciful. He likes tenderness in everything. You should not have answered like that."

Hazrat Ayesha رَضِىَ اللهُ عَنْهَا replied: 'Did you not hear what they said?" He ﷺ said: 'I said وَعَلَيْكُمْ (the same to you) in

return.". (That is called death on them. My curse on them will be accepted while their curse on me will be rejected).
(Mishkaat ul Masabih, p. 398, with reference to Bukhari and Muslim)

Explanation:

A Hadees in Sahih Muslim gives the following version: 'On this occasion he ﷺ said to Ayesha رَضِیَ اللهُ عَنْهَا : 'Do not indulge in indecent talk, for Allah does not like indecency or an indecent person."

The Jews were very wicked. Their mischiefs are still rife. They knew and recognized the Messenger of Allah ﷺ as Allah's Messenger by clear signs, yet they refused to believe in his Prophecy. When the Messenger of Allah ﷺ migrated from Makkah to Madina, the Madni Jews turned against him. They used to persecute him. They attended his assembly, made enquries on various matters, yet did not desist from mischief-mongering. One of these mischiefs was that on arrival in his presence they used to say Al-Sam in muffled tones instead of the correct Al-Salam. They would intentionally skip L. 'Al-Salam' means 'Peace' and 'Al-Sam' denotes 'death'. In their bad faith, ill-will and mischief, they offered salam apparently, but in subdued voice and purposely wished death. On one occasion when they repeated this mischief, Hazrat Ayesha رَضِیَ اللهُ عَنْهَا heard them and gave a prompt and stern answer. She replied by wishing a greater curse on them. The Jews had wished death. Ayesha رَضِیَ اللهُ عَنْهَا tackled them suitably and not only wished death upon them but also invoked curses and Allah's Wrath on them.

Allah, the Mighty, the Glorious, likes tenderness and dislikes severity and stern and indecent speech. Note what an auspicious counsel the Messenger of Allah ﷺ has given in this Hadees. The Jews were the enemies of Allah and enemies of religion. The Messenger of Allah ﷺ did not approve of stern dealing even with them or adopting harsh speech with them. When this is the pattern of conduct towards the enemy, what scope is there for adopting stern and harsh speech with a fellow Muslim?

Hazrat Abdullah b. Masud ﷺ reported: 'The Messenger of Allah ﷺ observed: The believer is not a satirist, invoker of curses, indecent talker or immodest." *(Tirmizi)*

The believer has a unique character. He is tender, soft-spoken and sweet of speech. If he does utter any word in retaliation it is no more bitter than the speech uttered by the other person. We should take a lesson from this discourse and hold our tongue under control.

INVOKING A CURSE

(٢٠٦) وَعَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللهُ تَعَالٰی عَنْهُ قَالَ خَرَجَ رَسُوْلُ اللهِ صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ فِیْ اَضْحٰی اَوْفِطْرٍ اِلَی الْمُصَلّٰی فَمَرَّ عَلَی النِّسَاءِ فَقَالَ یَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَاِنِّیْ اُرِیْتُکُنَّ اَکْثَرَ اَهْلِ النَّارِ فَقُلْنَ وَبِمَ یَارَسُوْلَ اللهِ قَالَ تُکْثِرْنَ اللَّعْنَ وَ تَکْفُرْنَ الْعَشِیْرَ مَارَاَیْتُ مِن نَاقِصَاتِ عَقْلٍ وَّ دِیْنٍ اَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ اِحْدٰکُنَّ قُلْنَ وَ مَانُقْصَانُ دِیْنِنَا وَعَقْلِنَا یَارَسُوْلَ اللهِ ؟ قَالَ اَلَیْسَ شَهَادَةُ الْمَرْاَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ عَلٰی قَالَ فَذَالِكِ مِن نُقْصَانِ عَقْلِهَا قَالَ اَلَیْسَ اِذَاحَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ قُلْنَ بَلٰی قَالَ فَذَالِكِ مِنْ نُقْصَانِ دِیْنِهَا

(رواه البخاری و مسلم)

Hazrat Abu Saeed Khudri ﷺ reported: '(Once) the Messenger of Allah ﷺ was going to the Eidgah on the eve of Eid or Sacrificial Eid. (On the way) he ﷺ passed by some women. Addressing them he ﷺ said: 'O women! Give away Sadqa (alms) for I see women in majority in hell." The women enquired: 'Why so, O Allah's Messenger ﷺ?' He ﷺ replied: 'This is so because you invoke too many curses and are ungrateful to your husbands. (Further he ﷺ observed) I have not seen

anyone excel women in knocking out the reason of a very shrewd man even though they themselves are deficient in reason and religion.' The women submitted: "O Messenger of Allah! What is the deficency in our reason and religion?" He ﷺ said: "Don't you know that the evidence of a woman is equal to half of a man's evidence"? They submitted: 'Yes, this is so." He ﷺ said: "This is (due to) the deficency in reason." Further he ﷺ observed: "Is it not a fact that while she is in menses, a woman (according to the order of Shariat) neither offers Salat (صلاۃ) nor observes fast." The women replied: 'Yes, that is right." "This is (due to) the deficency in her religion."

(Mishkaat ul Masabih, p. 113, with reference to Bukhari and Muslim)

Explanation:

This Hadees contains many counsels. Please read the explanation of each counsel very carefully.

In the first place the Pride of the World ﷺ observed: "O women! Give alms (Sadqa), for I have seen women in majority in hell." This shows that the majority of the denizens of hell will be women. Those persons (men or women) who are unbelievers, polytheists or secularists, will for ever remain in hell. Besides, many Muslims (men and women) will also go to hell due to their misdeeds. Women will form the majority of those who enter hell, and there are many causes for their admission to hell. The women generally miss prayers, evade payment of Zakat on their jewellery and are constantly engaged in backbiting, scandal-mongering and indecent talk. All these are capital sins. Allah Almighty will not forgive them. If those of whom they speak ill do not forgive them, they will have to endure torment.

This tradition suggests the performance of a particular act i.e., to give alms (Sadqa). Sadqa plays a great role in saving a man from hell-fire. It is stated in a tradition:

اِتَّقُوا النَّارَ وَلَوْبِشَقِّ تَمْرَةٍ

"Be safe from Hell by giving alms, even if it is the alm of half a date."

This includes the obligatory Sadqa, that is Zakat and supererogatory Sadqa, that is charity and alms. All these carry special weight in saving a person from hell. You should spend in the way of Allah as much as possible from your own wealth. As for the wealth of your husband, get his sanction before spending any part of it.

One reason for the large number of women entering hell as told by the Messenger of Allah ﷺ is that they indulge too much in invoking curses, that is, reviling, scolding, slandering, making accusations is a special pastime of women. They curse their husbands, children, brothers, sisters, home, animals, quadrupeds, fire, water, everything. May it catch fire; he is cursed; she is damned; may death seize him this minute; he has been marked down by death; may he be destroyed—these and many other expressions are always on the tip of the women's tongues.

They include words of curse and abuse. Allah disapproves of these things. The Messenger of Allah ﷺ mentioned it as one of the reasons for going to hell. To curse, that is, to say, 'may he be cursed', 'so and so is accursed or condemned or may the punishment or wrath of Allah fall upon him', is a very serious matter. To wish that someone may be deprived of Allah's Mercy is to invoke a curse.

Generally, we may say that "May Allah's curse fall upon the unbelievers or may Allah curse the liars or the unjust'. But it is not right to curse somebody by name, until one is sure that he died in disbelief. Let alone a man, it is not permissible to curse the fever, air or an animal.

Hazrat Abdullah b. Abbas ؓ reported: 'A man came to the presence of the Messenger of Allah ﷺ and he invoked a curse on the air. The Messenger of Allah ﷺ said to him: "Do not curse the air, for it is subject to Allah's command. Whoso curses a thing which does not deserve it, the curse rebounds on him. *(Tirmizi)*

It is stated in a Hadees "Verily, when a man curses a thing, the curse ascends to the heaven, whose gates are closed (it finds no way to go up). It is sent down to earth again, whose gates are also closed (it finds no place to land). Then it moves to the right or left and finding no other way, it descends upon the cursed man if he merited the curse, otherwise it rebounds on the man who had uttered the curse". *(Abu Daud)*

A Hadees runs: "The Messenger of Allah ﷺ advised: 'Do not invoke Allah's curse upon each other nor say to one another 'May the Wrath of Allah fall upon you' or 'May you go to hell.'
(Tirmizi - Abu Daud)

On one occasion Hazrat Abu Bakr رضي الله عنه uttered the words of curse on some of his slaves. The Messenger of Allah ﷺ who was perchance passing by that place said (in disgust and surprise):

لَعَّانِيْنَ وَصِدِّيْقَيْنِ كَلَّا وَرَبِّ الْكَعْبَةِ

What ! the invoker of curse and faithful witness of the truth! (Can the two combine?) No, by the Lord of the Ka'ba, it cannot be. (That is, a man is a faithful witness of the truth and at the same time an invoker of curse)."

Hazrat Abu Bakr رضي الله عنه was deeply affected by the remarks of the Messenger of Allah ﷺ and on that day he freed some of his slaves (by way of expiation). He then came to the presence of the Messenger of Allah ﷺ and submitted: "I will never do it again."
(Baihaqi)

Abu Darda رضي الله عنه reported: 'The Messenger of Allah ﷺ warned: "Verily, those who curse will not be able to stand witness for anyone nor to intercede for anyone." *(Muslim)*

The second cause of entry into hell as told in the tradition is that women show ingratitude to their husbands. Another Hadees explains this matter as follows:

لَوْ اَحْسَنْتَ اِلٰى اِحْدٰهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَارَأَيْتُ مِنْكَ خَيْرًا قَطُّ

"You treat a woman well for a long time, then on some occasion a slight rift occurs (she will forget all past favours) and she says: 'Never have I seen any good from you'. (Mishkaat ul Masabih, p. 130, Bukhari and Muslim)

As a matter of fact the Messenger of Allah ﷺ has given a very accurate description of the temper, morality and habits of the women. The women generally treat their husbands in the same manner as described by the Messenger of Allah ﷺ.

Next the Messenger of Allah ﷺ has mentioned another habit of the women which is that they hoodwink the cleverest and the most sensible of men. For instance she tells her husband: 'Your income is very low. The whole family cannot make both ends meet in this income. Let us live separately from your parents. Then we will live in comfort'. At first for a few days the devoted son pays no attention, but she puts such a heavy pressure on him and give him so many counsels daily that at last one day he decides to live separately from his parents. A man who runs a large organization, holds a high-rank post in a Government Department. He supervises a number of subordinates. In spite of his high-rank and superior intellect, the women subdue him by their wiles. All his intelligence and cleverness becomes ineffective before a woman's deceptions. In regard to clothes again they manage to bring round their husbands to fulfil their wants.

A woman in the neighbourhood has acquired a necklace. So the housewife in order to keep up with the Joneses wants a necklace of the same design, weight and value. So she nags her husband that he should get her a necklace the same day. He pleads that this is not the right time or his salary is so low. This is enough to provoke her to give him a tongue-lashing: 'You never fulfil my desire, do you. You are always making excuses. Why did you couple yourself with

somebody`s daughter if you could not afford to keep her? If you can`t bear the expenses, go to hell.'

When the husband hears such talk the first time, he keeps silent. When he returns home in the evening, the wife starts nagging him again. He somehow calms her down and gets some sleep. In the morning as he prepares to go to work the wife once again haunts him and urges him to find money anyhow. 'Where shall I find it? Shall I rob someone?' he says. Prompt comes the reply from her: "I don't know. Rob someone, yes, or do something else, but find the money.' The husband pleads: 'Look I don't take bribes, nor do I expect that someone will lend me money. Where shall I find the money? Tell me." Presently she takes him to task: 'The whole world takes bribes. Isn't it? You are the only one clinging to piety. I am ashamed to sit in the company of women. I have neither gold bangles nor a necklace." In short, they insist, haunt, nag and at last obtain the ornament of their choice.

As regards clothes, their behaviour is the same. When they observe a new design, a new cloth in the market or a new vogue, they resolve to acquire it forthwith. Whether or not the husband can afford it, whether or not the time is right, they start nagging the poor husband and force him to pay for their new dress. The irony is that when they have worn a dress at a wedding they consider it a shameful vice to wear it again at some other function. For attending each wedding function they must get a new dress of the latest cut and the most modern design. They are always absorbed in the thoughts of new jewellery and new dress and in the achievement of these objects they commit many sins and induce their husbands to commit many sins also. When the husband is unable to afford their expenses, he takes bribes or in his bid to get money overworks himself to ill-health. Knowing full well that taking bribes is unlawful which leads to hell and overwork tells upon health, the most sensible of men lets himself be hoodwinked by women and transgresses every limit to satisfy their obstinate wishes.

It is lawful for a woman to wear jewellery, but where is the scope in Islam for going to such lengths as pressing the husband to borrow and take bribes and then making an ostentatious display of

even this lawful article? The women have initiated many abominable wedding rites and ceremonies which are derogatory to Shariat. They spare no pains to perform these rites and ceremonies. However, learned and religious-minded the man may be, they veto all his moves and at last it is their decisions which prevail.

They have also devised many innovations and polytheistic customs for other ceremonial occasions in life or on funerals. They hold these customs more sacrosanct even than prayer and fasting. When man argues that these customs are not authorised by Shariat, so they should be abandoned, they would not hear it. At last man has no alternative but to incur expenses on the performance of these customs.

We have given all these examples to clarify the meaning of the tradition. The Messenger of Allah's ﷺ statement that despite their deficiency in reason and religion the women have yet the capacity to befool the most sensible of men is absolutely true.

At the end of the Hadees it is reported that the women enquired: "What is the deficiency in our religion and reason?"

The Messenger of Allah ﷺ replied: 'The evidence of the deficiency of reason is that the Shariat regards the witness of two women equal to the witness of one man. As the Holy Qur'an says:

فَإِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ
اَنْ تَضِلَّ اِحْدٰهُمَا فَتُذَكِّرَ اِحْدٰهُمَا الْاُخْرٰى

"Then if there are no two male witnesses, then (find) one man and two women from such witness of whom you approve, so that if one of the two women forgets, the other may remind her."

The deficiency in a woman's religion is that in her monthly courses she is deprived of prayer and fasting. (In Ramazan they should miss the fasts during menses and make up for them later.)

A woman might raise a question in her heart as to what is fault of women in these cases. The menses are the decree of nature and

Shariat itself has forbidden them to observe prayer or fasting during the menstrual period.

The answer to this question is that no doubt the process is natural and the Shariat too has restrained them from prayer and fasting in this period, yet the fact remains that they are deprived of the blessings of prayer and fasting during their menses. It is in deference to their natural course that they are exempted from the duty of offering prayer in the days of menstrual discharge. They have of course to make up later for missed fasts during Ramazan, but they are not answerable for missing the duty of fasting during this month if they are in menses. Now a woman might ask: why has Allah put this restraint upon us? To raise such a question is tantamount to interfering with the wise scheme of Allah and objecting to His Providence and Will?

This is similar to arguing that whoso performs Hajj, he will get the reward of Hajj and whoso does not perform Hajj, he will get no reward. Now if a man who does not have the wherewithal to perform Hajj raises the question: Why hasn't Allah given mé the wherewithal for Hajj, it will be counted as a foolish question and an evidence of his deficient reasoning.

The Holy Qur'an says:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ

"Do not wish for a thing in regard to which Allah has raised some above the others."

REVILING

(٢٠٧) عَنْ اَنَسٍ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ قَالَ اَلْمُسْتَبَّانِ مَا قَالَا فَعَلَی الْبَادِیْ مَالَمْ یَعْتَدِ الْمَظْلُوْمُ (رواه مسلم)

Hazrat Anas رضی الله عنه reported: 'The Messenger of Allah ﷺ said: When two men call each other names, the entire penalty will fall upon him who was the first to call names until the wronged person exceeds the limit (in retaliation).'
(Mishkaat ul Masabih, p.411, with reference to Muslim)

Explanation:

Calling names is one of the sins of the tongue. This is an evil which is unbecoming of a believer. A tradition runs:

سَبَابُ الْمُسْلِمِ فُسُوْقٌ وَ قِتَالُهٗ كُفْرٌ.

"It is a capital sin to revile a Muslim and fighting with him is disbelief." *(Bukhari and Muslim)*

Reviling is a second nature with many men and women. Some regard the habit of calling names as a great virtue. But it is an ignorant trait which entails great sin. It sours mutual relations. Once an exchange of abuse starts it involves the dead also. One party abuses the other party which abuses the former's father, which turn reviles not only the father but also the grandfather of the second party. Thus the revilers serve as the means name-calling of their own ancestors.

Once the Messenger of Allah ﷺ observed: 'Of the capital sins one is to revile one's parents.' The Companions رَضِیَ اللّٰهُ عَنْهُمْ submitted: 'O Messenger of Allah ﷺ Is there a man who would revile his parents?" He ﷺ said: 'Yes, if a man abuses the father of another man, this man will retaliate by abusing his father and if a man reviles the mother of another man, this man will retaliate by abusing his mother." *(Bukhari and Muslim)*

The implication is that a man does not revile his parents directly but becomes the means of reviling them. Thus in fact he reviles them himself. This episode belongs to the time when the illustrious Companions رَضِیَ اللّٰهُ عَنْهُمْ were amazed as to how a person can abuse his own parents. Today there are many people who revile their parents plainly and directly. Name-calling is a capital sin in

itself, but abusing one's parents is a still greater sin. May Allah save us from ignorance!

If a man reviles you, it is better for you to keep silent and bear it with patience and leave the penalty of abusing upon the reviler. In case you cannot bear it and want to answer back your answer should be equal to the wrong done to you. If you exceed this limit, you will turn from the wronged into the wrongdoer. This is what the Messenger of Allah ﷺ meant.

Jabir b. Saleem رضي الله عنه reported: 'I came to Madina. I found that there was a great personage ﷺ whose counsel was obeyed by one and all. Whatever he ﷺ bade, the people instantly performed it. I enquired from the people: Who is he ﷺ? The people told me: 'He ﷺ is the Messenger of Allah ﷺ.' So I called on him and said 'عليك السلام O Messenger of Allah ﷺ', and said it twice. He ﷺ said: "Don't say عليك السلام for (in the period of ignorance) it was pronounced on the dead body. You should say اَلسَّلَامُ عَلَيْكُمْ."

I enquired: "Are you the Messenger of Allah ﷺ?" He ﷺ said: 'I am the Messenger of Allah ﷺ. Allah is He who is so Omnipotent that if some distress comes to you and you pray to Him, He will remove your distress and if you are overtaken by drought and you pray to Him, He will grow (whatever you need) for you and when you are in a plain where there is no grass, water or habitation and your riding animal is lost and you pray to Him, He will restore your riding animal to you." I requested him to give me a counsel. He ﷺ observed: "Do not abuse anyone." After this I never abused any man, free or slave, or any camel or goat.'

Then (after giving me three counsels) the Messenger of Allah ﷺ observed: 'If a man calls you names and blames you for same vice which is in you, do not in return blame him for the vice which you know is in him." What a stern warning has been given in this tradition: 'Do not abuse anyone." The Companion to whom this counsel was given adhered to it so strictly that never again did he abuse any man or beast. Never again did he revile any camel, goat, donkey or horse.

The Holy Qur'an says:

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ

"And do not revile those whom they worship besides Allah, for then those ignorant people will exceed the limits and use words of disrespect for Allah."

This verse prohibits reviling the idols of the Polytheists for the simple reason that if you abuse their idols, they will use abusive language for your True Deity Allah, the Mighty, the Glorious. So why do you become the means of offering disrespect to your Allah?

Likewise it is incumbent upon the Muslim to avoid abusing or speaking ill of the elders of another family (whether the family is noble by lineage, or religious or scholarly eminence), for the affected party will return the same abuses to the elders of the reviler's family.

When one man abuses the father of another man, this man will revile not only his father and grandfather but great grandfather also. Sometimes even the dead are drawn into this vortex of abuses. The prohibition to revile the dead has been issued in emphatic terms. Said the Messenger of Allah ﷺ 'Do not abuse the dead, that is, do not speak ill of them, for they have reached the deeds which they had sent before them." *(Bukhari)*

Another Hadees runs: "Do not abuse the dead because then you will torment the living." *(Tirmizi)*

The implication is that if you revile the dead their living relatives will feel pain and this will entail double sin, one for abusing the dead and another for hurting the feelings of their kith and kin.

It is stated in another tradition: 'You should recount the virtues of the dead and restrain your tongue from reviling them."

(Abu Daud / Tirmizi)

Islam is a pure religion. It prohibits reviling even the animals. A Hadees runs: Do not abuse the cock, for it wakes you up for Namaz. *(Abu Daud)*

Hazrat Anas رضی reported: 'A man was bitten by a bug (it is an insect bigger than lice and is a parasite of the camel). He abused the bug. At this the Messenger of Allah ﷺ observed: "Do not abuse it, for it had woken one of the Prophets of Allah for prayer."

Conclusion:-

We have used the word 'abuse' everywhere, but this does not mean that the term is limited to the use of obscene words. To speak ill of anyone in any sense is included in the meaning of the word 'abuse'. You should clearly note that even if you don't use obscene words for anyone's mother or sister but call anyone foolish, an ass, mean etc, it falls under the prohibition of abusing and reviling.

CALLING A MUSLIM WICKED, UNBELIEVER OR THE ENEMY OF ALLAH

(۲۰۸) وَعَنْ اَبِیْ ذَرٍّ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ مَنْ دَعَا رَجُلاً بِالْکُفْرِ اَوْقَالَ عَدُوُّ اللّٰہِ وَلَیْسَ کَذٰلِکَ اِلاَّ حَارَ عَلَیْہِ (رواہ البخاری و مسلم)

Hazrat Abu Zar رضی reported: 'The Messenger of Allah ﷺ warned: 'whoso called a man an unbeliever or called him 'O Allah's enemy' and he is not in fact so, these words will rebound on him who uttered them."

(Mishkaat ul Masabih, p. 411, with reference to Bukhari and Muslim)

Explanation:

This Hadees prohibits the reviling of a Muslim as an 'unbeliever' or 'Allah's enemy'. In another tradition it is observed:

"When a man calls anyone 'wicked' or 'pagon' and he is not so in fact, these words will rebound on the man who has said them"

(Bukhari)

The Messenger of Allah ﷺ adopted a unique method of forbidding this practice. He ﷺ warned: "When you call a Muslim 'pagan' or 'enemy of Allah' and he is in fact no so, these words will rebound on him who uttered them." Many men and women in a fit of fury dub each other as 'pagan' or 'enemy of Allah'. This act carries heavy penalty. The point is that everybody needs to exercise strict control on the tongue. The slightest slip of the tongue makes the largest difference quite unexpectedly. You must understand it clearly.

BACKBITERS

(۲۰۹) وَعَنْ اَسْمَاءَ بِنْتِ یَزِیْدَرَضِیَ اللّٰہُ تَعَالٰی عَنْھَا اَنَّ النَّبِیَّ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ قَالَ خِیَارُ عِبَادِاللّٰہِ الَّذِیْنَ اِذَا رُءُوْا ذُکِرَاللّٰہُ وَشِرَارُ عِبَادِاللّٰہِ الْمَشَّاءُوْنَ بِالنَّمِیْمَۃِ الْمُفَرِّقُوْنَ بَیْنَ الْاَحِبَّۃِ الْبَاغُوْنَ الْبُرَاءَ الْعَنَتَ

(رواہ احمد والبیھقی فی شعب الایمان)

Hazrat Asma b. Yazid رَضِیَ اللّٰہُ عَنْھَا reported: "The Messenger of Allah ﷺ observed: 'Verily, the good people of Allah are those that on seeing them you are put in mind of Allah and the bad people of Allah are those who carry tales (against one another and for this reason) divide those who love each other and seek to sow strife among those who are averse to evil.

(Mishkaat ul Masabih, p. 415, with reference to Ahmed and Baihaqi)

Explanation:

In this auspicious tradition the Messenger of Allah ﷺ has denounced backbiting and counted those who carry tales against one

another among bad human beings. He observed that by carrying tales against one another they bring about separation between people who bear love and devotion to each other. They create strife and work havoc among people who are free of mischief and strife. In point of fact backbiting is the worst habit. The backbiter earns no profit. His sins go on multiplying. His evil action and mischief creates disputes amount loving and devoted parties. Fires of hate are kindled in their hearts and many evils raise their ugly head.

Quarrels between individuals ruin the families. A tale-bearer releases a little sensational hint and by communicating tales from here to there kindles the flames of strife and rejoices on seeing people flying at each other's throats. He thinks he has done a great thing. Little does he know that by igniting the fire of strife among others he has filled his own grave with burning cinders.

Once the Messenger of Allah passed by two graves. He observed: "Verily, these two are suffering torment and the torment is not for anything big (something which is hard to give up, though it is a capital sin)." Thereafter he observed: "One of them did not observe privacy at the time of urination." (In another Hadees it is reported that he did not save himself from the pollution caused by urination.) The other person carried tales against one another. (That is he sowed dissension among people by backbiting).

(Mishkaat ul Masabih, p. 42)

In view of this tradition the scholars hold that lack of precaution against pollution from urination (that is, abstaining from washing the genitals after evacuation, lack of precaution against splash of urine on the body, non-observance of privacy at the time of urinating and backbiting are the chief means of inviting torment of the grave.

The Backbiter will not enter Paradise

A Hadees reports the Messenger of Allah as saying: لا يدخل الجنة قتات that is, "A man who overhears others and then backbites against them will not enter Paradise." *(Mishkaat ul Masabih)*

In one tradition the word 'Qatat' is replaced by 'Namam' 'Namam' means a backbiter. The translation, therefore, is that 'the backbiter will not enter Paradise."

Differentiating between Qatat and Namam the scholars hold that Namam is the person who is present among the people and then after leaving them, backbites against them and the Qatat is the person who eavesdrops on the talk of the people and then backbites against them.

The Talk of the Assembly is a Trust

If one is present in an assembly of even two people and they are backbiting, one should forbid them to do so. If one is unable to restrain them, one should leave the assembly and should not report to anyone what transpired in the assembly. The Messenger of Allah observed: "Assemblies are a trust" (that is, it is a breach of trust to report outside whatever you hear in an assembly). However, it is obligatory to report if a plot is hatched in an assembly to murder someone or to commit adultery or to rob someone of his property.

(Abu Daud)

A Hadees runs: "When a man says something, then looks sideways, his talk is a trust." *(Tirmizi, Abu Daud)*

The interpretation is that a man says something special to another and then looks sideways to see if someone has overheard him. His looking sideways is an indication that he did not want anybody else to hear him. Hence the person to whom he has said this thing is under an obligation not to divulge it to anyone. There are many people who convey whatever transpires in an assembly to outsiders. This gives rise to misunderstanding and quarrels. The reporter becomes a backbiter and wrongs himself. If he had not carried tales, he would not have become the means of raising evil.

It is a custom with some men and women that whenever they happen to meet antagonistic persons, families or parties they show sympathy with the cause of the side whom they meet and say: your cause is right. We side with you. Each side, considering them as its ally, divulges all its plans to them. These busy bodies then carry tales back and forth and the flames of strife between the two sides

rage ever more furiously. The Messenger of Allah ﷺ observed: "The worst man you will find on the Day of Judgement is the one who has two faces (in this world). He shows one face to one set of people and another face to another set of people." *(Bukhari and Muslim)*

Hazrat Ammar رضي الله عنه reported that "The Messenger of Allah ﷺ warned: Whoso had two faces in the world, he shall have two tongues of fire on the Day of Judgement" *(Abu Daud)*

The expression 'two faces' here does not mean tht the man is born with two physical faces. The man is spoken of as having 'two faces' because to every party he showed a sympathetic face. He presented one face to one party and a different face to another. He was double-faced in talk. So the one physical face of this man has been figuratively referred to as 'two faces'. The characteristic of a self-respecting man is that whenever he says one thing, he feels shame in saying quite a different thing later. It is the man without conscience and without self-respect who uses one face in a dual way.

One face has been declared two faces because of contradictory statements. Turning one face and tongue into two faces and two tongues is an evil act for which the penalty is that on the Day of Judgement two tongues of fire shall be created in the mouth of this double-faced man. He will burn and roast in this fire and observing his special torment the people will know that this man was double-faced and a hypocrite.

May Allah forgive us and save us from such persons! O sisters! Avoid this evil act. There is no harm in meeting two antagonistic parties. But you should make each party realise its mistake and try to reconcile them. Do not fan the flames of strife by calling each party right to its face and thus confirming them in their intransigence. Fear Allah Who is Omniscient and Omnipotent.

WHAT IS BACKBITING?

(٢١٠) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَاالْغِيْبَةُ قَالُوْا، اللّٰهُ

وَرَسُوْلُه، اَعْلَمُ ، قَالَ ذِكْرُكَ اَخَاكَ بِمَايَكْرَهُ قِيْلَ اَفَرَءَيْتَ اِنْ كَانَ فِىْ اَخِىْ مَا اَقُوْلُ قَالَ اِنْ كَانَ فِيْهِ مَاتَقُوْلُ فَقَدِ اغْتَبْتَه، وَاِنْ لَّمْ يَكُنْ فِيْهِ مَا تَقُوْلُ فَقَدْ بَهَتَّه، (رواه مسلم)

Hazrat Abu Huraira رضي الله عنه reported that Allah's Messenger ﷺ (once) said (to the Companions رضي الله عنهم): Do you know what backbiting means'? It was submitted to him: 'Allah and His Messenger ﷺ know more than anyone else!' He ﷺ warned: '(Backbiting is) that you refer to your brother in such a way as would hurt him.' At this a Companion رضي الله عنه submitted: 'But if the quality I mention is actually present in my brother. (What then?)' Allah's Messenger ﷺ answered: 'If you mentioned the vice of your brother which he actually possesses, you have backbited him. But if you attributed some vice to him which he does not possess, you have slandered him."

(Mishkaat ul Masabih, p. 412, with reference to Muslim)

Explanation:

This sacred Hadees shows that backbiting means to refer to a person in such a way as would hurt him. This also points out the error of those who assert that whatever they have said about a person is absolutely correct and therefore, they have committed no offence. The Messenger of Allah ﷺ observed that backbiting is that you should attribute to a person a vice which is actually present in him, but if that vice is not present in him it would be slander which is even more serious than backbiting. Some ignorant people say that 'I told such and such a person to his face' or that 'I shall tell him so to his face' and saying something directly to a person is not backbiting. This argument has been suggested by Satan. This argument does not justify backbiting. The Messenger of Allah ﷺ observed that backbiting means to refer to someone in such a way as would hurt him. This shows that the basis of offence is causing heartache and injuring the feelings. It is immaterial whether this is done directly or indirectly.

What kind of Talk is Backbiting?

The scholars hold that referring to the sin of someone, picking faults in his or her dress, to revile someone's lineage, to call names, to say that someone's children are dark or ugly or to say anything which hurts the feelings of others is forbidden and falls under the category of backbiting.

Women are especially afflicted with the malady of calling names, criticising and taunting others. Whenever there is a gathering of three or four women they start picking holes in the character of someone. So and so has a dark complexion, so and so is a bore, so and so is squint-eyed, that one is ignorant of the customs and rites of the family, she does not wear decent clothes, does not know sewing or cutting a dress, in fact knows nothing except munching the pan (the betel leaf). She is such and such. All this talk is backbiting pure and simple.

Backbiting is more Heinous than Adultery

The Messenger of Allah ﷺ warned backbiting is more serious than adultery (that is it is a greater sin entailing greater penalty.) The Companions رَضِیَ اللهُ عَنْهُمْ submitted: "O Messenger of Allah! In what way is Backbiting a greater sin than adultery?" He ﷺ observed: "The adulterer repents and Allah accepts his repentance and grants him salvation. As for the backbiter, he shall not be forgiven till that person has forgiven him whom he has backbited."

(Mishkaat ul Masabih)

BACKBITING IS LIKE EATING THE FLESH OF THE DEAD

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُو اجْتَنِبُوْا كَثِيْراً مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ـ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاكُلَ لَحْمَ اَخِيْهِ مَيْتاً فَكَرِهْتُمُوْهُ، وَاتَّقُواالله اِنَّ الله تَوَّابٌ رَّحِيْمٌ

"O ye who have believe, avoid much suspicion, for some suspicions are sins. Do not spy, nor should any of you backbite the other. Is there any among you who would like to eat the flesh of his dead brother? Nay, you yourselves abhor it. Fear Allah, for Allah is acceptor of repentance and All-Merciful." *(Surah Hujrat : 12)*

Reflect! This verse of the Holy Qur'an equates backbiting with eating the flesh of one's dead brother. So backbiting is like eating a corpse. The implication is that just as you abhor eating the corpse of your brother, you should abhor backbiting also.

Ahya-ul-Uloom has incorporated a saying of the Messenger of Allah ﷺ on the authority of Hazrat Abu Huraira رضی الله عنه which runs: "Whoso ate the flesh of his brother (by backbiting him) in the world, in the Hereafter his brother's body will be brought near him and he will be told to eat its dead flesh just as you ate it in his lifetime. Thereafter he (the backbiter) will eat the flesh and will cry and twist his mouth in disgust."

Hazrat Ubaida رضی الله عنه reported: "Two women kept fast. A man arrived and submitted: "O Messenger of Allah ﷺ: There are two women here who are fasting and they are near death with thirst". On hearing this, he ﷺ kept silent. The man came again at noon and submitted: "O Messenger of Allah ﷺ by Allah, they are dead or dying." He ﷺ said: "Fetch both of them." So both of them arrived. A bowl was brought in. To one of them the Messenger of Allah ﷺ said: "Vomit". She brought up pus, blood or pieces of flesh which filled half of the bowl. Then he ﷺ asked the other woman to vomit. She also brought up pus, blood and pieces of raw flesh. The bowl was filled to the brim. The Messenger of Allah ﷺ observed: "Both of them renounced lawful things and kept fast. They did not observe fast of those things which Allah had declared unlawful (rather indulged in them). They sat together and ate flesh of others (that is, backbiting)"

Hazrat Ma'az Aslami ﷺ was a Companion. Once he committed a sin (i.e., adultery). He came to the presence of Allah's Messenger ﷺ and confessed his sin four times, but the Messenger of Allah ﷺ remained indifferent to him. Then he ﷺ enquired: "What do you mean by this?" He submitted, "I want you to purify me." At this the Messenger of Allah ﷺ ordered that he should be stoned to death. The sentence was carried out forthwith. Later the Messenger of Allah ﷺ heard the talk between two of his Companions. One of them was saying to the other: "Look at him. Allah veiled his secret. Then his conscience did not leave him till he (confessed his sin and) was stoned to death like a dog." On hearing this the Messenger of Allah ﷺ kept silent. The Company walked on for sometime till they passed by a dead ass whose leg was raised upward. He ﷺ summoned the two men (who had talked like that) and said: "Where are so and so". They submitted: "O Messenger of Allah ﷺ, here we are!" He ﷺ said: "Dismount and eat the flesh of this ass". Both of them said: "O Prophet of Allah ﷺ who would eat it?" He ﷺ said: "You just cast a slur on your brother (backbited him and spoke ill of him). It is more serious than eating this. By Him Who has power over my life! No doubt this man (i.e., Ma'az Aslami ﷺ due to his sincere repentance and remorse) is diving in the streams of Paradise." *(Abu Daud)*

Kinds of Backbiting and Listening to it

Backbiting is the worst evil. Just as it is forbidden to backbite, it is also forbidden to listen to it and it entails heavy penalty in Hereafter. It is observed that some men and women are so enamoured of backbiting that they cannot help indulging in it in every assembly and on every occasion. They cannot live without backbiting and it becomes their second nature. They backbite someone by speech, another by a movement of the eye, another by mimicking, some other by correspondence or by writing an article in the newspaper. The devotees of backbiting do not spare even the dead. They backbite even those people who have departed from the world. This is even more perilous because since they are not present in the world no excuse can be offered to them.

Further, it involves a double sin. Alongwith the sin of backbiting the dead, hurt is caused to the relations of the deceased. If

one owes some money to the dead, one can always obtain release from this obligation by paying the money to the heirs of the dead person. But if you backbite the dead person, your offence cannot be forgiven by his heirs.

To backbite or to listen to backbiting affords great pleasure, but the torment which the offenders will have to endure for this in the Hereafter will be very heavy. Just as there will be an exchange of virtues and vices for expropriation of someone's money or property, there will be an exchange of virtues and vices for backbiting, listening to backbiting or slandering someone. This exchange will be carried out in the following form.

The virtues of the wrongdoer who misappropriates someone's right or dishonours him in any way shall be transferred to the wronged party who has been deprived of money or backbited. If the score is not settled by transference of virtues, the vices of the wronged shall be transferred to the account of the wrongdoer and he will be consigned to hell. This subject has been clearly dealt with in the sacred traditions. They indeed are sensible who keep their tongue under restraint. They do not speak ill of anyone. They neither backbite nor listen to backbiting. It is observed that many people commemorate Allah and recite the Holy Qur'an frequently, offer long prayers and perform many other good works. But since they do not take care to avoid backbiting and slandering, they render all their virtues in vain.

Their great virtues shall be given to those whose rights they expropriated, or whom they backbited or to whose backbiting they listened. They will also carry the burden of the vices of their victims. They will stand in a state of bewilderment. Next they will have to endure the torments of hell.

Repent to Relieve

It is incumbent upon every Muslim to protect himself from backbiting, listening to backbiting, slandering, reviling, mimicking or ridiculing anyone. He should beg forgiveness from all those whose rights he has usurped, whom he has backbited or has heard being backbited or has uttered in his presence or absence anything

which might have hurt him. If he cannot beg forgiveness directly, he should do so through correspondence. If the man whose right you had usurped is dead, you should pay back his right to his heirs and to achieve forgiveness for other wrongs, you should pray for his salvation as much as would convince anyone that you have expiated for the sin of backbiting him or speaking ill of him or hearing someone backbiting him or slandering him. Some scholars observe that if you have backbited someone or heard anyone backbiting him and the wronged person knows it, you should beg his forgiveness, but if he does not know you should, without telling him, pray for his salvation so much as to makeup for your wrong of backbiting him.

Leave the Assembly of Backbiters

One of my teachers was so particular about avoiding backbiting that he did not allow anyone even to praise someone in his company. He would say: "It is difficult even to praise someone these days. When a man speaks well of another, someone starts speaking ill of the same man. Then the whole assembly gets involved in listening to backbiting.

As has been said earlier, backbiting and listening to backbiting, both are capital sins. Hence if on some occasion backbiting starts, those present should try to stop it and take the side of the person who is being backbited. If you cannot rebut the backbiting you should feel disgust at it in your heart and leave the assembly. At least it is in your power to leave the assembly. There is no compulsion on you to listen to backbiting just as there is no compulsion on anyone to backbite anyone. If you imagine the torment of hell-fire, it becomes easy to renounce every sin.

Hazrat Anasؓ reported that the Messenger of Allahﷺ observed: "Whoso having power helps his brother when someone backbites him (that is if he supports him, defends him and stops the backbiter), Allah Almighty will help him in this world and the Hereafter. But if he did not help him while having the power to do so, Allah Almighty will punish him in this world and the next."

(Mishkaat ul Masabih)

The Reward of Defending

Hazrat Asma b. Yazid رَضِیَ اللهُ عَنْهَا reported that the Messenger of Allahﷺ observed: "Whoso defends the flesh of his brother which was being eaten by backbiting, Allah Almighty will take it upon Himself to redeem him from hell." *(Mishkaat ul Masabih)*

Hazrat Abu Dardaؓ reported that the Messenger of Allahﷺ observed: "Any Muslim who defends the honour of his brother Muslim (that is, supports him when he is being dishonoured and rebut those who are backbiting him), Allah will take it upon Himself to remove hell from him on the Day of Judgment. Then heﷺ recited the verse وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ. *(Mishkaat ul Masabih)*

So my sisters! strictly avoid backbiting or listening to backbiting, ridiculing or mocking anyone or any such act. Save your children, friends and acquaintances from any talk which casts a slur on a Muslim in his or her presence or absence.

Scratching Face with Brass Nails

Hazrat Anasؓ reported that the Messenger of Allahﷺ observed: 'When my Lord summoned me to see the heavens in the night of ascension I passed by a people who had brass nails with which they were scratching their faces and bosoms. I enquired: "O Gabriel! Who are they?" He replied: "These are the people who devour the flesh of the people (that is, backbite the people) and dishonour the people." *(Mishkaat ul Masabih)*

Many men and women in order to make the assembly laugh backbite someone present or absent, or mock or mimick him. For the time being a temporary laughter delights the heart, but this will be more than offset by the penalty which will be inflicted in the next world.

The Messenger of Allahﷺ observed: "No doubt a man utters some speech which is calculated to raise a laughter. But due to this utterance the man continues to sink to such depth as is even greater than the span between the heavens and the earth."

(Mishkaat ul Masabih)

TORMENT FOR SLANDER

(٢١١) وَعَنْ مَعَاذِ بْنِ اَنَسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَمٰى مُؤْمِناً مِن مُنَافِقٍ بَعَثَ اللّٰهُ مَلَكاً يَحْمِيْ لَحْمَه، يَوْمَ الْقِيمَةِ مِنْ نَّارِ جَهَنَّمَ وَمَنْ رَمٰى مُسْلِمًا بِشَيْءٍ يُرِيْدُ بِه شَيْنَه، حَبَسَهُ اللّٰهُ عَلٰى جَسْرِ جَهَنَّمَ حَتّٰى يَخْرُجَ مِمَّا قَالَ (رواه ابوداؤد)

Hazrat Muaaz b. Anas reported: "The Messenger of Allah observed: 'Whoso protected a believer from a hypocrite (that is, rebutted a backbiter and supported the person who is the victim of backbiting), Allah the Mighty, the Glorious will depute an Angel on the Day of Judgment who will save the flesh of the supporter from the fire of hell, (that is, the Angel will either prevent his entry into hell or if he enters hell the Angel will not let him suffer the torment) and whoso slanders a Muslim Allah Almighty will stop him on the bridge of hell till he is cleansed of the effect of his utterance and then he will pass on."

(Mishkaat ul Masabih, p. 424, with reference to Abu Daud)

Explanation:

This Hadees draws our attention to two points: firstly, whenever anyone backbites, the listener should defend the victim of backbiting. This entails much merit. The subject has been dealt with in the chapter on Backbiting. Secondly, one should abstain from slandering anyone.

Slandering is not a light matter. It is liable to a very heavy penalty on the Day of Judgment. It would be necessary to obtain forgiveness of the slandered person. The bridge of Sirat will be erected at the back of hell and everyone will have to pass over it. Whoso crosses it, he will enter Paradise. The slanderer shall be

stopped at the bridge of Sirat, and he will not enter Paradise till he is cleansed of the sin of slandering. There are two means of cleansing.

Either, the slandered person should forgive him or the slanderer should transfer his virtues to the slandered person and take upon himself his sins and then burn in hell. Since everyone will be needy on that day, there is little hope that anyone will forgive another. The only other alternative is to burn in hell. Who has the heart to burn in hell? So when you don't have the heart for it, it is essential for you to restrain one's passion and tongue. Many women and men do not take care at all as to what they have said regarding another person or whom they have slandered or whom they have accused of what. As soon as a mother-in-law and a daughter-in-law quarrel, they at once brand each other as whores. When co-wives quarrel, they dub each other as immoral. When a sisters-in-law fall into an altercation, they accuse each other of being promiscuous. Someone calls another a thief or a drunkard. Even those people are not spared from slandering whom they have never met or those who are dead and gone. This is a very grave matter which carries heavy penalty.

There are many people who when they are slandered directly to their face or behind their back cannot take revenge due to some disability or because they are living far away or are dead, but this does not mean that the matter ends here. The Last Day is approaching when men will be produced before the Almighty, reckoning will be made, the rights of the wronged shall be restored. What will you do then? You should reflect on this question. The common people do have some sort of a status. The slave whom you have bought have no status at all according to the common values of the world. But if you slander him even of adultery, the Hadd (flogging) will be imposed on you on the Day of Judgment, save when the accusation proves to be correct. *(Bukhari and Muslim)*

Hazrat Abu Huraira reported that the Messenger of Allah instructed: 'Avoid (specially and with great care) the seven deadly sins.' The illustrious Companions رَضِيَ اللّٰهُ عَنْهُمْ enquired: 'What are those seven deadly sins?'

He ﷺ replied: "They are: (1) to ascribe associates to Allah. (2) to work magic. (3) to take a life declared sacred by Allah except for valid Sharii cause. [The ulema (scholars) and magistrates learned in the Shariat of Islam know what are the valid Sharii causes] (4) to take interest. (5) to expropriate the property of the orphan. (6) to turn the back from the field of Jihad. (7) slandering virtuous women (who are ignorant of evils)." *(Bukhari and Muslim)*

To slander virtuous and chaste women is among those capital sins which entail the penalty of death, that is they carry the offender to hell. To slander them is a more serious sin because they have no awareness of evil. Men and women who cannot keep their tongues under restraint bombard these unfortunate women with slanderous accusations, even though slandering is wrong even in the case of a woman whose character is open to doubt.

ADMONITION ON MOCKING SOMEONE

(٢١٢) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا تَعْنِيْ قَصِيْرَةً فَقَالَ لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَ بِهَا الْبَحْرَ لَمَزَجَتْهُ قَالَتْ وَحَكَيْتُ لَهُ اِنْسَاناً فَقَالَ مَا اُحِبُّ اَنِّيْ حَكَيْتُ اِنْسَاناً وَاَنَّ لِيْ كَذَا وَكَذَا (رواه ابوداؤد)

Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا narrated: '(Once on some occasion) I said to the Messenger of Allah ﷺ: "Saffia is so tiny" (that is there is no need to point out some other defect in her beauty; it is suffice to say that she is so short). On hearing this the Mercy of the Worlds ﷺ said: "You have uttered a speech, which if it were mixed in the sea, would pollute the whole of it."

After relating this incident Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا stated that 'Once I mimicked a man in the presence of the Messenger of Allah ﷺ, whereupon the Chief of the

Messengers of Allah ﷺ declared: "I would not like to mimick a person even if I were paid masses of worldly wealth for it." (Abu Daud)

Explanation:

This tradition reveals that it is a sin to point to a defect in someone's stature, hands, feet, nose or ear (even if the defect is actually there) or to mimick someone's manner of speech or walking etc. All this is strictly forbidden. Generally the people mimick someone's halting manner of speech, lameness, mumbling, crossed vision etc., and consider it a harmless exercise. But they commit a grave sin thereby. This matter is related to the rights of the people of Allah. Hence unless you beg forgiveness of the person who is the object of your offensive act, you cannot be absolved of sin merely by seeking forgiveness of Allah.

When Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا mentioned Hazrat Saffia's رَضِيَ اللّٰهُ عَنْهَا shortness of stature in a particular manner, the Messenger of Allah ﷺ observed that this speech was so offensive that if it were turned into material form and mixed in the sea it would pollute the sea water and change its present colour, smell and taste. How instructive is this observation of the Messenger of Allah ﷺ for all of us. Every person should reflect as to how many men there are in whose limbs he had found fault and how many people there are in whose manner of walking he has pointed out defects.

It is noteworthy here that many people say that we have called a lame man lame, a deaf man deaf and a blind man blind. There is nothing wrong in it. If it had been untrue, it would have been a culpable offence. But in Shariat this argument is irrelevant. We have seen in a tradition that sin depends on causing offence to someone and not on the truth or falsehood of the statement. See! Hazrat Ayesha's رَضِيَ اللّٰهُ عَنْهَا remark that Hazrat Saffia's رَضِيَ اللّٰهُ عَنْهَا shortness of stature was not untrue, yet the Messenger of Allah ﷺ severely admonished her for making such a statement.

RULES OF PRAISING THE PEOPLE

(٢١٣) وَعَنْ اَبِیْ بَكْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ اَثْنٰی رَجُلٌ عَلٰی رَجُلٍ عِنْدَ النَّبِیِّ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ فَقَالَ وَیْلَكَ وَقَطَعْتَ عُنُقَ اَخِیْكَ ثُلاَ ثًا مَّنْ كَانَ مِنْكُمْ مَّادِحًا لاَّ مَحَالَةَ فَلْیَقُلْ اَحْسِبُ فُلاَنًا وَاللّٰهُ حَسِیْبُهٗ اِنْ كَانَ یَرٰی اَنَّهٗ كَذٰلِكَ وَلاَ یُزَكِّیْ عَلَی اللّٰهِ اَحَدًا (رواه البخاری و مسلم)

Hazrat Abu Bakra reported that "A person praised another in the presence of the Messenger of Allah, whereupon he expressed his displeasure and said thrice 'There is death for you. You have cut off the throat of your brother.' (Thereafter) he said: 'Whoso wishes to praise anyone, he should say: "I consider him such and such and Allah will call him to account" and he should say this only when he truly believes him to be such." (Further) he said: And he should not purge anyone on behalf of Allah."
(Mishkaat ul Masabih, p. 412, Bukhari and Muslim)

Explanation:

If one wants to utter words of praise for someone, one should not utter them in his presence lest he should become self-conceited and arrogant. When a man praised another the Messenger of Allah admonished him and observed "You have cut off the throat of your brother". The implication is that by praising him to his face you have thrown him into the quagmire of pride and conceit. This is the case when the person is being praised rightly. If it is false praise, there is absolutely no scope for it, because it is a capital sin.

The second admonition of the Messenger of Allah is that if at all you wish to praise someone (whether in his presence or absence) you should say 'I consider him such and such, but the truth is known to Allah only: He alone is the Reckoner'. The merit of this statement is that first of all the praised one will not become swollen-headed

and the person who offers praise will make no definite claim that the praised person is actually such. Man knows only what is apparent, but the entire virtues and affairs, open or secret, are known only to Allah. Again Allah alone knows what will be situation of each person in the Hereafter. So to assert that someone is such and such is tantamount to claiming that one knows all about him. When Allah Almighty has not given full knowledge about anything to anyone, the assertion that so and so is such is ascribing to Allah a claim that he is really such as I assert. This is the implication of the Messenger of Allah statement "Do not purge anyone on behalf of Allah."

Praise of a Sinful Person and a Disbeliever

The above discussion relates to the praise of virtuous and genuinely faithful people of Allah. As for the false praise and disbelieving sinner, there is no scope for it in Islam.

Hazrat Anas reported: "The Messenger of Allah observed: "When a sinful person is praised, the Lord of the World is displeased and Allah's heaven starts moving." *(Baihaqi)*

The movement of the heaven is due to the awe and majesty of Allah. It is a heinous offence to praise anyone with whom Allah is displeased. The man who praises such persons is blind to Allah's Majesty. Allah's Heaven is agitated by the praise of those who have earned the wrath of Allah. That is why it moves. To offer praise to the pagans and sinners is a very serious and the most evil malady. It is the business of the poets to earn their bread by moving heaven and earth in offering false praise to their patrons. The same thing happens in politics. The followers consider it their duty to praise their leader even if he is the most despicable sinner and scoundrel. In the first place it is the duty of every Muslim to make the righteous people of Allah as his leader and follow them as well as watch them as to how far their actions conform to the bounds of Shariat.

To make pagans and wicked men as leaders is a sin by itself and to praise them is an even greater sin. At election time the people support their leader and party men and in order to ensure the election of their candidate offer him false and undeserving praise, however wicked or sinful he may be. On the other hand however righteous, and pure the rival candidate may be they backbite him in assemblies.

meetings and conferences, slander him and attribute to him sins which he has never committed. Little do they reck what will be the penalty for their praises and condemnations in the Hereafter. When they reap the harvest sown by their tongues and endure the torment what then? It is a matter for deep reflection!

FALSE OATH AND FALSE WITNESS

(٢١٤) وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْكَبَائِرُ اَلْاَشْرَاكُ بِاللهِ وَعُقُوْقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِيْنُ الْغَمُوْسُ (رواه البخارى وفى رواية) اَنَسٍ وَ شَهَادَةُ الزُّوْرِ بَدَلَ الْيَمِيْنِ الْغَمُوْسِ

(رواه البخارى و مسلم)

Hazrat Abdullah b. Amr ﷺ reported that the Messenger of Allah ﷺ informed: "The following are the capital sins: (1) To ascribe partners to Allah. (2) To vex father and mother. (3) To take a life. (4) To utter a false oath".

(Miskhaat, p. 17, with reference to Bukhari)

Explanation:

There are many major sins, but this tradition recounts only those sins which are the most heinous and in which people are involved in general. Since at present we are dealing with the calamities brought by the tongue, we have reproduced here a tradition on the subject of false oath. To set up partners with Allah is the capital sin which as is well-known to every Muslim, is unforgivable. To defy, vex and cause pain to parents is also a capital sin which the tradition places next to Polytheism and this shows clearly the heinous nature of this sin. We have dealt with this subject in detail in the present work. We have also written a treatise on it under the title "Huqooq-ul-Walidain" *(Rights of the Parents)*. Here the author wishes to discuss the offence of taking a false oath.

False oath is related to some past event. An event which never happened is represented on false oath to have really happened. A man never performed any act. It is claimed on false oath that he

performed the act. Similarly a man states on false oath that he did or did not do a certain thing. This is a great sin. First it is a lie; secondly it involves false oath, that is using Allah's Name to promote falsehood. This compounds the sin. There are many men and women who do not abstain from falsehood at all. They swear in every matter and do not consider the sin and penalty they incur for it in this world and the next.

The women are accustomed to speak ill of everyone. They involve themselves in altercations without any rhyme or reason. They make a statement about a person and later on some occasion they disclaim this statement on oath. Many people swear a false oath while selling goods that it cost them so much. Sometimes they take a false oath that a thing belongs to them. They commit these offences because they are not mindful of the trial in the Hereafter.

The Messenger of Allah ﷺ warned: "Whoso swears by the Name of Allah and introduces in it falsehood of the magnitude of a wing of a mosquito, this oath will turn into a dark spot on his heart which will remain there till the Day of Doom. *(Tirmizi)*

Obtaining Goods by False Oath

A tradition runs: "The Messenger of Allah ﷺ observed: Whoso obtained some goods on false oath, he will meet Allah in a state of affliction with leprosy." *(Abu Daud)*

Hazrat Abdul Rahman b. Shabal ﷺ narrated: 'The Messenger of Allah ﷺ explained: 'No doubt the traders are wicked (that is, they are great sinners).' The Companions رَضِيَ اللهُ عَنْهُمْ submitted: 'O Messenger of Allah ﷺ, has Allah not declared, buying and selling lawful?" He ﷺ replied: "Of course it is lawful, but the traders swear oaths and thus commit sin and they lie in their speech." *(Ahmed)*

Hazrat Haris ﷺ narrated: "I heard the Messenger of Allah ﷺ saying during two meetings that "Whoso obtained his brother's property by a false oath, he has made his abode in hell." Later he ﷺ said twice or thrice, "Those who are present should convey my statement to those who are absent." *(Ahmed)*

A Hadees runs: "False oath turns habitations into ruins."

(Al Targhib wal Tarhib)

Hazrat Abu Huraira reported: "The Messenger of Allah warned: "(False) Oath helps in selling the goods, but takes away blessing from the earnings." *(Bukhari and Muslim and Abu Daud)*

Just as it is unlawful to swear a false oath to sell your goods or to usurp someone's right, it is also unlawful to swear falsely in order to transfer someone's property to another without legal right or to enable someone to win a case. Among the capital sins some Ahadees in Bukhari and Muslim mention شهادة الزور (false evidence), that is to give false evidence is a heinous crime. There are many men who give false evidence in deference to friendship or kinship with someone. To give false evidence is in itself a capital sin.

Further, the authority also takes evidence on oath, which is obviously false. So the offence is compounded. An unlawful act is followed by another unlawful act. It is surprising that the people attach more importance to worldly relationship and kinship than to the torment in the Hereafter.

There are many people who have made giving false evidence their regular profession. They keep in contact with the Police and lawyers and visit the courts daily. The Police and the lawyers tutor them what to say in the court. They give evidence and earn ready cash. Their profession and earnings are unlawful. They receive unlawful income from an unlawful profession. Many persons who offer prayers punctually are also involved in this profession.

Once the Messenger of Allah rose after dawn prayer and observed: "False evidence has been declared equal to associating partners with Allah." He repeated this statement thrice and then recited the following verse:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ

"Avoid the evil of idols and avoid falsehood."

(Mishkaat ul Masabih, p. 328)

The Holy Qur'an enjoins avoidance of polytheism and falsehood. The Holy Qur'an issues the two orders of avoidance of

polytheism and falsehood side by side. This highlights the degree of condemnation of false evidence and the evil involved in it.

Conclusion:

It is polytheism to swear in the name of a being other than Allah. even if the oath is true. Abdullah b. Omar reported: "The Messenger of Allah observed: "Whoso swore in the name of a being other than Allah, he has set up partners with Allah." *(Tirmizi)*

There are many women who swear in the name of beings other than Allah and also often say 'I swear by your head', 'I swear by milk', 'I swear by my son', 'I swear by wealth', 'I swear by my father'. All this is polytheism. In the first place, as far as possible, do not utter an oath. If on some occasion you are constrained to swear, then swear in the Name of Allah.

CONDEMNATION OF SINGING

(٢١٥) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ لَاَنْ یَّمْتَلِئَ جَوْفُ رَجُلٍ قَیْحًا یَرِیْهِ خَیْرٌ مِّنْ اَنْ یَّمْتَلِئَ شِعْرًا (رواه البخاری و مسلم)

Hazrat Abu Huraira reported: 'The Messenger of Allah observed: 'It is better that a man's belly should be filled with pus which would spoil his stomach than it should be filled with poetry."

(Mishkaat ul Masabih, p. 409, with reference to Bukhari and Muslim)

Explanation:

This tradition condemns recitation of poetry. The reason for it is that poetry in its content is both good or bad. The recitation of bad poetry is proscribed. To compose, recite, read or write poetry which contains falsehood, false praise, condemnation or backbiting of someone, approval of ignorance, subjects of paganism and polytheism is obviously a sin. Such poetry generally delights the hearts.

It is lawful to recite and memorise good poetry, but it is a sin to sing them to the accompaniment of an instrument such as Sarangi (a violin), trumpet, harmonium or drum. Even in the absence of these instruments, it is not proper for the women to recite poetry in a loud voice. However, there is no harm if a woman recites a verse in private. It is absolutely forbidden to sing in a sweet voice to unfamiliar men.

The Holy Qur'an says:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا

"..... do not talk in a soft voice lest the man of the diseased heart should cherish false hopes from you...."

The custom among women of singing on the eve of engagements, weddings and births to the accompaniment of musical instruments—singing which is heard by unfamiliar men, is absolutely wrong. It is a great pity that regular time is allocated for music in schools and colleges and regular periods are set for teaching and learning singing, playing instruments and even instruction in dancing. After their education in these arts, these girls display their talents in dance and music in assemblies and meetings. This immodesty and wickedness is known as Fine Arts and Culture. Allah is Great! The women of the Ummat (followers) of the Messenger of Allah ﷺ and such ignorant conduct and then the claim that 'We are righteous women'! Let the men of religion and men of understanding ponder with what justification can they claim adherence to the Mercy of the World ﷺ under these conditions.

The Messenger of Allah ﷺ declares: "My Lord Almighty has commanded me to eliminate all means of singing and playing music" and the unheeding followers make singing, music and musical instruments an integral part of their life. How far is it proper and becoming? O those who claim to be believers, here is a food for thought for you. Hazrat Jabir رضي الله عنه reported: 'The Messenger of Allah ﷺ warned: "Singing gives rise to hypocrisy in the heart even as water raises the crop." *(Mishkaat ul Masabih)*

Alas! The governments whose reins are in the hands of the Muslims permanently present special and regular music programmes on Radio and Television. They also telecast dance programmes. It is obligatory upon the Muslim rulers to forbid the common people to indulge in unlawful and obscene acts and not to present such programmes as violate the canons of Shariat (The Laws of Islam) and spoil the future generations of the Ummat. Television has turned every home into a centre of immorality. Children and adults, all watch obscene programmes together and enjoy them. Since television shows a picture it should not be used even for watching good programmes. Singing and music have become such an integral part of the life of the people that they listen to music while eating meals and lying down or sitting. The women cook meals and at the same time enjoy music programmes on the radio or tape-recorder.

That is why there is so much hypocrisy in the life of the people. Satan dominates their lives so that their attention never turns towards righteous acts. May Allah vouchsafe understanding and guidance to them.

Travelling by bus, you hear songs, boarding a taxi a song hits your ears. Travelling or halting at station has become a nuisance for a true Muslim. There are regular music rooms in colleges. Whoever wants to listen to a song may go there any time. They do not build mosques on the college premises, but make elaborate arrangements for singing and playing musical instruments. The irony is that the teachers and the students, all profess devotion to Islam and proclaim themselves to be Muslims! فَاللّٰهُ يَهْدِيْهِمْ May Allah vouchsafe true guidance to them!

Romantic songs, sonnets, novels and short stories have ruined generations of our nation and the elders of our families rejoice in this fate! اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ. From Allah we come and to Him we return!

BOOK - 17

BOOK

OF

VEIL

(PURDAH)

RULES AND PRECEPTS ON OBSERVING THE VEIL

Woman is something to be concealed

(٢١٦) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ تَعَالى عَنْهُمَا عَنْ رَّسُوْلِ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّم قَالَ الْمَرْأَةُ عَوْرَةٌ فَاِنَّهَا اِذَا خَرَجَتْ مِنْ بَيْتِهَا اسْتَشْرَفَهَا الشَّيْطٰنُ وَاِنَّهَالاَ تَكُوْنُ اَقْرَبَ اِلَى اللهِ مِنْهَا فِيْ قَعْرِ بَيْتِهَا (رواه الطبرانى فى الاوسط ورجال الصحيح)

Hazrat Abdullah b. Omar reported: 'The Messenger of Allah instructed: 'Woman is something to be concealed. There is no doubt that when she goes out of her home, Satan starts peeping at her and it is certain that a woman is nearest to Allah when she keeps within the bounds of her home".

(Al Targhib wal Tarhib from Munzari, p. 226, Vol-I with reference to Tibrani)

Explanation:

This Hadees in the first place defines the position of the woman, that is, she is something to be concealed. It is obligatory upon the woman to stay within the four walls of her home. The woman who transgresses the bounds of the veil has passed beyond the bounds of womanhood.

Next he said: When a woman emerges out of her house, Satan begins to glance at her.

The implication is that when a woman goes abroad Satan will try to induce people to derive pleasure by looking at her features, beauty, grace, dress and ornaments.

Proceeding he continued: The woman is nearest to Allah when she is inside her home. The women who seek nearness to Allah and love to be near Him, like to stay indoors and avoid going outdoors as far as possible. Islam enjoins women to stay inside their homes as far as possible. The permission to go out under some compulsion is subject to several restrictions. For instance, they should not go out while wearing perfume. Further it is ordained that a woman should not walk in the middle of the road. If she has to go out, she should wrap her body in a thick sheet of cloth (however, keep one eye open in order to see her way).

Further, it is enjoined that when the eye of a man falls on an unfamiliar woman or the eye of a woman catches sight of an unfamiliar man, should turn their glances away immediately. If a woman is constrained to talk to an unfamiliar man, she should not speak in a soft tone. It is also ordained that a woman should not travel without a familiar companion who is reliable also. Travelling is forbidden with even a familiar male who is wicked and undependable. All these rules in fact have been laid down to protect the modesty and chastity of a female.

The poison of Co-education

Today parents send their daughters to schools and colleges to study for higher degrees. In the first place, it is a violation of the rule that a woman should stay inside the home. If she has to go out, she can do so subject to certain restrictions. But women now go out without veil, wearing full make-up and perfume. Co-education has further aggravated the malaise.

Boys and girls, men and women sit in the same class. The irony is that students reading for a degree in Islamiat violate Islamic Rules while learning them. Those who censure this state of affairs and point out that it is derogatory to the Shariat of Islam, are dismissed as old-fashioned obscurantists, even when they base their arguments on authentic texts of the Holy Qur`an and the traditions. May Allah vouchsafe to them sense and help them to comprehend the true demands of religion.

Islam is a religion of modesty and chastity

Islam is a religion of modesty bashfulness, purity, chastity, self-respect and honour. It has raised humanity to a high status. A study of the ordinances of Islam clarifies the distinction between man and animal. Islam does not tolerate that man should descend to the level of a beast and live as quadrupeds. Islam has fixed limits to the urge in man and woman to incline towards each other. Islam has given due allowance to the rights of passions and pleasures desired by man's nature. However, Islam has not given free rein to man to eat, wear, and cast his eyes at whatever he wills or derive his pleasure from whomsoever he wills.

Many so-called Muslims (who are otherwise well-versed in modern knowledge and are well-acquainted with worldly affairs) in emulation of, nay even by the incitement of and under the influence of the writings of the Jews, the Christians, secular atheists and sinners want to throw the Muslims into the flood of bestiality when the rules and precepts of veil are presented to them, they in the face of clear injunctions of the Qur`an and Hadees (traditions), shamefacedly remark that these are the inventions of the moulvis (religious teachers). They regard it a sign of progress to induce their women to go about without veil and dance in public in the clubs.

Praiseworthy Progress

The woman is a delicate sex, deficient in understanding. When she is misled that veil is an impediment to progress and is a mere invention of the Mulla (religious priests), she is credulous enough to believe it. The women openly go about before men in fairs, meetings, parks, bazars and houses of entertainment and consider the immodest acts which stain their purity and chastity as signs of progress. The enemies of Islam are enamoured of the word 'progress'.

Little do they know which progress is `praiseworthy` and which is condemnable? Which aspect of life is promoted when the daughters of the nation go out of homes without veil and roam in the company of men in the bazars and parks? Does this elevate

humanity to the pinnacle of progress? Does it promote honour and nobility? No, No!

It rather paves the way for the violation of modesty and chastity. It rather facilitates the destruction of nobility and humanity of man. Is the promotion of evil any kind of progress? Such progress is louded by Satan and his friends! The progress of evil is abhorred by Allah, His Messenger ﷺ, their devotees and believing men and women.

The Rule of safeguarding the gaze

Gazing at each other is the chief means of attraction between men and women. The Holy Qur'an enjoins on both parties to keep their gaze low. In Surah Noor, Ruku 4 Allah first commands men:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ اِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ

"O Messenger of Allah ﷺ, enjoin the believing men to keep their gaze low and guard their private parts. This is a more righteous way for them: Allah has knowledge of whatever they do.

Next Allah addressed women:

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا

"O My Messenger ﷺ, enjoin the believing women to restrain their gaze and guard their private parts and not to display their adornment except that which is displayed of itself..."

In these verses Allah has commanded both men and women to keep their gaze low and safeguard their private parts. The opponents of the veil deliberately try to ignore the meaning of these verses. It is clear that the command of lowering the gaze does not imply a

prohibition to look at the trees, stones, walls and household goods. This order has been issued that undue gazing around endangers the security of private parts of the body.

That is why the order of safeguarding private parts has been given simultaneously with the order of lowering the gaze. For sexual and visual pleasure the husband and wife are restricted to each other. Familiar men and women can gaze on each other within certain bounds. They are not allowed to look at each other with sexual desire. Even familiar relations are forbidden to see every part of each other's body. The details, Allah willing, shall be given in the ensuing pages.

Hazrat Jarir b. Abdullah ؓ submitted: "O Messenger of Allah ﷺ if the eye falls suddenly upon an unfamiliar person, what is the order about it?" The Messenger of Allah ﷺ said: "Turn your gaze away at once." *(Muslim)*

Once addressing Hazrat Ali ؓ the Messenger of Allah ﷺ observed: 'Do not prolong your first gaze. You incur no sin for the first gaze (because it was involuntary), but the second gaze is not lawful for you. (This will be punished for it is voluntary).'

(Mishkaat ul Masabih)

The implication is that if your gaze falls involuntarily on an unfamiliar person, turn it away at once. If you did not turn it away, but prolonged it, then it will amount to two gazes and the second gaze will be taken as voluntary, which is clearly liable to punishment. In the absence of veil many a lascivious eye is cast on each other.

Man and women, both are guilty of this sin. If eyes are safeguarded, the private parts will also remain safe. Allah has declared casting a lascivious eye as equal to committing adultery. We shall deal with this subject further on. Allah willing!

Some ignorant people hold that the words of the holy verse الا ما ظهر منها exempts face and hands from the order of veil. The implication is that women can keep face and hands open to view. Little do they know the interpretations of this verse by various commentators.

Interpretation of الاما ظهر منها

Hazrat Abdullah b. Masudﷺ stated that it means Yesab and *Jalbab*, that is, upper garments worn for concealment over the dress. Quoting from Baidawi, the author of 'Tafsir Mazhari' writes: 'This exception is applicable during Namaz'. Face and hands up to wrists may be kept open during Namaz. But there is no mention in ما ظهر منها of opening any part of the body to the view of an unfamiliar person. Furthermore, the author of 'Tafsir Mazhari', writes: "If ما ظهر منها implies the allowance to expose beauty, it is an exception allowed in cases of compulsion where a part of the body is exposed involuntarily. Again he writes that the free woman is permitted as an exceptional case to keep her face and hands exposed during Namaz only, because the command of the Lord يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلاَ بِيْبِهِنَّ clearly shows that a woman cannot expose her face to an unfamiliar male.

Explaining the meaning of ما ظهر منها. Hazrat Abdullah b. Omarﷺ stated الوجه والكفان that is, a woman can keep her face and the palms of her two hands open. If we admit the validity of this Hadees, even then it does not follow that a woman is allowed to expose any part of her body to an unfamiliar male. Those who argue on the basis of this exception that a woman is permitted to go about with her face open, are in the wrong. The words of the text allow a woman to expose her face so that she may be relieved of the inconvenience of concealing these parts like the other limbs of the body. There is no mention here of the justification or non-justification of exposure before unfamiliar persons. The words of the verse are الاماظهر منها and not الاما اظهرن which makes it absolutely clear that Allah has not allowed women to expose their faces to unfamiliar men intentionally or voluntarily.

The imperative verb here makes it clear that if a woman exposes her face during Namaz or household work or under any compulsion, it is not lawful for an unfamiliar man to stare at her face, for in the preceding verse men are strictly commanded to keep their gaze low. Later the orders relating to women have been given. The command to men to lower their gaze proves that they are prohibited to look at women in the bazars and thoroughfares as also to cast an intentional or voluntary glance at women who are engaged

in their business with open face or are for any reason constrained to cast off the veil.

We have elaborated the discussion of the above-mentioned verse of Surah Noor so that those who demand proof of veil and rules of veil from the Qur'an may realise their error. In the above-mentioned verse first of all the order of keeping the gaze lower has been given. Then women have been commanded to conceal their beauty and draw the veil over prescribed parts of their bodies. It is the height of folly to establish from this verse that women should expose their faces before unfamiliar men who should look at them freely.

The women are commanded to stay inside the home

Surah Al-Ahzab says:

يِنِسَآءَالنَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلاَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعُ الَّذِىْ فِىْ قَلْبِه مَرَضٌ وَّقُلْنَ قَوْلاً مَّعْرُوْفاً وَقَرْنَ فِىْ بُيُوْتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَه،

"Wives of the Messenger of Allahﷺ, you are not like the other women. If you are Allah-fearing, do not talk in a soft voice lest the man of the diseased heart should cherish false hopes from you, but speak in an unaffected manner. Stay in your houses, and do not go about displaying your fineries as women used to do in the days of ignorance. Establish the Salat, pay the Zakat, and obey Allah and His Messenger."

The first command given in these verses is that if the women are constrained by some need to speak to an unfamiliar male, they should not adopt a delicate and attractive tone. Just as the manner and pace of walking impresses the heart, the delicate and soft tone also captivates the heart. There is a natural softness in the voice and tone of a woman. It behoves women of pure souls that while talking

to unfamiliar males they should adopt a dignified and cold tone and manner so that a man who has a disease in his heart may not incline towards them.

The second order issued by Allah in these verses is: Stay in your homes. This shows that home is the best place for women to stay day and night. They are however, allowed to go out to meet lawful needs by observing all regulations regarding the veil. In the context of the verse it is quite plain that it is not proper for the woman to venture out of her home needlessly even under the veil. As far as possible even the dress of a woman should be concealed from the gaze of an unfamiliar male.

A Custom of the period of Ignorance

The third command given in these verses is: Do not move about according to ignorant customs of the old times. The implication of the ignorance of the old times is those customs which prevailed in Arab Society before the advent of Muhammadﷺ as Messenger. The women at that time used to go about in the bazars, fairs and streets unveiled without any sense of modesty or propriety. They ventured out fully bedecked. They wore a scarf on the head or round a neck, but did not conceal their bosoms, ears or faces with it. They went about freely wherever they willed. They entered the crowd of men in utter disregard of whether they met a familiar male or an unfamiliar one. This was the custom of the early period of ignorance and such was its society. These customs and this kind of society have become prevalent among modern women who profess allegiance to Islam. The new scholars and interpreters of Islam by calling upon people to break the law of the veil are desirous of promoting the same ignorance of the earlier period for the elimination of which the Holy Qur'an was revealed.

Surah Ahzab says:

وَإِذَا سَأَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ

"And when you ask them for something, do so from the outside of the curtain."

At this stage some people raise the question that the above-mentioned verses are addressed to the Mothers of the Faithful رَضِیَ اللّٰہ تَعَالٰی عَنْہُنَّ, why do you apply them to Muslim women generally?

This absurd question arises out of an inadequate knowledge of the Shariat of Islam. Had they been familiar with the spirit of the Qur'an, had they known that though the address of the Qur'an was directed to particular individuals it was of universal application, they would not have raised this question. The illustrious Companions, the right-guided Caliphs, the leading interpreters رَضِیَ اللّٰہ عَنْہُمْ and the learned people of the earlier generations always understood and proclaimed that though these verses are addressed to the illustrious wives of the Messenger of Allahﷺ, yet they are of general application to all Muslim women. The consensus of the Ummat and the Ahadees of the Messenger of Allahﷺ (علی صاحبہاالصلوۃ) (may peace be on all the reporters of these traditions) establish the fact that the order of these verses is general for all mothers, sisters and daughters of the Ummat.

Even a thick-headed man (provided he has fear of Allah in him) is bound to conclude that if the illustrious wives of the Messenger of Allahﷺ, called the Mothers of the Faithful وَاَزْوَاجُہٗ اُمَّہَاتُہُمْ have been commanded to stay at home and not to venture out according to the custom of the ignorant period, how can it be regarded proper for other women of the Ummat to go out without a veil?

When even those holy women were commanded to stay at home (قرارفی البیوت) whose dignity and sanctity prevented men to gaze on them, how can those women be permitted to go out according to the custom of the ignorant period at whom men intentionally cast glances and who themselves are inclined to attract the attention of men?

Can anyone conceive that the Qur'an can allow millions of Muslim women with the exception of a few women of the Messenger's of Allahﷺ family, to venture out of their homes according to the custom of the ignorant period?

The object of the orders given in the above-mentioned verses is to eliminate the means of mischief and it is quite clear that women

other than the Messenger's of Allah ﷺ family need to be protected more from mischief. In view of this is it not sheer ignorance to exempt common women from these rules?

GENERAL COMMAND OF VEIL

Surah Ahzab also says:

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ

"O Messenger of Allah ﷺ enjoin your wives and daughters and the women of the believers that they should let down over their faces a part of their outer-garments."

This verse establishes the following points:

Firstly, Muslim women in general have been joined with the wives and daughters of the Messenger of Allah ﷺ in the order to veil their full body including the face. This point refutes the absurd view of those who allege that the order of veiling was particularly meant for the illustrious wives رَضِيَ اللهُ عَنْهُمْ of the Messenger of Allah ﷺ only.

The second point established by this verse is that women are commanded to let an outer-garment fall over their faces. This strikes down the claims of those ignorant modernists who allege that Islam does not enjoin women to conceal their faces while going out of their homes.

Explaining this verse the author of "Tafsir Ibn e Kaseer" has reproduced a statement of Abdullah b. Abbas ﷺ which runs:

اَمَرَ اللهُ نِسَآءَ الْمُؤْمِنِيْنَ اِذَا خَرَجْنَ مِنْ بُيُوْتِهِنَّ فِيْ حَاجَةٍ اَنْ يُغَطِّيْنَ وُجُوْهَهُنَّ مِنْ فَوْقِ رُؤُسِهِنَّ بِالْجَلَابِيْبِ وَيُبْدِيْنَ عَيْنًا وَاحِدَةً

"Allah Almighty has enjoined the believing women that when they are constrained to go out of their homes they should cover their faces with the sheets which they wear over their heads and expose only one eye in order to see their way."

The third point established by this verse is that Allah has commanded the use of '*Jalbab*' for the purpose of veiling. In Arabic '*Jalbab*' means a large sheet which the women wear over their dress while going out of their homes. In the above-quoted verse the Holy Qur'an Commands that just as women wear '*Jalbab*' over their dress, they should let a part of if fall over their faces also. The custom of wearing this outer-garment is still prevalent among women of certain regions. The '*Burqa*' is an advanced form of this '*Jalbab*'. To allege that '*Burqa*' has no place in the Shariat of Islam is sheer ignorance. The need for '*Burqa*' is established by the text يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ .

Some ignorant people argue that this order was issued to meet an emergency. The hypocrites worked mischiefs at that time. When the hypocrites were suppressed and the danger from that quarter was eliminated, this order should stand annulled. The answer to this argument is as follows:

This order was revealed to stop evil and mischief. In this age when evil and mischief have increased manifold, the enemies of chastity and purity have multiplied. Their souls are corrupt and eyes lascivious. Their satanic souls induce them to cast their lewd eyes upon women and molest them. So this order assumes even greater importance today. Whatever the context of the revelation, its order is imperative and eternal.

اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ

Repudiation of a misconception

Some people advance the view that Islam has enjoined the veil, but this does not include veiling the face. These foolish people fail to comprehend that if there is no order of veiling the face, why have

men and women been enjoined to lower their gaze? (This order is clearly given in Surah Noor).

Actually it is the face which holds the attraction and face alone is the aggregate of beauty. The verse يدنين عليهن من جلابيهن of Surah Ahzab clearly reveals the order of covering the face. Some people have been deceived by the rule relating to Namaz (the prayer). For the purposes of Namaz it is enjoined upon the woman to cover her whole body save face, hands up to the wrist, feet up to the ankles in such a way that her hair and skin are perfectly concealed. If the face remains exposed during Namaz, the Namaz would be valid.

This rule has been incorporated in books of Fiqh as part of the conditions of Namaz, and not under the topic of the veil. To derive the justification for exposing the face to an unfamiliar male from the rule of keeping the face unveiled during the Namaz is the height of dishonesty. May Allah shower a thousand blessings upon the Fuqha (the Jurists)! These pure-souls personages had already perceived the danger that the evil-minded people would argue the unveiling of face before unfamiliar males on the analogy of unveiling the face in Namaz.

In 'Durr-e-Mukhtar' where in connection with the conditions of Namaz, it is written that covering of face, palms and feet is not an essential condition for the validity of Namaz, it is also written that a young woman shall be forbidden to open her face before an unfamiliar male. The reason for this prohibition is not that the face is included among the parts which must be covered during Namaz, but because there is a danger of evil in exposing the face to an unfamiliar male. *(P. 284 Volume I)*

Explaining the conditions of Namaz Shaikh Ibn-i-Hamam writes in 'Zad-ul-Faqir': "The Books of Fatawa say that exposure of the part above the ears (that is, the hair and head) will vitiate the Namaz and there is the same order for exposing the part above or below the ears to the unfamiliar males, that is seeing the face by them. This order is that it is unlawful to expose the face to an unfamiliar male.

There are many people who offer Namaz, regard themselves as religious and believe in the veil. These people are impressed by atheistic, irreligious people. To seduce from the right path those who have some regard for Islam, Satan has devised a new stratagem. He declares every order which the heart hesitates to accept as the invention of the Moulvis. So those who believe in this canard of Satan fall into the deception that they have neither repudiated Islam nor disbelieved in the Qur'an but have refuted a wrong decree of the Moulvi. Would that these people realise their obligation as a believer, assess the private and public conduct of the righteous Ulema (scholars) by having a social intercourse with them, and satisfy their hearts by learning the arguments on which their verdicts are based. The righteous scholars do not trust upon the Ummat their self-made orders, nor have they any right to do so. The fact of the matter is that since the venerable scholars are well-versed in the interpretations of the Qur'an and the Hadees (traditions), the rules of Sharia, the scope of religion and the allowances it makes, and the prohibitions and permissions of Sharia, so by writing and speech they continue to inform the Ummat about the bounds and restrictions, rules and regulations of Sharia. The Quack Ulema (scholars), products of modern schools and colleges, do not possess complete knowledge of Shariat so they dismiss the facts and unanimously accepted rules of Sharia as inventions of the Moulvi. The irony is that when they do not want to act upon a rule, they call it a fabrication of the Moulvi and set it aside. They act upon the rules of Namaz and fasting which have been taught to them by the Moulvis, but since they wish to act upon these rules, they believe them to be authentic. Such perverse conduct and excuses will not avail when they are arraigned on the plain of Doom.

VEIL IN THE TIME OF THE MESSENGER OF ALLAH ﷺ

(٢١٧) وَعَنْ اَنَسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ اَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ خَيْبَرَ وَالْمَدِيْنَةِ ثَلٰثاً يُبْنٰى عَلَيْهِ بِصَفِيَةَ بِنْتِ

حَيِّي فَدَعَوْتُ الْمُسْلِمِيْنَ اِلى وَلِيْمَتِه فَمَا كَانَ فِيْهَا مِنْ خُبْزٍ وَلاَ لَحْمٍ بِالاَ قْطَاعِ فَاُلْقِيَ فِيْهَا مِنَ التَّمْرِ وَاَلاَ قِطِ وَالسَّمنِ فَكَانَت وَلِيْمَتَه، فَقَالَ الْمُسْلِمُوْنَ اِحْدى اُمَّهَاتِ الْمُؤْمِنِيْنَ اَوْمِمَّا مَلَكَتْ يَمِيْنُه، فَقَالُوْا اِنْ حَجَبَهَا فَهِيَ مِنْ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَاِنْ لَّمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِيْنُه، فَلَمَّا ارْتَحَلَ وَطَّأَلَهَا خَلْفَهَ وَمَدَالْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ

Hazrat Anas رضي الله عنه narrated that "the Chief of the World ﷺ halted for three days between Khyber and Madina and on all the three days he ﷺ passed the night with Hazrat Saffia رَضِيَ اللهُ عَنْهَا (Walima, the feast after the consummation of marriage) was held in the Jungle). No meat or bread was served in the Walima feast (there were various food items instead).

The Messenger of Allah ﷺ ordered the spreading of leather mats on which dates, cheese and clarified butter were placed. I fetched the people and they partook of the Walima feast. (In the whole army there were people who did not get the news of Nikah (marriage). They wondered whether the Messenger of Allah ﷺ had married Hazrat Saffia رَضِيَ اللهُ عَنْهَا or made her a bondmaid. They concluded that if the Messenger of Allah ﷺ kept her under the veil, they would know that she was his wife, the Mother of the faithful, and if not, she would be his bondmaid.

So at the time of departure the Messenger of Allah ﷺ made a seat for her behind him and after mounting her drew a veil between her and the people. On seeing this everyone understood (that she was the Mother of Faithful)".

(Bukhari, p. 775, Vol.-2)

Explanation:

In 7 A.H. the Messenger of Allah ﷺ went on an expedition to Khyber, which was the stronghold of the Jews. (Among these Jews was Haie b. Akhtab, the father of Saffia رَضِيَ اللهُ عَنْهَا.) Her husband was slain in this battle. Hazrat Saffia رَضِيَ اللهُ عَنْهَا was among the prisoners of war who were collected at the end of the battle. The Messenger of Allah ﷺ freed her and contracted marriage with her.

The illustrious Companions رَضِيَ اللهُ عَنْهُمْ firmly believed that Hara, that is a free woman must observe the veil. So they concluded on their own that if the Messenger of Allah ﷺ kept her under the veil they would infer that she was his wife and if not she would be his bond-maid. When on the eve of departure the Messenger of Allah ﷺ drew a veil between her and the people, everyone understood that she was not his bond-maid, but his wife.

If veil had not been in vogue at that time, this idea would not have occurred to the illustrious Companions رَضِيَ اللهُ عَنْهُمْ of the Messenger of Allah ﷺ. In the above-mentioned episode bond-maid means a Sharii bond-maid. The Amir-ul-Mominin (Leader of the Faithful) used to distribute the women prisoners of war among the Mujahideen (soldiers of Allah). These women then became the Sharii bond-maids of their masters.

Ever since the Muslims have stopped waging Jihad (Holy War) slaves and bond-maids have disappeared from the Muslim community. The women servants who work in affluent homes these days are not slave-girls. So they should observe the veil in the same way as every free woman does. Similarly boys serving in wealthy homes, when they grow to adulthood, become unfamiliar men from whom women of the house must conceal themselves. What a shame that daughters and daughters-in-law come before men servants without veil and do not consider it a sin or vice in the least.

Marriage and Walima during the Journey

The episode given in the above-mentioned tradition is instructive for us in another respect also. The Messenger of Allah ﷺ contracted marriage during the journey and nuptial night was also

passed and the Walima was held during the same journey. The people have set up many complicated customs of marriage. These customs delay marriages. It is because of these customs that people incur heavy debts. Relatives from far and near are collected. They arrive after meeting enormous cost of travelling. Ceremonies devised by women are meticulously carried out. The houses are renovated, painted and decorated. Large number of expensive suits and ornaments are made for the bride and the bridegroom. These and many other rites and conditions are attached to marriage which have become a tortuous burden for the families.

Many people regard these customs as a calamity, yet they have so enmeshed themselves in the net of customs spread by women that they consider it no less than a vice to celebrate marriage in the simple mode prescribed by Shariat. May Allah vouchsafe guidance to them!

Another notable point in this Hadees is that the Walima feast given by the Messenger of Allah ﷺ on this occasion did not offer bread and meat dishes. Instead cheese and some other items were served to the guests. This shows that Walima feast can be held even without slaughtering sheep and preparing expensive food and that even a poor man can follow the precedent of holding Walima without incurring heavy expenses. A simple Walima feast would bring no such fame to the host as is coveted by Muslims in modern times. However, the host will have the satisfaction of having acted upon the Sunnat (precedent) of the Prophet ﷺ.

VEIL DURING CALAMITY

(٢١٨) وَعَنْ قَيْسِ بْنِ شَمَّاسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ جَاءَتْ اِمْرَاَةٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهَا اُمُّ خَلَّادٍ وَهِيَ مُتَنَقِّبَةٌ تَسْاَلُ عَنِ ابْنِهَا وَهُوَ مَقْتُوْلٌ فَقَالَ لَهَا بَعْضُ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جِئْتِ تَسْاَلِيْنَ عَنِ ابْنِكِ وَاَنْتِ مُنَقِّبَةٌ فَقَالَتْ

اِنْ اُرْزَاَ ابْنِيْ فَلَنْ اُرْزَاَ حَيَائِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِبْنُكِ لَهٗ اَجْرُ شَهِيْدَيْنِ قَالَتْ وَلِمَ ذَاكَ يَارَسُوْلَ اللّٰهِ قَالَ لِاَنَّهٗ قَتَلَهٗ اَهْلُ الْكِتَابِ (رواه ابوداؤد فی کتاب الجهاد)

Hazrat Qais b. Shammaas ﷺ narrated: 'A Companion woman Umm e Khallad رضی اللہ عنہا by name came to the presence of Allah's Messenger ﷺ to seek information about her son, who had attained martyrdom in some battle. She had drawn a veil over her face when she came into the presence. A Companion ﷺ said to her: 'You have come to seek information about your son and you have drawn a veil over your face?' Umm e Khallad رضی اللہ عنہا replied: 'A calamity has fallen upon me in the death of my son. I don't want to bring another calamity upon myself by giving away my modesty, (that is, immodesty is as much calamitous as the death of a son). o Umm e Khallad's رضی اللہ عنہا enquiry the Messenger of Allah ﷺ replied: 'There is the reward of two martyrs' for your son." How so? O Messenger of Allah ﷺ', she asked. he Messenger of Allah ﷺ said: "For this that he was slain by the people of the Book." (Abu Daud, p. 336, Vol-I)

Explanation:

This Hadees also refutes the standpoint of those westernised scholars who exempt from the order of veil. It also proves that observance of the veil is obligatory under all circumstances. Joy or sorrow, it is forbidden to come before an unfamiliar male without a veil. There are many men and women who behave as if in times of calamity they are exempt from all laws of Shariat. If there is a funeral in the house the women wail loudly knowing full well that wailing is prohibited. When the body is carried out of the house the women follow it out of doors in utter disregard of the rules of the veil. Remember well whether you are in a state of anger or peace, joy or misery, it is incumbent on you to abide by the laws of Shariat.

VEIL DURING TREATMENT

(٢١٩) وَعَنْ جَابِرٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ اَنْ اُمَّ سَلِمَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا اِسْتَاْذَنَتْ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فِي الْحِجَامَةِ فَاَمَرَ اَبَا طَيْبَةَ اَنْ يَّحْجُمَهَا قَالَ حَسِبْتُ اَنَّهٗ كَانَ اَخَاهَا مِنَ الرَّضَاعَةِ اَوْ غُلَامًا لَّمْ يَحْتَلِمْ (رواه ومسلم)

Hazrat Jabir ﷺ narrated that Umm ul Momineen (Mother of the Faithful) Umm e Salma asked the permission of the Messenger of Allah ﷺ for getting the treatment of cupping. The Messenger of Allah ﷺ ordered Abu Tayyabba ﷺ to apply the cup to Umm e Salma ﷺ. After narrating this tradition Jabir ﷺ observed that Abu Tayyabba was asked to apply the cup because in his opinion he was either the foster brother of Hazrat Umm e Salma ﷺ or a minor boy."

(Mishkaat ul Masabih, p. 268, with reference to Muslim)

Explanation:

This tradition shows that observance of veil is necessary even in the case of medical treatment of a woman. If there was no harm in appearing before the physician without veil Hazrat Jabir ﷺ had no need to tell that Abu Tayyabba was the foster brother of Hazrat Umm e Salma ﷺ or was a minor boy. The situation in our times is strange. Even in those homes where veil is strictly observed, this rule is disregarded at the time of seeking medical treatment. The above-mentioned tradition shows that a familiar physician should be preferred for the treatment of a female patient, failing which treatment may be sought from an unfamiliar doctor.

UNVEILING FOR TREATMENT

It is essential to understand an important rule of Shariat i.e.,

اَلضَّرُوْرَةُ تَتَقَدَّرُ بِقَدْرِ الضَّرُوْرَةِ

It means that the physician can see only that part of the body as is absolutely necessary for him to examine. For instance if for the purposes of treatment it is enough to feel the pulse or listen to the complaint of the patient, it is forbidden to touch or observe any other part of the female body. Similarly if there is a wound on the arm or calf of the woman, the physician can examine only the spot of the wound and no more. Similarly if eye, nose or teeth have to be examined, it is not lawful to expose the whole face to the physician.

The physician can examine only that portion of the body which is absolutely necessary for him to examine for the purposes of treatment. The same applies to the physician who is familiar to the woman. It is not lawful for even a familiar male to see the whole body of the woman. The woman is forbidden to unveil her abdomen, back or loin to a familiar male. So if there is a wound on the abdomen or back the doctor, whether familiar or unfamiliar, can only see the area of the wound. To see or to let him see more than this is a sin. A better mode in this case would be as follows: The woman should put on an old dress and tear it off only as much as to expose the area of the wound, so that the physician may not see the whole of the abdomen or back. Since it is unlawful for a woman to expose her body from the navel to the knees even to another woman, so if a wound on the loin or back has to be shown to a lady doctor the same mode would be followed as in the case of a male doctor above. Furthermore only the doctor can see the affected part of the body and not the relatives or other attendants of the patient. However, if there is any among them who is permitted by Shariat to look at that part of the female patient's body, he can do so. For instance if the female has a wound on her calf, her father and real brother can also look at alongwith the physician without incurring any sin because as a rule it is permitted to open the calf to the view of a familiar male.

Merit: The principles discussed above equally apply to the case of a male patient. It is unlawful for a male to expose his body from the navel to the knee to another male. If a man has a wound on the loin or in the back or has to get an injection on the hip, only the doctor

and no one else can see the part of the body which is absolutely necessary for him to see.

Rule: If a pregnant woman needs the services of a midwife to massage her abdomen, it is not lawful to expose to her view the part below the navel. The woman should cover her body with a sheet. It is not right to show any part of the body needlessly even to the midwife.

Carelessness at the time of Delivery

At the time of delivery the midwife or the nurse need see only the part from which delivery takes place. To see more than that is unlawful. All the women attendants, including mother and sister, are forbidden to see the body of the woman undergoing the labour, for it is quite unnecessary for them to do so. It is unlawful to undress the woman completely and expose her to the view of all the attendants.

Rule: It is unlawful to expose the head before a non-Muslim midwife or nurse, for before them a Muslim woman is permitted only to unveil her face, hands up to the wrists and feet below the ankles. More than this it is forbidden to expose even a single hair. This rule is equally applicable in the case of a non-Muslim sweepress, laundress, nurse and lady doctor.

Some modern educated people call in a male doctor instead of the midwife. When it is forbidden even for a woman to cast a look needlessly on the private parts of another woman, how can it be lawful for a member of the opposite sex. Moreover, the farther removed is the degree of familiarity in the opposite sex, the severer is the prohibition. The nearest to the Muslim woman in the same sex is another Muslim woman. So preference will be given to a Muslim midwife or nurse over a non-Muslim midwife or nurse. If a male doctor is required, a Muslim doctor will be preferred to a non-Muslim doctor. To give precedence to a non-Muslim doctor is the height of immodesty, sin and a needless imitation of the example of others. Moreover, it cannot be accepted that the attendance of doctor or nurse is necessary at the time of delivery. Deliveries took place even before the advent of modern doctors and nurses. Even today in

families where a sense of self-respect and honour survives, the midwives are called in who handle deliveries according to the Islamic rules of the veil.

Warning:

Some women engage the bangle-seller to put the bangles on their wrists. This involves giving a female hand into the hand of an unfamiliar male. This is a grave sin. There is after all no compulsion to do so. So it is essential to abstain from this practice.

VEIL BEFORE MALE IN-LAWS

(٢٢٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَالدُّخُوْلَ عَلَى النِّسَآءِ فَقَالَ رَجُلٌ يَّارَسُوْلَ اللهِ اَرَاَيْتَ الْحَمْوَ قَالَ الْحَمْوُ الْمَوْتُ

(رواه البخاری و مسلم)

Hazrat Uqba b. Aamir ؓ narrated that "The Messenger of Allah ﷺ instructed: 'Do not go near unfamiliar women'. A man enquired: 'O Messenger of Allah ﷺ what is the order about the male in-laws of a woman?' he Messenger of Allah ﷺ replied: 'The in-laws are death."

(Mishkaat ul Masabih, p.268, with reference to Bukhari and Muslim)

Explanation:

The most noteworthy point in this tradition is that the Messenger of Allah ﷺ has compared the male in-laws to death which implies that a woman should observe strict veil from the elder and younger brothers of her husband and the husbands of her husband's sisters and so on. As a rule it is obligatory to observe the veil from all unfamiliar males, but it is as necessary to avoid exposure to in-laws as it is to save one's-self from death. The reason is that the male in-laws have a free entry into the house and elder and younger brothers of the husband and husbands of the husband's sister visit the home without let or hindrance.

Members of the family mix up easily and often indulge in fun and pleasantries. The husband considers these men as close relations and deems it improper to restrain their activities in his home. So when there is familiarity and free and frequent mixing up in the absence of the husband many untoward incidents are likely to happen. A neighbour cannot seduce or abduct a woman so easily as can the younger or elder brothers of her husband.

It is in view of this situation that the Messenger of Allah ﷺ has strictly enjoined to avoid the company of male in-law and to observe the veil in their presence. By comparing them to death the Messenger of Allah ﷺ has impressed upon the women to save herself from her male in-laws as she would save herself from the prospect of death. The men are also ordered to avoid mixing up with their female in-laws and refrain from casting glances on them.

قَالَ فِيْ اللُّمْعَاتِ وَالْمُرَادِ وَتَعْذِيْرِ الْمَرْأَةِ مِنْهُمْ كَمَا يَحْذَرُ مِنَ الْمَوْتِ فَاِنَّ الْخَوْفَ مِنَ الْاَقَارِبِ اَكْثَرُ وَالْفِتْنَةُ مِنْهُمْ اَرْقَعُ لِتَمْكِنِهِمْ مِنَ الْوَصُوْلِ وَالْخِلْوَةِ مِنْ غَيْرِ نَكِيْرٍ

Some women bring up a younger brother of their husband from his early age. When he grows to adulthood, these women consider it improper to observe the veil from him. When they are reminded of the rule that this man stands in the category of their unfamiliar males, they retort that they have reared him from childhood and have looked after him day and night, how can they observe the veil from him?

It is the highest degree of sin to commit a sin and then to justify it in the face of Shariat. The Messenger of Allah ﷺ calls the younger brother of the husband death and the ignorant women consider it necessary to come before him! What sort of Islam is it?

Warning:

Veil is an obligation owed to Shariat, not to the husband. Many women believe that it is their duty to follow the order of their husband in the matter of observing the veil. If he asks them to

observe the veil in the presence of a male, they will do so and if he does not ask them to do so, they will not observe the veil from him. This is an absolute fallacy. A sin is not transformed into a virtue by order of the husband. Do understand this point very clearly.

VEIL FROM A BLIND MAN

(٢٢١) وَعَنْ اُمِ سَلَمَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا اَنَّهَا كَانَتْ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَمَيْمُوْنَةُ اِذْ اَقْبَلَ ابْنُ اُمِ مَكْتُوْمٍ فَدَخَلَ عَلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحْتَجِبَا مِنْهُ فَقُلْتُ يَارَسُوْلَ اللّٰهِ اَلَيْسَ هُوَ اَعْمٰى لَا يُبْصِرُنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفَعَمْيَاوَانِ اَنْتُمَا اَلَسْتُمَا تُبْصِرَانِهِ

(رواه احمد والترمذى)

Hazrat Umm ul Momineen (Mother of the Faithful) Hazrat Umm e Salma رَضِيَ اللّٰهُ عَنْهَا reported : 'Hazrat Maimoona رَضِيَ اللّٰهُ عَنْهَا and I were with the Messenger of Allah ﷺ when suddenly Hazrat Abdullah b. Umm e Maktum رضي الله عنه appeared in front of us and sought to approach Allah's Messenger ﷺ. Since Abdullah was a blind man we made no attempt to observe the veil from him and kept our seats. The Messenger of Allah ﷺ said to us 'observe veil from him'. I submitted: "O Messenger of Allah ﷺ isn't he blind? He is not seeing us." Allah's Messenger ﷺ replied: "Are you two also blind? Aren't you seeing him?

(Mishkaat ul Masabih, p. 269, with reference to Ahmed, Tirmizi and Abu Daud)

Explanation:

This tradition shows that as far as possible the women should not cast a look at men. Abdullah رضي الله عنه was blind. He was a virtuous companion. Similarly both the illustrious wives of the Messenger of Allah ﷺ were chaste and pure. Despite all this he ﷺ ordered his two wives to observe the veil from Hazrat Abdullah رضي الله عنه that is to avoid looking at him.

Look! Where there was not the slightest danger of gazing with evil intentions, even. So much severity was exercised there. How can then modern women be permitted to gaze at men. It is another matter however if a woman's eye by chance falls on the wayfarers while she is going on her way. But it is unlawful for her to look at men voluntarily. The verse of Surah Noor has been quoted above which enjoins men and women to lower their gaze.

This also proves the unlawful nature of the evil custom of marriage according to which on the eve of his departure with the bride the bridegroom is summoned to an assembly of women inside the house and is offered gifts of money. All the female members of the family, female wedding guests and neighbouring women gaze at the bridegroom. The sisters-in-law make him a butt of various jokes. They hide his shoe or smear lime on his face. The entry of an unfamiliar youth in full bloom dressed in the best garments in an assembly of women is improper in every respect, especially when the main purpose of the women is to gaze at the bridegroom. When the assembly of homage disperses the women unashamedly pass comments on the physical features of the bridegroom.

CASTING LASCIVIOUS GLANCES

(٢٢٢) وَعَنِ الْحَسَنِ مُرْسَلاً قَالَ بَلَغَنِىْ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللهُ النَّاظِرَ وَالْمَنْظُوْرَ اِلَيْهِ

(رواه البيهقى فى شعب الايمان)

Hassan Basri رَحْمَتُهُ اللهِ عَلَيْه observed: "A Hadees has come down to me that the Messenger of Allah ﷺ informed: May the curse of Allah fall upon whom who gazes and also upon the person who is gazed upon."

(Mishkaat ul Masabih, p. 270, with reference to Baihaqi)

Explanation:

This Hadees is compact in nature and the general rule prescribed in it is that every unlawful gaze is curseable. Not only

he/she is cursed who casts a lascivious glance but he/she is also cursed who deliberately and wilfully stands at a place to be gazed upon him/her unlawfully. Moreover, whoso exposes forbidden parts of his/her body before others, is also liable to be cursed.

To elaborate it further, if a woman visits the bazar fair or park without observing the veil and the unfamiliar men gaze at her, both the men and that woman have incurred a curse. Similarly if a woman looks out of her door, window or veranda, she invites a curse for the offence of casting lascivious glances. Likewise in a wedding when the bridegroom enters the assembly of women to receive gifts of money, he gives an opportunity to women to look at him. So the bridegroom for the offence of attending the company of women and the women for the offence of looking at the man, both are accursed. If a woman exposes to another woman that part of her body which lies between the navel and the knees, she and the looker-on, both incur a curse.

Similarly if a man unveils to another man that part of his body which lies between the navel and the knees, the exposer as well as the observer stand accursed. In many Westernised homes women ape the manners of English women. They put on a frock and knickers and roam about the house exposing their loins and knees to the view of the men including male servants (whose presence in the house is otherwise unlawful). In this way these women and all male members of the household invite a curse upon themselves.

TO BE ALONE WITH UNFAMILIAR MEN

(٢٢٣) وَعَنْ عُمَرَ رَضِىَ اللهُ تَعَالى عَنْهُ عَنِ النَّبِىْ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ قَالَ لاَ يَخْلُوْنَّ رَجُلٌ بِاَمْرَاةٍ اِلاَّ كَانَ ثَالِثُهُمَا الشَّيْطَانُ

(رواه الترمذى)

Hazrat Omar رضي الله عنه reported that the Messenger of Allah ﷺ warned: 'When a man is alone with a woman, a third one is always present with them and he is Satan.'

(Mishkaat ul Masabih, p. 269, with reference to Tirmizi)

Explanation:

It is well-known that Satan is the prime mover of sin whenever a man is alone with an unfamiliar woman, Satan will be a third member of their company, who will arouse their desire for the evil act. That is the reason why the Messenger of Allah ﷺ strictly forbade men and women to stay alone with unfamiliar member of the opposite sex. A strict adherence to this prohibition is absolutely necessary. Be it a teacher, a mentor, a cousin, a woman should avoid being alone with all of them. Similarly men should refrain from staying alone with unfamiliar women. Mixing up of unfamiliar men and women is a grave sin.

(٢٢٤) وَعَنْ جَابِرٍ رَضِيَ اللهُ تَعَالٰى عَنْـهُ قَـالَ قَـالَ رَسُـوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَلاَ لاَ يَبِيْتَنَّ رَجُلٌ عِنْدَ اْمـرْأَةٍ ثَيِّـبٍ اِلاَّ اَنْ يَكُوْنَ نَاكِحًا اَوْذَامَحرَمٍ (رواه مسلم)

Hazrat Jabir رضي الله عنه reported: "The Messenger of Allah ﷺ advised: 'Be Warned. No man should pass the night with a woman who has no husband save the man who has either married her or stands in a familiar degree to her."

(Mishkaat ul Masabih, p. 268, with reference to Muslim)

Explanation:

This Hadees strictly prohibits a man to stay the night with any woman except his wife or a woman who stands in a familiar degree to him. This prohibition is based on a very far-sighted consideration. There is great expediency and wisdom behind it. There is a general prohibition of unfamiliar men and women staying alone at any hour, but it is especially prohibited for them to stay the night together because in the still darkness of the night the commission of a sin becomes easy. This prohibition extends to all unfamiliar males such as the younger and elder brother of the husband, the husband of the husband`s sister, cousins on the paternal and maternal side. Generally the women see them alone without observing any veil during night or day.

The Shariat severely forbids this practice. Men and women are equally forbidden to stay the night alone with an unfamiliar member of the opposite sex. The Hadith particularly addresses the man because he is stronger and a woman is unable to desist him when they are alone. So the address is directed to the male that he should not stay the night with an unfamiliar woman. If a man transgresses this order, it is obligatory upon the woman to go away and leave the man alone.

The words of the Hadees are لا يبتن رَجُلٌ عِنْدَامْرَاةٍ ثيب

ثيب 'Sayyab' denotes a widow or a woman who has no husband. So it includes besides the widow, the unmarried women and the divorcees.

In his commentary on Sahih Muslim, Allama Nawavi رحمة الله عليه writes: "The 'Sayyab' has been specially mentioned because considering the widow a defenceless woman the suitors or intending seducers often visit her and dare not go to an unmarried woman because she herself protects her and her family too keeps guard over her.' Proceeding Allama writes: 'When an unfamiliar male is prohibited to stay the night with a 'Sayyab', the prohibition to pass the night with an unmarried woman gains greater force."

EXTENT OF VEIL

(٢٢٥) وَعَنْ اَبِىْ سَعِيْدٍ رَضِيَ اللهُ تَعَالٰى عَنْـهُ قَـالَ قَـالَ رَسُـوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لاَيَنْظُرُ الرَّجُلُ اِلَى عَـوْرَةِ الرَّجُـلِ وَلاَالْمَرْأَةُ اِلٰى عَوْرَةِ الْمَرْأَةِ وَلاَ يُفْضِى الرَّجُلُ اِلَى الرَّجُلُ فِىْ ثَوْبٍ وَاحِدٍ وَلاَ تُفْضِى الْمَرَأَةُ اِلَى الْمَرْ أَةِ فِىْ ثَوْبٍ وَاحِدٍ (رواه مسلم)

Hazrat Abu Saeed رضي الله عنه reported: 'The Messenger of Allah ﷺ advised: 'No man should observe the private parts of another man, nor should a woman see the private parts of another woman, nor should two naked men lie under one sheet, nor should two naked women lie under one sheet."

(Mishkaat ul Masabih, p. 268, with reference to Muslim)

Explanation:

This Hadees reveals that just as a woman must veil herself from man, so the woman should also veil herself from another woman and a man must veil himself from another man. There is, however, certain details of this rule. It is not lawful for a man to gaze at those parts of the body of another man which lie between the navel and the knee. There are many close friends who freely show their private parts to each other. This is unlawful. Similarly a woman is forbidden to open to another woman those parts of her body which lie between the navel and the knees. Similarly it is unlawful for a Muslim woman to expose to a non-Muslim woman any part of her body or even her hair except the face, hands upto the wrist and feet upto the ankle only. A few days after delivery when the new mother is bathed, all women of the house bathe her naked body gazing at her loins and genitals. This is the height of obscenity and it is forbidden.

Rule: That part of the body which it is unlawful to see is also unlawful to touch, even by putting the hand under the clothes. For instance, no man is permitted to touch that part of another man's body which lies between the navel and the knees. Similarly it is not lawful for a woman to touch that part of another woman which lies between the navel and the knees. It is for this reason that the above tradition forbids two men to lie naked under one sheet and the same prohibition applies to women. No two women should lie naked under one sheet.

DESCRIBING ANOTHER WOMAN BEFORE HUSBAND

(٢٢٦) وَعَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَاتُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتُهَا لِزَوْجِهَا كَأَنَّهُ تَنْظُرُ اِلَيْهَا (رواه البخارى و مسلم)

Hazrat Abdullah b. Masud reported: 'The Messenger of Allah advised:' 'A woman after meeting another woman should not describe to her husband that woman's full condition (i.e., features, beauty and grace etc.) in such a way as to enable him to picture the woman in his imagination'.

(Mishkaat ul Masabih, p. 268, with reference to Bukhari and Muslim)

Explanation:

The implication is that a wife can mention another woman to her husband but not in such terms that he should begin to visualise the beauty and grace of her physical features. To do so is a kind of exposure. Just as by seeing a woman one may be drawn to her, so by just hearing an account of her beauty a desire may arise in a man's heart to see her. That is why a wife is forbidden to describe the charms of another woman to her husband. There is every likelihood of the wife who indulges in this practice to suffer harm. What would she do, if her husband went after marrying that woman? Wouldn't she repent?

SHAKE HAND

(٢٢٧) وَعَنْ اُمَيْمَةَ بِنْتِ رُقَيْقَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ اَتَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فِى نِسْوَةٍ بَايَعْنَهُ عَلَى الْاِسْلَامِ فَقُلْنَ لَهُ يَا رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ نُبَايِعُكَ عَلٰى اَنْ لَّانُشْرِكَ بِاللهِ شَيْئًا وَلَانَسْرِقَ وَلَانَزْنِىَ وَلَا نَقْتُلَ اَوْلَادَنَا وَلَا نَاْتِىَ بِبُهْتَانٍ نَفْتَرِيْهِ بَيْنَ اَيْدِيْنَا وَاَرْجُلِنَا وَلَا نَعْصِيَكَ فِىْ مَعْرُوْفٍ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فِيْمَا اسْتَطَعْتُنَّ وَاَطَقْتُنَّ قَالَتْ فَقُلْنَ اللهُ وَرَسُوْلُهُ اَرْحَمُ بِنَا مِنْ اَنْفُسِنَا هَلُمَّ نُبَايِعْكَ يَارَسُوْلَ اللهِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِنِّىْ لَا اُصَافِحُ النِّسَآءَ اِنَّمَا قَوْلِىْ لِمِائَةِ امْرَأَةٍ كَقَوْلِىْ لِاِمْرَأَةٍ وَاحِدَةٍ اَوْمِثْلَ قَوْلِىْ لِامْرَأَةٍ وَاحِدَةٍ

(رواه مالك فى المؤطا ماجا فى البيعة)

Hazrat Umaima رضی اللہ عنہا narrated: Some women and I went to the presence of the Messenger of Allah ﷺ for the purpose of taking oath of allegiance to Islam. The women submitted: "O Messenger of Allah ﷺ we take oath of allegiance on the following conditions: we shall not set up partners with Allah; we shall not steal; we shall not commit adultery; we shall not kill our offspring; we shall not carry an illegitimate child to drop him between our hands and feet and attribute him to our husband; we shall not disobey you in all virtuous acts.' On hearing this the Messenger of Allah ﷺ said: 'Say this also that 'we shall act according to the best of our capacity.' On hearing this, the women submitted, 'Allah and His Messenger ﷺ are more kind to us than we are to ourselves.' Thereafter these women submitted: 'O Messenger of Allah ﷺ (we have taken a verbal vow) Give *us your hand so that we may perform the formal act of allegiance. On hearing this the Messenger of Allah ﷺ observed: 'I do not shake hands with women. (Whatever I have said is obligatory upon all. Further, there is no need to take your formal allegiance individually). Whatever I have said to you collectively applies equally to every individual woman among you."*

(Mouta Imam Maalik)

(۲۲۸) وَعَنْ عَائِشَةَ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَ قَالَتْ فَمَنْ اَقَرَّتْ بِھٰذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَھَا رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ قَدْبَایَعْتُكِ كَلَامًا وَلَاوَاللّٰہِ مَامَسَّتْ یَدُہٗ یَدَامْرَأَۃٍ قَطُّ فِی الْمُبَایَعَۃِ مَا یُبَایِعُھُنَّ اِلَّا بِقَوْلِہٖ قَدْ بَایَعْتُكِ

(اخربہ البخاری فی تفسیر سورہ الممتحنہ)

Hazrat Ayesha رَضِیَ اللّٰہُ عَنْہَا stated that whoever among the believing women professed allegiance to those conditions (which have been mentioned in the above-quoted Hadees and Surah Mumtahina), to her the Messenger of Allah ﷺ

verbally told: "I have accepted your allegiance (because he did not formally take the hands of women into his own hand in order to accept their allegiance). By Allah! The Messenger of Allah ﷺ never touched the hand of a woman while accepting her allegiance. He ﷺ used to accept the allegiance of women verbally. He ﷺ would only say: قَدْبَایَعْتُكَ 'I accept your allegiance."

(Bukhari, p. 726, Vol 2.)

Explanation:

These two Ahadees clearly reveal that the preceptor of the world Muhammad, the Messenger of Allah ﷺ never touched the hand of any woman in order to accept her allegiance. Whenever a woman offered her allegiance, he ﷺ would say: 'Yes, I accept your allegiance.' Whenever some women collectively offered their allegiance, the Messenger of Allah ﷺ would say: اِنِّیْ لَا اُصَافِحُ النِّسَاءَ 'I do not shake hands with women'.

Further he ﷺ observed: "I say to women collectively that which I say to each woman individually." The implication is that allegiance does not take place formal holding of hands. Verbal profession of allegiance is sufficient. So when verbal allegiance suffices, there is no need to hold the hand of an unfamiliar woman.

Now let us look at the vicious conduct of the so-called mentors and their ignorant disciples of our own day. These false pretenders to the office of a 'Mentor' freely and unashamedly enter the assemblies of their women disciples and hold their hands too while accepting their discipleship This leads to those untoward incidents which are the natural consequence of the unashamed and free mixing of sexes without veil. Are such sinful people entitled to receive allegiance to Muslims as their disciples? Not at all.

Warning:

Men and women who stand in familiar degree to each other can touch those parts of each other's body which the Shariat permits them to see. They can also shake hands with each other, provided

that none of the two parties has any lustful intentions. It is not lawful to shake hands with an unfamiliar woman, even if there is no lustful intention in doing so.

The American custom prevalent among the ruling classes and the Western-educated elite to take their wives to mixed functions and parties and let them shake hands with unfamiliar men while they themselves shake hands with unfamiliar women is unlawful. The laws of Islam are applicable to all irrespective of whether one is a ruler or subject, wealthy or poor, white or black, native or foreigner. However, it is permitted to shake hands with a woman of very advanced age, provided there is no trace of lustful desire and passions are under control.

(وَقَالَ فِي الدُّرِّ الْمُخْتَار اَمَّاالْعَجُوْزُ الَّتِى لَاتَشْتَهِىْ فَلَا بَأْسَ بِمَصَافَحَتِهَا وَمَسِّ يَدِهَا اذا من)

"A woman of advanced age who has lost all physical charm is allowed to appear (before men) with face and hands exposed upto the wrists. But to refrain from doing this is better for her."

Surah Noor says:

وَالْقَوَاعِدُ مِنَ النِّسَآءِ الَّتِىْ لَايَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِيْنَةٍ ط وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

"There is no sin for such elderly women as are past the age of marriage, if they lay aside their outer garments provided that they do not mean to display their adornment. Nevertheless, if they behave modestly, it would be better for them: for Allah hears everything and knows everything."

Although this verse allows an elderly woman to expose her face to unfamiliar men, it also says that to refrain from doing this is

better for them. Hence can there be any allowance for a woman who retains even a little trace of physical charm to come unveiled before an unfamiliar male especially when there is a permanent existing order of veiling her face from the unfamiliar men.

RULES OF TAKING BATH

(٢٢٩) وَعَنْ جَابِرٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ النَّبِىَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلِ الْحَمَّامَ بِغَيْرِ اِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَايُدْخِلِ حَلِيْلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَايَجْلِسُ عَلٰى مَائِدَةٍ تُدَارُ عَلَيْهِ الْخَمْرُ .

Hazrat Jabir ﷺ reported that the Messenger of Allah ﷺ observed: 'Whoso believes in Allah and the Last Day, it is obligatory upon him not to enter the bathroom without wearing a Tehbund (sheet of cloth wrapped round the waist and legs). Whoso believes in Allah and the Last Day, he should not let his wife enter the bathroom and whoso believes in Allah and the Last Day, he should not sit down at the dinner mat where wine is being served around."

(Mishkaat ul Masabih, p. 384, with reference to Tirmizi and Nisai)

Explanation:

The peoples who are deprived of the guidance of the Messenger of Allah ﷺ are also devoid of modesty and a sense of shame. Man's self avoids the restrictions imposed by modesty and sense of shame. So those who do not commit themselves to the religion of Truth are free of the rules of modesty and a sense of shame.

Mixed bathing of men and women without any privacy was customary in the ignorant civilization of antiquity and is also in vogue in modern civilization. In the reign of the Messenger of

Allah ﷺ there were bathing houses outside Hijaz where men and women bathed together unashamedly without observing any privacy. This custom was part of their way of life.

In the first place, the Messenger of Allah ﷺ forbade mixed bathing of men and women in a bathing house. Later he ﷺ permitted men to bathe but with Tehbund wrapped around the lowerpart of their bodies. (This perimission is further subject to the proviso that man sl ould not look at the private parts of another man, nor gaze at any woman). The prohibition on women to bathe in these bathing houses remained in force. The reason for this is that even if a woman bathes in full dress, men will raise their eyes towards her. The wet garment clings to the body and shows each part separately. When men look at her in this condition they are even more attracted towards her.

A Hadees in 'Al Targhib wal Tarhib' says that the Messenger of Allah ﷺ forbade a woman to bathe in such bathing houses even while wearing a tehbund, shirt and scarf.

Forming clubs and club membership is a common custom in our times. Some of them are bathing and swimming clubs where men and women and boys and girls bathe and swim in a mixed company. They frequently organize swimming competitions. Men and women display their naked bodies. This mixing excites men and women to cast lascivious glances at each other and engage in flirtation. Clubs of this type are an invention of the shameless people of Europe. But alas! Those who claim to be Muslims consider it a meritorious achievement to obtain membership of these clubs. انا لله وانا اليه راجعون "From Allah we come and to Allah we return!"

If there is a bathing club for men only, even then it is necessary that no man should look at those parts of another man's body which lie between the navel and the knee. So it is strictly forbidden to expose or to see these parts of men's body during wrestling bouts or football matches. Alas! Many so-called religious-minded people forget this prohibition during cricket or football matches and do not consider it in the least a vice to expose or to see, these parts of a man's body.

The Messenger of Allah ﷺ observed a man bathing in an open ground. (Some parts of his body were exposed). On seeing him the Messenger of Allah ﷺ ascended the pulpit and after offering praise and thanksgiving to Allah he ﷺ said: Verily, Allah is very modest and approves of privacy. So when any of you takes bath, he should do so in privacy. *(Abu Daud)*

In those countries and regions (i.e., Bengal, Assam) where bathing in pools is a common custom, there is a great lack of privacy. There is also the most pernicious custom of mixed bathing of men and women in the pools where they also wash their clothes. Men look at the bare head, bosom, calves, waists and abdomens of women, even though it is unlawful to expose or gaze at these parts of a woman's body.

There is a custom among certain nations and families that middle-aged women start wearing a Saree without a bodice, shirt or blouse. They wrap the saree haphazardly, leave half the calves naked and throw one end of the cloth over their heads. Their abdomen, waist, bosom, half of the calves and often the head also are open to view. One often comes across a large number of such women during a railway journey through Madras, Behar, Bengal and Assam. Many Muslim women are also included among them. To remain naked is the habit of those who are deprived of the teaching of the Pride of the World Muhammad, the Messenger of Allah ﷺ. As for the Muslims, it is obligatory upon them to abide by every tenet of their religion.

Islam does not approve of shamelessness and non-observance of the veil. The rules of the veil are as applicable to old women as to the young. The difference is that an old woman of advanced age is allowed to unveil her face, palms and feet upto the ankle before an unfamiliar male. As for the head, waist, abdomen and the calf, even an old woman of an advanced age is not allowed to open them to the view of an unfamiliar male.

Next to the prohibition of bathing in a bathing house the Messenger of Allah ﷺ enjoined that whoso believes in Allah and the Last Day, he should not sit down at a dinner mat where liquor is being handed around. In our time just as non-observance of the veil

has become an essential feature of progress and Westernised Mujtahideen (enlightened thinkers on religion) are moving heaven and earth to propagate the non-observance of the veil, so the high-ranking officials who have spent part of their life in Europe and America have made serving and drinking of liquor an essential feature of parties and functions. They see no progress in abiding by the precepts of Muhammad, the Messenger of Allah ﷺ. On the other hand they believe that progress lies in the emulation of the shameless people of Europe and America.

The Messenger of Allah ﷺ exhorted: Do not sit down at a dinner mat where liquor is being served: and these exponents of religion and wisdom do not desist from making the parties hosted in the name of the Islamic Republic and a religious state colourful with glasses of wine.

Hazrat Abdullah b. Omar رضی اللہ عنہ reported: "The Messenger of Allah ﷺ warned: 'Allah's curse is on the drinker of liquor, and its manufacturer, seller, purchaser, brewer and transporter and upon the person to whom the transporter conveys it."

(Abu Daud / Ibn e Maja)

A Hadees runs:

وَلاَ تَشْرَبِ الْخَمْرَ فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍ

"Do not drink liquor. It is the key to all evil."

(Mishkaat ul Masabih)

This 'key to all evil' is profusely drunk and served among those who in worldly terms belong to the upper class. All kinds of evil appear among them and they do not care even to talk about avoiding the curse which Allah sends over them.

A TRAVELLING WOMAN

(۲۳۰) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ النَّبِیُّ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ لاَیَحِلُّ لِاِمْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَالْیَوْمِ الْآخِرِ اَنْ تُسَافِرَ مَسِیْرَةَ یَوْمٍ وَّلَیْلَةٍ لَیْسَ مَعَهَا حُرْمَضٌ

(رواه البخاری)

Hazrat Abu Huraira رضی اللہ عنہ reported: "The Messenger of Allah ﷺ stated: 'It is not lawful for any woman who believes in Allah and the Last Day that she should undertake a journey of a day and a night without the company of a familiar male." *(Bukhari, p. 148, Vol 1)*

Explanation:

This Hadees contains a very important order for the Muslim woman i.e., that she should not undertake a journey of a day and a night without the company of a familiar male. Some traditions even prohibit undertaking journey of any kind without the company of a familiar male. In some other traditions it is stated that a woman is disallowed to go on a journey of three days and three nights without the company of a familiar male. As a precautionary measure the woman should not go on a short or long journey without the company of a familiar male, especially in these mischief-ridden times. However, according to other traditions a woman is permitted to undertake a journey of less than three days and nights without the company of familiar male.

It must be born in mind that a journey of a day and a night means a journey of sixteen miles and a journey of three days and three nights comes to a journey of forty eight miles. In the time of the Messenger of Allah ﷺ journeys were performed on camels' back and each day a stage of sixteen miles was traversed. So in those days the journey was computed in terms of one day and one night or three days and three nights. In modern times it is unlawful for a woman to travel forty eight miles (or seventy seven kilometers) by a car, railway or airplane without the company of a familiar male. However if the journey is shorter than that she may be permitted to do so. In any case it is better to keep the company of a familiar male even on a shorter journey, because prohibition to travel alone at all or to travel alone for a day and a night has been stated in various traditions as referred to above.

Quoting Al-Behr Al-Raiq in his 'Kitab-ul-Hajj', Allama Shami رحمۃ اللہ علیہ writes: It is lawful to undertake a journey of less than three days and three nights without the company of a familiar male,

provided that some pressing need arises. He adds that Imam Abu Hanifa and Imam Yusuf رحمة الله عليه are reported to have declared it bad for a woman even to travel over a distance of one day's march without the company of a familiar male or her husband. Thereafter he writes: 'The decree should be issued that a woman is prohibited to even to go on a single day's journey without the company of a familiar male or her husband because the people in this age are prone to evil. The Hadees in Bukhari and Muslim supports this decree. The Hadees runs that it is not lawful for a woman who believes in Allah and the Last Day to undertake a journey of one day and one night without the company of a familiar male. In one tradition incorporated by Muslim the word ليلة 'Lailata' has been used instead of يوم ليلة 'youm Lailata'. In another tradition the word يوم 'youm' only has been used.

Since care demands that the woman should not undertake even the shortest journey without the company of a familiar male or her husband. so whether the journey is for a worldly or a non-obligatory religious purpose the woman should be forbidden to go on a journey of less than three days and nights without the company of a familiar male. For obligatory Hajj (Pilgrimage), if the journey is shorter than three stages, the husband has no right to stop his wife from going without the company of a familiar male, as is written in the books of Fiqh. Familiar is he with whom marriage cannot take place under any condition or circumstance, whether he is related to the woman by blood, fosterage or consanguinity. It is also lawful to undertake the journey in the company of the husband.

The book Al Targhib wal Tarhib has reproduced from Bukhari a precept of the Messenger of Allah ﷺ which runs: "It is not lawful for a woman who believes in Allah and the Last Day to undertake a journey of three days or more. save in the company of her father, brother, husband, son or any other male who stands in a familiar degree to her." *(Page 71, volume 4)*

It must be clearly understood that the sons of maternal or paternal uncles and aunts are not in the familiar degree. It is not lawful to go on a journey in their company nor is it permitted to see them without observing the veil. Similarly it is unlawful to come

without veil before a man whom a woman has brought up since his childhood as her own son, nor is it permitted to travel in his company. There are many people who believe that they stand in a familiar degree to the sister of their wife. They argue that as long as her sister is married to them they cannot marry her. So they stand in a familiar degree to her. Their argument in fallacious. In Shariat law familiar woman is only she with whom marriage cannot take place under any circumstance whether she be a virgin, a widow, divorced or married to someone else. If the definition of a familiar relation given by these ignorant people is followed, the wives of all men in the world will become familiar to every man.

In short this definition of a familiar relation which makes wife's sister familiar is based on ignorance. Since many accidents may happen or incidence of disease may arise during the journey so the Shariat has prohibited women to travel without the company of a familiar male or husband. This order contains much wisdom and expediency. If the company of a male relation or husband is likely to endanger the life, property, honour and chastity of the woman, it is not lawful to travel even with these companions. These rules have already been discussed under the topic of Hajj.

DO NOT WALK IN THE MIDDLE OF THE PATHWAY

(٢٣١) وَعَنْ اَبِىْ اُسَيْدِالْاَنْصَارِىِّ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ فَاخْتَلَطَ الرِّجَالُ مَعَ النِّسَآءِ فِى الطَّرِيْقِ فَقَالَ لِلنِّسَآءِ اِسْتَاخِرْنَ فَاِنَّهٗ لَيْسَ لَكُنَّ اَنْ تَحْقُقْنَ الطَّرِيْقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيْقِ فَكَانَتِ الْمَرْأَةُ تَلْصَقُ بِالْجِدَارِ حَتّٰى اَنَّ ثَوْبَهَا لَيَتَعَلَّقُ بِالْجِدَارِ (رواه ابو داؤد)

Hazrat Abu Usaid Ansari reported: 'Once the Messenger of Allah was coming out of the mosque when a concourse of men and women was passing on the road. The men and women were so mixed up that they were passing on the road together. The women, though under veil, were not walking on the side, but were going in the middle of the way among the men.

On seeing this the Messenger of Allah said: 'O women, get back. You are not permitted to walk in the middle of the way. You should pass on the sides of the road. After this order the women used to walk on the edges of the path in such a way that they almost clung to the walls on the right and left of the road so much so that their garments were entangled in the walls."

(Mishkaat ul Masabih, p. 405, with reference to Abu Daud and Baihaqi)

Explanation:

This Hadees also exhorts women to keep themselves at a distance from men. When setting out from home to fulfil some urgent need, the woman should carefully veil herself. She should not wear any perfume. She should not walk in the middle of the way, but leave it for men. She should walk on the sides of the road.

It is noteworthy that the Messenger of Allah ordered women to avoid the company of men and walk on the edges of the road. Hence the attitude of the women that "we shall walk where we please. It is the men who should keep away if they will" is wrong.

MODESTY AND FAITH ARE INSEPARABLE

(٢٣٢) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا انَّ النَّبِيَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْحَيَاءَ وَالْاِيْمَانَ قُرَنَاءُ جَمِيْعًا فَاِذَا رُفِعَ اَحَدُهُمَا رُفِعَ الْآخَرُ

Hazrat Abdullah b. Omar reported: 'Allah's Messenger said: 'Verily, modesty and faith are two companions. So when one of them is removed, the other is removed also.'

(Mishkaat ul Masabih, p. 432, with reference to Baihaqi)

Explanation:

Modesty is a distinguishing trait of the believers. Those nations which are far removed from the teaching of the Messenger of Allah have no regard for modesty or shame. Modesty and faith are inseparable. Both stand and fall together. Non-observance of the veil and its corollaries have come into vogue among the so-called Muslims in emulation of the ways of the pagans. It is they who are running the campaign of bringing out Muslim women from the veil and exhibit them on the platform of immodesty. These people, instead of following the precedent of the Messenger of Allah, have adopted the modes and habits of the Christians. These people are in a quandary. They are inclined to see Muslim women moving about freely and immodestly in semi-nakedness through the bazars and parks. At the same time they have not the heart to pronounce the precepts of the Qur'an and the Sunnah as wrong. They cannot muster up courage to say that they have renounced Islam, nor can they bear to see the women under the veil. Many of those who are trying to promote the custom of non-observance of the veil and have made their women immodest and shameless like the European ladies and have found a way of satisfying their carnal desires by looking at their semi-naked bodies are Muslims in name only. They have lost the treasure of faith alongwith their modesty and shame.

There is a large section of people who cling to Islam to some degree, but their inclination to emulate European ways of life and their immodest and shameless nature are gradually drawing away from Islam. The Messenger's of Allah observation that modesty and faith are two companions and that when one is removed, the other too is removed is quite true. Experience proves the truth of this saying.

Hazrat Abdullah b. Masudﷺ reported: 'The Messenger of Allahﷺ observed:

اِنَّ مِمَّا اَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَةِ الْاُوْلٰى اِذَالَمْ تَسْتَحْيِ فَاصْنَعْ مَاشِئْتَ

"Of the sayings of the former Messengers' of Allah عليه السلام which have been handed down, one is that if you have lost shame you may do as you please."

This tradition proves that all Messengers of Allah عليه السلام have been giving the lesson of cultivating a sense of shame and modesty. It also shows that the claim of those nations which profess to be followers of some Messengers of Allah عليه السلام and at the same time have lost the sense of shame and modesty is false. For their disbelief and polytheism and immodest way of life they are a slur upon the fair name of those Messengers of Allah عليه السلام whom they profess to follow. No shameless and immodest people can be the followers of any Messenger of Allah عليه السلام.

It is said in a Hadees:

اَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِيْنَ اَلْحَيَاءُ وَالتَّعَطُّرُ وَالسِوَاكُ وَالنِّكَاحُ

"Four things are important in the way of life followed by the Messengers of Allah عليه السلام: to be modest, to use scent, to use the twig for cleaning the teeth, to contract marriage.

The most favourite people of Allah are His Messengers عليه السلام. They adopted a way of life in which modesty and a sense of shame were principal qualities and they persuaded their followers to cultivate these virtues also. Those who have no sense of shame are far removed from Allah Almighty and Messenger of Allahﷺ, but they are near the Pagans and are friends of accursed Satan.

This is a so-called age of progress. Chastity, purity, sense of shame and modesty have become vices in this age. In emulation of Europe the so-called Muslims are also swimming with this tide of

'progress'. A veiled woman is no longer considered honourable in society. If she becomes immodest, goes out unveiled, exhibits her body in scanty teddy dress in the bazars and shopping centers, amuses herself shamelessly before hundreds of men in the parks, she is regarded as honourable.

May Allah forgive us! What a progress in reverse! What a dark light! What an age in which man has transgressed the bounds of humanity and the honour of man abhors the acts of man.

Since the husbands too are enamoured of this so-called progress, they do not stop their wives from indulging in such acts, rather induce them to abandon the veil. They take them to the assembly of their friends and ask the wives to shake hands with them. They make them dance in clubs. That dance is more favourite delight of these shameless people in which they swap other's wives as dance partners. A wife dancing with her husband is regarded as shameful. اِنَّا لِلّٰه وَاِنَّا اِلَيْه رَاجِعُوْنَ 'From Allah we come, to Allah we return.' Dance and a shameless dance with an unfamiliar man and before the husband. How immodesty is heaped upon immodesty! Are these people entitled to live? Do they deserve the bounties of Allah?

May Allah the Mighty, the Glorious save and protect the Muslims from all kinds of error, irreligiousness, immodesty and shamelessness! *Aameen!*

BOOK - 18

BOOK

OF

DRESS AND

ADORNMENT

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The Dress of a Woman

(٢٣٣) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ يَرْحَمُ اللّٰهُ نِسَآءُ الْمُهَاجِرَاتِ الْاُوَلِ لَمَّا اَنْزَلَ اللّٰهُ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ شَقَقْنَ اَكْثَفَ مُرُوْطِهِنَّ فَاخْتَمَرْنَ بِهَا (رواه ابوداؤد)

Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا stated: 'May Allah show mercy to those women who migrated (from Makkah to Madina) in the early period of Islam. When Allah Almighty sent down the Command وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ they split their thick sheets and made scarves out of them."

(Abu Daud, p. 211, Vol-2)

Explanation:

The commentators write that it was a custom among women in the period of ignorance that they covered their heads with one part of the scarf and let the other part fall on their waist. The Muslim women were commanded that they should use the scarf to cover the heads as well as throw it over their necks and bosoms. On hearing this order the Companion women turned their thick sheets into scarves and according to the injunction of the Qur'an they began to cover their necks and bosoms with scarves. Since thin cloth cannot conceal the head and the body, so they used thick sheets as scarves.

Today women consider it a defect to conceal the head. Even when they wear a scarf it is in the first place so thin that it cannot conceal the hair on the head or other charms and graces of the female body and in the second place they make a scarf of such a slippery stuff that it does not rest on the head, but slips off again and again and thus the whole purpose of the veil is extinguished.

Waheya b. Khalifaﷺ narrated: 'Thin Egyptian fabrics were presented to the Messenger of Allahﷺ and heﷺ gave one of these fabrics to me, saying: 'Cut it into two parts: Make your own shirt with one part and give the other part to your wife to make a scarf for herself.' I took the cloth and as I was leaving heﷺ said: 'Tell your wife to join another cloth under it (to make up for its thinness so that the head may be concealed). *(Abu Daud)*

Once Hazrat Ayesha رَضِیَ اللهُ عَنْهَا received a visit from Hafsa رضی اللہ عنہا, the daughter of her brother Abdul Rahman b. Abu Bakrﷺ. Hazrat Hafsa رضی اللہ عنہا at that time was wearing a thin scarf. Hazrat Ayesha رَضِیَ اللهُ عَنْهَا took it and tore it into shreds. She then gave Hafsa رضی اللہ عنہا one of her own thick scarf to wear.
(Mouta Imam Maalik)

These Ahadees show that it is obligatory to avoid wearing a thin scarf. If perchance one cannot do without a thin stuff, it is better to join some thick fabric under it so as to conceal the head and other limbs from view. Islam has taught a Muslim woman to cultivate modesty and a sense of shame and forbidden her to mix freely with unfamiliar men.

Islam has prohibited the wearing of such stuff as does not fully conceal the body and thus extinguishes the purpose of the veil. The women should wear such scarves on their heads as conceal their hair, mane and throat. If the unfamiliar men are expected to arrive before them, they should cover their faces with thick scarves also. Their shirts, jumpers and frocks should be such as conceal the body from view.

They should wear full sleeves, the cut of the neck and bosom line of the shirt should be such as does not leave any portion of the back and the front open to view. Their trousers and sarees should be made of such stuff as conceal from view their loins, calves etc.

Defect in the current fashion in dress

Now-a-days such dresses have come into fashion that one can see through the cloth. It is observed that many men and women wear

trousers through which their legs are completely visible. To wear or not wear such fabrics is all one. These fabrics also vitiate Namaz.

The women usually wear scarves of thin stuff which are short in width. In the first place these scarves do not fully cover the head and even if they cover it, the purpose of veil is not fulfilled.

When the Qur'anic Command وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوْبِهِنَّ was revealed the Companion womenﷺ cut off the thick sheets and made scarves for them. But modern women complain of heat when they wear scarves.

The epidemic of wrong fashions has become so prevalent that even women who profess devotion to religion are not prepared to give up scarves of thin stuff and offer Namaz wearing such scarves. When they set out for Hajj they cast off the veil in the aeroplane and move about wearing a thin scarf in the plane, bazars and in the sacred precincts of the Haram. They penetrate crowds of hundreds of men displaying their bright hair and faces clad only in a sheet without any veil as if all these men were their fathers and brothers. Formerly the complaint was that women appeared before the elder and younger brothers of their husband or before their cousins without veil on their faces which is a sin according to Shariat. But now women have gone a step further. Not to speak of an unveiled face they now move about in thin dresses exposing to public view the full upper part or half of their bodies. In their Burqas the veil is made of a thin net through which the whole face is visible to the passersby. All these acts are a grave sin according to Shariat. A woman's Namaz is sound only when her whole body is covered with the exception of her face, both hands upto the wrist and both feet. But the fact is that the Namaz of many women becomes unsound because they wear such a thin scarf on their head that their hair are visible. The Namaz of some women is vitiated because their arms are bare or covered with the scarf of the same thin stuff which shows their arms to the full. Some women wear a saree and their blouse is so small that it falls down only upto the navel. Consequently half the abdomen remains open to view. So their Namaz becomes unsound.

Understand it well and do not follow worldly custom, but look to the dictates of the Shariat. What if you endure some heat in this

world or criticism of the fashion-conscious women! You will obtain the clothes of the finest stuff in Paradise where everything will be provided according to your desire.

WOMEN WHO TEMPT MEN

(٢٣٤) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ اَهْلِ النَّارِ لَمْ اَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَاَذْنَابِ الْبَقَرِ يَضْرِبُوْنَ بِهَا النَّاسَ وَنِسَآءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيْلَاتٌ مَائِلَاتٌ رُؤُسُهُنَّ كَاَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيْحَهَا وَاِنَّ رِيْحَهَا لَتُوْجَدُ مِنْ مَّسِيْرَةِ كَذَاوَكَذَا

Hazrat Abu Huraira reported: 'The Messenger of Allah warned: 'I have not seen two parties of the denizens of hell (because they do not exist now; they will come into being later). One party will consist of those who will hold whips like the tails of the oxen, with which they will lash the people (in a cruel manner).

The other party will consist of women who will be dressed, yet naked. They will be those who tempt men and are tempted by them. They will have large heads like the humps of the camels and they will be bent. These women will neither enter Paradise nor smell its scent and verily, the scent of Paradise can be smelled from a very great distance.

(Mishkaat ul Masabih, with reference to Bukhari and Muslim)

Explanation:

In this tradition the Messenger of Allah has foretold the advent of two sections of people whom he had not seen in his own time. But today these two classes exist with all their evil and mischief. The Messenger of Allah first of all mentioned those

people who would carry whips with which they would lash the people. This is a prophesy about those people who in the arrogance of their power give a beating to the weak with or without excuse.

It is observed that the feudal lords and the capitalists beat up the poor and helpless commoner on various pretexts, right or wrong. They put them to drudgery in a hundred different ways and subject them to various forms of tyranny and oppression. Many incidents are reported in which if a Muslim belonging to a poor class offers the customary greeting to a Muslim of wealthy class, the latter beats him up for daring to regard himself equal enough to offer greetings to him. May Allah protect us from such tyrants.

When these helpless and poor people become petitioners on the Last Day and all are arraigned before the Lord of the Day of Judgment, these tyrants will know the consequences for tyranny and oppression.

Dressed yet naked

The second prophesy of the Messenger of Allah was about women i.e., there will be women who though dressed, yet will be naked. The implication is that they will wear clothes of such thin stuff as will not conceal their bodies. There may be another implication also. If the cloth is not thin, the dress will be so tightly fitting on the body that it will reveal the whole shape of the body and thus will extinguish the purpose of concealing the body.

Another meaning of being dressed and yet being naked is that there is a scanty dress on the body leaving a large part of it naked, especially those parts which modest women conceal from the view of men. In Europe and certain Asian cities such as Mumbai, Calcutta, Rangoon and Singapore, the women customarily wear shirts or frocks which fall upto the ankles. There is either no sleeve or it is so short that it falls only two or four inches below the shoulder. Their calves are quite naked, head bare and the neck of the frock is so wide and open in front and the back that half of their back and half of their breast is clearly open to view.

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Proceeding he continued that these women will tempt men and will be tempted by them. In other words the vogue of remaining naked will not arise out of poverty, but because women will want to expose their bodies and tempt men. Another means of temptation that they will adopt is that they will shake their heads (which will be without scarves) while walking just as the hump of the fast running camel shakes and bends towards the ground. The comparison with the hump of the camel illustrates how the women will enlarge their heads by tying their hair upwards in big knots.

The evil epidemic of fashion

The epidemic of fashion has induced women of noble and virtuous families to adopt the ways of Christian ladies and film actresses. One of the many sins and evils of going to the movies is that adolescent girls and fashion-conscious modern women dress themselves in clothes of shameless and immodest cut and proudly ape the actions and mannerisms of film actresses. The modern women devise all kinds of means to tempt unfamiliar men. For instance they keep their hands out of the Burqa (veil) when walking abroad or keep the veil so short that their cheeks remain open to view on both sides or wear such a thin veil in the Burqa which makes the facial features and beauty and grace look even more pronounced so that the Burqa (veil) itself has become a device of allurement. The flowery embroidery on the Burqa, the scintillating and thin stuff of which the Burqa is made attracts the attention of evil-minded people to the wearer of the Burqa. The Burqas have become means of attracting the glances of men. They are a good illustration of the proverb: whoso does not see, he sees. العیاذاللہ . May Allah protect us!

Now-a-days dancing is considered a very respectable activity. Schools and colleges provide regular training in this art. Clubs and posh hotels hold functions where naked dances are performed. The sensual people of Europe have laid down the rule that every woman should dance with men other than their husbands. The woman who does not abide by this rule is looked down upon in this society. Alas! The Muslims regard it as progress and success to emulate the ways of the shameless people of Europe. Dance is the most successful

device of tempting men. It arouses sexual desire and it puts men and women through all the stages of immodesty and shamelessness.

Conclusion:

At the end of the Hadees it is said that such women will neither enter Paradise nor smell its scent. Proceeding it is said that the scent of paradise is smelt from a great distance. The tradition does not mention the distance from which the scent of Paradise may be smelled. Some Ahadees, however, say that the scent of Paradise can be smelled from a distance of a hundred years' journey. Look! What a misfortune it is to be deprived of this Paradise!

A DOUBTFUL CHARACTER

(٢٣٥) وَعَنْ اَبِیْ مُوْسٰی رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ عَنِ النَّبِیِّ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ قَالَ کُلُّ عَیْنٍ زَانِیَۃٌ وَالْمَرْأَۃُ اِذَااسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَھِیَ کَذَا وَکَذَا ، یَعْنِی زَانِیَۃٌ

(رواہ ابوداؤد والترمذی وقال حدیث صحیح)

Hazrat Abu Musa reported: 'Allah's Messenger declared: 'Every eye (which casts a lascivious glance) performs adultery and any woman who passes by a (male) company while wearing perfume has a doubtful character, that is, she is an adulteress.

(Mishkaat ul Masabih, p. 96, with reference to Abu Daud and Tirmizi)

Explanation:

In this Hadees firstly the Messenger of Allah has laid down the rule that every eye which casts a lascivious glance performs adultery. This rule covers both men and women. A man who looks at unfamiliar women and a woman who looks at unfamiliar men have adulterous eyes. The main act of adultery is known to all, but Allah's Messenger has declared even the causes of adultery as acts of adultery.

The adultery of the limbs

It is observed in a tradition that the adultery of the eyes is to cast glances and the adultery of the ears is to hear and the adultery of the tongue is to talk and the adultery of the hands is to hold and the adultery of the feet is to walk towards the opposite sex and the heart longs (for adultery) and the private parts either refute or fulfil this longing. This shows that even an exchange of glances between unfamiliar man and woman is an act of adultery. When unfamiliar men and women talk to or listen to each other with evil intentions and to derive pleasure, they commit adultery. Similarly it is an act of adultery for unfamiliar man and woman to walk towards each other and to touch each other.

However, the capital act of adultery is the joining of private parts by man and woman. After referring to the adultery of the eyes in this tradition the Messenger of Allah ﷺ warned that a woman who passes by the company of men while wearing perfume commits an act of adultery. Adulterous liaison between man and woman is not established at once. Before the main act of adultery many other acts are committed which draw the parties closer together. That is why the sacred law of Shariat has declared the means and motives of adultery as equally adulterous acts.

If a woman has to go out under some compulsion she should veil herself and walk on the edges of the road away from men. To wear perfume while going out even in Burqa (veil) is such an heinous act that the Messenger of Allah ﷺ has declared a woman who does this as an adulteress. At any rate a woman is forbidden to wear a strong perfume even in her home. In short, it is essential for a woman to avoid the company of unfamiliar men so much so that there should arise no occasion on which the smell of her perfume may reach an unfamiliar man.

Talking to unfamiliar men

Ahadees show that the adultery of the tongue is to talk and the adultery of the ears is to hear. In view of this the unfamiliar man and women should exercise great care. If they have to talk under compulsion or due to some dire need, they should keep it short and

conclude it with affirmatives or negatives. They should keep their voices mute as far as possible and never speak in a soft, alluring tone.

فَاِنَّا نُجِيْزُ الْكَلَامَ مَعَ النِسَّآءِ لِلْاَ جَانِبِ وَ مُحَاوَرَتَهُنَّ عِنْدَالْحَاجَةِ اِلٰى ذٰلِكَ وَلَا نُجِيْزُلَهُنَّ رَفْعَ اَصْوَاتِهِنَّ وَلَاتَمْطِيْطَهَا وَلَاتَلْيِيْنَهَا وَتَقْطِيْعَهَا لِمَا فِيْ ذٰلِكَ مِنْ اِسْتِمَالَةِ الرِّجَالِ اِلَيْهِنَّ وَتَحْرِيْكِ الشَّهْوَاتِ مِنْهُمْ

The author of Durr e Mukhtar writes: "At the time of need we hold it to be lawful for a woman to speak to an unfamiliar man or ask a question from him or answer his question. However, she is not permitted to prolong her talk with him or talk in a soft tone or affect some delicacy in speech, for such conduct will tempt men and arouse their evil passion." *(Mishkaat ul Masabih)*

Allah says in Surah Ahzab:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا

"Be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. (Which of course is the well-known and well-tried manner of chaste and honourable women)."

MEN'S PERFUME AND WOMEN'S PERFUME

(٢٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ طِيْبُ الرِّجَالِ مَاظَهَرَ رِيْحُهٗ وَخَفِيَ لَوْنُهٗ وَطِيْبُ النِّسَاءِ مَاظَهَرَ لَوْنُهٗ وَخَفِيَ رِيْحُهٗ

(رواه الترمذى والنسائى)

Hazrat Abu Huraira reported: "The Messenger of Allah adviced: 'The perfume worn by men should be strong, that is, its smell should reach others and its colour should be visible and women's perfume should be such whose colour is visible but whose smell is light. (That is, it should have a very faint smell.)"

(Mishkaat ul Masabih, p. 318, with reference to Tirmizi and Nisai)

Explanation:

This Hadees tells us that men and women should wear different kinds of perfumes. Men should use a perfume as leaves very faint or no stain on cloth, but its smell should be strong. For instance men's scents are essence of rose, musk, amber or camphor. The women's perfume should be such as leaves its colour on the cloth, but its smell should be so faint that none but she or if the husband is close, he may smell it.

It is said in the above tradition that when a woman passes by the company of men while wearing perfume and the smell of her perfume reaches those men, she commits an act of adultery. For this reason a woman should strictly avoid wearing a strong perfume. After all why should a woman wear strong perfume? She is related to her husband only and it is enough for her if the smell of her perfume reaches him only. Look! What rules and what advice has been given by the Pride of the World to safeguard chastity and honour. Alas! Muslims in this age are Muslims in name only. They emulate the manners and immodest behaviour of the enemies of Islam. Does it behove those who profess faith to abandon the path of Allah's Righteous Prophet and follow in the footsteps of immodest people? Here is a food for thought for them!

LOVE OF GOLD AND SILK

(٢٣٧) وَعَنْ اَبِیْ اُمَامَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ اُرِیْتُ اِنِّیْ دَخَلْتُ الْجَنَّةَ فَاِذَا

اَعَالِیْ اَهْلَ الْجَنَّةِ فُقَرَاءُ الْمُهَاجِرِیْنَ وَذَرَارِیُّ الْمُؤْمِنِیْنَ وَاِذَا لَیْسَ فِیْهَا اَحَدٌ اَقَلَّ مِنَ الْاَغْنِیَآءِ وَالنِّسَآءِ فَقِیْلَ لِیْ اَمَّا الْاَغْنِیَآءُ فَاِنَّهُمْ عَلَی الْبَابِ یُحَاسَبُوْنَ وَیُمَحَّصُوْنَ وَاَمَّا النِّسَآءُ فَاَلْهَاهُنَّ الْاَحْمَرَانِ الذَّهَبُ وَالْحَرِیْرُ

Hazrat Abu Umama reported: 'The Messenger of Allah declared: 'I was shown by Allah a spectacle that I have entered paradise and lo! I see there indigent people in high ranks who (for the sake of Allah) abandoned their home and emigrated. And the children of the believers are also enjoining high ranks, and there are very few wealthy women in Paradise. (On seeing this I wanted to know the cause) so I was told that the account of the wealthy people is being taken at the gate and investigation is being made regarding their wealth (that is, where and how they earned it and where and how they spent it).

So they have not yet reached here. The women have not reached here because gold and silk made them neglectful (of Allah, religion and the Eternity).

(Al Targhib wal Tarhib, p. 101, Vol-3, with reference to Ibn e Haban)

Explanation:

A Hadees reported by Hazrat Ussama b. Zaid runs: 'The Messenger of Allah said: "Standing on the gate of Paradise I observed that most of the people entering it were poor (who had no wealth in the world which obliterates the memory of Allah and leads into sins) and the wealthy have been stopped for reckoning. However, orders have been passed for casting into hell those wealthy people who were otherwise destined for hell.

And standing on the gate of Hell, I saw that a majority of those who entered Hell were women." *(Mishkaat ul Masabih)*

This Hadees and many other Ahadees clearly establish that the majority of the denizens of hell will be women. Many causes have been told in Hadith for this fate of the women. In the above Hadith it is told that the cause of the women entering hell is that in worldly life love of gold and silk made them neglectful of Allah and obeying Shariat rules. Actually women are so eager to have the finest dresses and jewellery that in order to obtain them they indulge in several sins themselves and also involve their husbands and other relations in sin. If the wealth has been earned by lawful means and there is money to spare, it is lawful for woman to buy jewellery and silk dresses and wear them. Silk is no longer the prized commodity, the markets offer several other finer stuffs and it is lawful to use these expensive fabrics.

But what has deprived women of success in the eternity is the unlawful means which are employed in obtaining jewellery and dresses and the ostentation vanity, and snobbery with which they are worn and the contemptuous attitude and a sense of superiority which they be jewelled and expensively dressed woman displays towards the less fortunate women.

First of all a woman should see whether after fulfilling other lawful needs she can afford to buy jewellery out of her own lawfully earned wealth. If she wants her husband or parents to buy jewellery for her, she should see whether or not they have any money to spare. The actual position is that if they have no money of their own they raise a loan on interest to buy ornaments. They compel the husband to produce money by any means. If he is a righteous man and abstains from taking bribes, the wife nags him into taking bribe and buy jewellery for her. All women know that they do not wear jewellry in their home at all hours. They mostly need it to attend marriage functions and other parties. Since their main motive is ostentation they somehow manage to get the required jewellery before the date of the wedding or party which they wish to attend. A further complication is that jewellery whose design has become outdated loses their favour. So they get the old-fashioned jewellery dismantled and remade after the new fashion. Here again the motive is a display of personal glory.

As regards dresses, even when they possess an extensive wardrobe, they insist on getting a new dress for attending every party or function. They argue that they have worn their existing dresses many times before. If they go to the function in the same old dress, the women will look down upon them and pass the stricture, "Look at her,! The poor woman has only two dresses which she wears alternately." This way of thinking also arouses out of a desire for self-display.

Before and after the making of dress and Jewellery

Before the making of dress and jewellery, the first thing to be taken into account is whether one possesses lawful wealth and secondly whether one can afford to spend money on these items. When jewellery and dress have been made, their use must be free from ostentation, simulation, snobbery and vanity. It is also necessary to abstain from regarding others as contemptible and inferior. When the attention of the women is drawn towards these matters, they exclaim: "What has happened to the moulvis! (The religious priest). They forbid us even to drape our bodies with rags and stop us from wearing bangles!" My sisters! The moulvi has no power to stop you from lawful ways. He only tells you the rules of Shariat and relates to you the Hadees of the True Messenger of Allah ﷺ. Get yourself jewellery and dresses of various cut, but fear Allah in every matter. Let your hearts remember Allah. Do not raise loans on interest for buying clothes and jewellery. Do not nag your husband into taking bribes. Yes, if you have money to spare out of lawfully-earned wealth, you can get yourself jewellery and dresses. You must then pay the annual rate of Zakat according to the order of the Shariat. Do not be ostentatious in wearing dresses, nor hold anyone in contempt. Your admission to Paradise depends on your carrying out the commands of the Supreme Allah and disobedience to His orders is a hurdle to your entry into Paradise. The sacred tradition explicitly states that gold and silk made women indifferent to Allah and His commands and this became an obstacle in their admission to Paradise! Wear dress and jewellery according to the law of Shariat. No one can or dare stop you from exercising this

right. The best of well-wishing is to explain the rules of Shariat and you should be grateful to the person who wishes you well.

GOLD AND SILVER ORNAMENTS

(٢٣٨) وَعَنْ اُخْتِ لِّحُذَيْفَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ يَا مَعْشَرَ النِّسَآءِ اَمَالَكُنَّ فِى الْفِضَّةِ مَا تُحَلِّيْنَ بِهِ اَمَاِنَّـهٗ لَيْسَ مِنْكُنَّ اِمْرَأَةٌ تُحَلِّىْ ذَهَبًا تُظْهِرُهٗ اِلاَّ عُذِّبَتْ بِهٖ

The sister of Hazrat Huzaifaؓ related that the Messenger of Allahﷺ addrressed: "O women! Can't you adorn yourself with silver ornaments? Any woman among you who wears ornaments of gold for display will certainly undergo torment."

(Mishkaat ul Masabih, p. 279, with reference to Abu Daud and Nisai)

Explanation:

Every one knows the excessive love of women for jewellery. A venerable observer remarks that if nails of gold were to be driven into every pore of a woman's body, she would not feel pain. The Shariat of Allah maintains a balanced approach in every matter. It gives due allowance to human desires, but imposes certain bounds on them. The Shariat has enforced certain laws which prevent man from cultivating pride, haughtiness, boastfulness, holding others in contempt, vanity, hurting the people of Allah and usurping their rights. If a woman possesses lawful wealth she can buy and wear both silver and gold ornaments.

This permission depends on the fulfilment of one condition before making the ornaments i.e., that it should be paid for out of lawfully-earned wealth and two conditions must be fulfilled after the ornaments have been acquired. Firstly, there should be no negligence in paying Zakat and other taxes on it; secondly, it should not be worn for ostentation. The purpose should not be to boast of one's wealth before other people. Silver ornaments are not considered very valuable and so they do not afford much opportunity to show off and boast about one's affluence. So the

Messenger of Allahﷺ advised women to adorn themselves with silver ornaments only. However, it is essential to avoid vanity, display and haughtiness even while wearing silver ornaments. Urging the women to be content with silver ornaments the Pride of the Worldﷺ advised: 'O women, can't you adorn yourself with silver ornaments only?' Women who wear ornaments of gold can seldom avoid showing off. That is why the Messenger of Allahﷺ informed that a woman who wears ornaments of gold for display will be subjected to torment. The evil of showing off the ornaments is very common among the women. If nobody notices their jewellery they resort to various tricks and strategems to attract the attention of other women to their ornaments. For instance, complaining of heat they suddenly expose their ears and necks. They exclaim: 'O, how hot!' but the real motive is to show off the jewellery. May Allah protect us from such strategems! Provided that they avoid these evils, women are allowed to wear ornaments. However, it is more meritorious not to wear jewellery. If they do not wear it in this world, they will be rewarded with it in the eternal world.

Hazrat Uqba b. Aamirؓ reported that Allah's Messengerﷺ informed:

اِنْ كُنْتُمْ تُحِبُّوْنَ الْجَنَّةَ وَ حَرِيْرَ هَا فَلاَ تَلْبَسُوْهَا فِى الدُّنْيَا

"If you want ornaments and silks of Paradise, do not wear them in this world." *(Mishkaat ul Masabih, p. 379)*

For details of ornaments, dresses and other bounties which will be granted in Paradise see our work `Jannat Ki Naematain` (Bounties of Paradise).

(٢٣٩) وَعَنْ ثَوْبَانَ رَضِىَ اللهُ تَعَالٰى عَنْهُ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَا سَافَرَ كَانَ اٰخِرُ عَهْدِهٖ بِاِنْسَانٍ مِنْ اَهْلِهٖ فَاطِمَةُ وَاَوَّلُ مَنْ يَّدْخُلُ عَلَيْهَا فَاطِمَةُ فَقَدِمَ مِنْ غَزَاةٍ وَ قَدْ عَلَّقَتْ مِسْحًا اَوْسِتْرًا عَلٰى بَابِهَا وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلْبَيْنِ مِنْ فِضَّةٍ فَقَدِمَ فَلَمْ يَدْ خُلْ فَظَنَّتْ اَنَّ مَا مَنَعَهٗ اَنْ يَّدْ خُلَ مَارَاٰى

فَهَتَكَتِ السِّتْرَ وَ فَكَّتِ الْقُلْبَيْنِ عَنِ الصَّبِيَّيْنِ وَ قَطَعَتْ مِنْهُمَا
فَانْطَلَقَا اِلٰى رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَبْكِيَانِ.
فَاَخَذَهُ مِنْهُمَا فَقَالَ يَا ثَوْبَانُ اَذْهَبْ بِهٰذَآ اِلٰى اٰلِ فُلَانٍ اِنَّ هٰؤُلَاءِ
اَهْلِيْ اَكْرَهُ اَنْ يَّا كُلُوْا طَيِّبَاتِهِمْ فِيْ حَيَا تِهِمُ الدُّنْيَا يَا ثَوْبَانُ اِشْتَرِ
لِفَاطِمَةَ قَلَادَةً مِّنْ عَصَبٍ وَ سَوَارَيْنِ مِنْ عَاجٍ

(رواه احمد و ابوداؤد)

"The Messenger of Allah's ﷺ attendant Hazrat Sauban رضی اللہ عنہ narrated: 'It was customary with the Messenger of Allah ﷺ that on leaving for a journey he ﷺ would take leave of Hazrat Fatima رَضِيَ اللهُ عَنْهَا the last of all other members of his family and on return he ﷺ would meet Hazrat Fatima رَضِيَ اللهُ عَنْهَا the first of all other members of his family. Once he ﷺ returned from a jihad (Holy War) and wanted to enter Hazrat Fatima's رَضِيَ اللهُ عَنْهَا house, but did not do so, because Hazrat Fatima رَضِيَ اللهُ عَنْهَا had hung a curtain on the wall or the cornice and had put two bracelets of silver on the arms of Hazrat Hassan and Hazrat Hussain رَضِيَ اللهُ عَنْهُمْ. On seeing this Fatima رَضِيَ اللهُ عَنْهَا immediately understood that it was because of these two things that he ﷺ had returned without entering her house and that he ﷺ found these two things distasteful. So she tore down the curtain and cut off the bracelets from the arms of her two sons, who came crying to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ took the bracelets from their hands and said to me: 'O Sauban, take these to that (poor) family (they will sell them and fulfil their needs.)

These are members of my own family. I do not want them to use good things that fall to their share in worldly life. (Further he ﷺ said) O Sauban! Go and buy a necklace of

(animal) joints and two bracelets of ivory for Hazrat Fatima رَضِيَ اللهُ عَنْهَا
(Mishkaat ul Masabih, p. 383, from Ahmed and Abu Daud)

Explanation:

This Hadees gives us a glimpse of the Messenger of Allah's ﷺ austerity and aversion to worldly bounties and pleasures. Not only did he ﷺ not like to enjoy worldly pleasures and bounties himself, but did not like members of his family to enjoy them also. He ﷺ disapproved of indulgence in these pleasures by everybody, but concentrated more on denying them to himself and his family. Since it is not a sin to use lawful things, it was not suitable to forbid their use sternly. However, he ﷺ was strict with himself and also advised his family against their use. It is lawful for a woman to wear ornaments, but he ﷺ preferred that she did not wear them. The use of bounties in the present world lessens the chance of receiving bounties in the next world.

It is clear that worldly pleasures are quite inferior to eternal pleasures. How could the beloved Messenger of Allah like the prospect of reduction in eternal bounties. That is why he ﷺ sent silver bracelets to a poor family. May peace and blessings of Allah be on him and his companions!

Conclusion:

It is lawful for women to wear gold and silver ornaments, provided they are bought out of lawfully-earned wealth and there is no motive to show-off, as has been stated above. Men are permitted to wear a silver ring only, provided its weight is less than 1/2 Masha. Men and women are forbidden to use gold or silver in any other way, for instance eating and drinking out of gold and silver vessels, eating with a gold or silver spoon or applying collyrium with a gold or silver needle or using a gold or silver collyrium casket. It is unlawful both for men and women to lie down or sit on a bed or chair which has legs made of gold or silver.

In these matters there is the same order for men and women.

TINKLING ORNAMENTS

(٢٤٠) وَعَنْ بُنَانَةَ مَوْلاَةِ عَبْدِالرَّحْمنِ بْنِ حَيَّانَ اَلاَ نْصَارِىّ كَانَتْ عِنْدَ عَائِشَةَ اِذْ دُخِلَتْ عَلَيْهَا بِجَارِيَةٍ وَعَلَيْهَا جَلاَ جِلُ يُصَوِّتْنَ فَقَالَتْ لاَتُدْخِلِنَّهَا عَلَىَّ اِلاَّ اَنْ تُقَطِّعَنَّ جَلاَ جِلُهَا سَمِعْتُ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ يَقُوْلُ لاَتَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيْهِ جَرَسٌ (رواه ابوداؤد)

Hazrat Bunana رضى الله عنها narrated that 'I was present with Hazrat Ayesha رَضِىَ الله عَنهَا when this incident happened. A woman wanted to enter alongwith a girl into the presence of Hazrat Ayesha رَضِىَ الله عَنهَا The girl was wearing tinkling anklets. Hazrat Ayesha رَضِىَ الله عَنهَا said: 'Do not bring her to me till her anklets are cut off. I have heard from Allah's Messenger ﷺ that if there is a bell in a house, Angels (bearing blessings) do not enter it."
(Mishkaat ul Masabih, p. 379, from Abu Daud.)

Explanation:

It is stated in a Hadees: اَلْجَرَسُ مَزَامِيْرُ الشَّيْطَان *"Bells are the trumpets of Satan"* *(Mishkaat ul Masabih, p. 338)*

Another Hadees runs: مَعَ كُلِّ جَرَسٍ شَيْطَانٌ *"Satan accompanies every bell."* *(Mishkaat ul Masabih, p. 279)*

These Ahadees show that tinkling ornaments, rattles and bells are the favourite articles of Satan. They are the trumpets of Satan, who rejoices at their sound. Angels bearing blessings of Allah do not enter place where these things are present. In view of these Ahadees the jurists write that Sharia forbids wearing of an ornament in which there are jingling things enclosed in a shell. Such were the tinkling anklets in former times. Besides many other similar articles were made in those days.

This kind of ornaments are still in vogue in rural areas. All these things, however, are unlawful. In regard to an ornament which does not contain a jingling thing, but its parts clink, Allah says:

وَلاَ يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَايُخْفِيْنَ مِنْ زِيْنَتِهِنَّ (سوره نور)

"And they should not (while walking) strike the earth with their feet with such force that their hidden adornment may be known." *(Surah Noor)*

The Messenger of Allah ﷺ has also forbidden the putting of bells round the necks of animals.

It is stated in a tradition: لاَ تَصْحَبُ الْمَلِئِكَةُ رَفْقَةً فِيْهَا كَلْبٌ وَّلاَجَرَسٌ *'Angels (bearing Allah's blessings) do not stay with those who keep a dog or a bell."* *(Mishkaat ul Masabih, p. 338)*

Singing and playing music

It is a fact that those who indulge in Satanic acts love musical instruments which are frequently played in Satanic performances. They are a special feature of temples and churches of the Hindus, the Jews and the Christians. Since these things are dear to Satan, he inspires such notions in his disciples that they should keep and play on these instruments. Among the Muslims also those who act according to their sensual desires and are disinclined to turn to the Qur'an and Hadith in their joy or sorrow are overcome by Satan. He engages them in singing and playing music. He makes them sing songs and play musical instruments. He listens to them and enjoys himself. There is a rampant evil that in order to pander to their sensual desires people keep the radio and the tape-recorder on. At meal times especially they make sure to listen to music, so that the rhythms and tunes may facilitate the gulping down of food and drink.

Musical instruments in qawwali concerts

The chief evil is that on many occasions the people consider songs and music as acts of blessing. They arrange music concerts

and keep awake all night to hear the songs of the qawwal. Since on this occasion poems and verses in praise of the Messenger of Allah ﷺ are also sung, they consider participation in such concerts as a means of earning blessing. If any person gives them the right counsel, they brand him a Wahabi. "Look at him, he stops us from listening to the poem in praise of the Messenger of Allah ﷺ," they say. The fact is that he does not forbid them to compose or listen to such verses as state the truth and are sound. He stops them to sing those verses to the accompaniment of musical instruments. If you love to listen to a poem in praise of the Messenger of Allah ﷺ, do so without the accompaniment of harmonium, drum or sarangi (i.e., a violin).

Everyone knows that if one were to sing a poem in praise of the Messenger of Allah ﷺ, no more than five or ten men would gather to listen to him and they too would disperse after five or ten minutes. In the Name of Allah! Be just! Is this all night vigil meant to listen to a poem in praise of the Messenger of Allah ﷺ or is it an attempt to provide forbidden fruit to one's passions and to Satan under the cloak of paying homage to the Messenger of Allah ﷺ?

The Messenger of Allah ﷺ has said:

اَمَرَنِیْ رَبِّیْ بِمَحْقِ الْمَعَازِفِ وَالْمَزَامِیْرِ وَالْاَوْثَانِ وَالصَّلْبِ وَاَمْرِ الْجَاهِلِیَّةِ

"My Almighty Allah has commanded me to eliminate musical instruments, idols, the Cross (worshipped by the christians) and all other works of ignorance."

How foolish of them that they use the same things in listening to the poem in praise of the Messenger of Allah ﷺ which it was his mission to eliminate. And what's more, they hope to get a reward for it. They are so overcome with their desire and so dominated by Satan that they resent those who draw their attention to the Law of the Qur'an and the Hadees. May Allah vouchsafe understanding to them! May Allah awaken their senses and help them to follow the precepts of the Messenger of Allah ﷺ!

They listen to qawwali the whole night and as the call to dawn Namaz is announced, they go to bed without offering Namaz.

Such are the lovers of the Prophet ﷺ who do not feel the slightest regret at missing the obligatory Prayer. اِنَّ لِلّٰه وَاِنَّا اِلَیْه رَاجِعُوْنَ 'From Allah we come, to Allah we return."

Drums and trumpets in the tazia' procession of Muharram

And look! What happens in Muharram. The processions on the 8th, 9th and 10th and long lines of Tazias pass through the bazars and the mourning of Hazrat Hussain رضي الله عنه and the recounting of the hardships and distress of the Messengger's of Allah ﷺ family are done to the accompaniment of drums and trumpets.

Whoever stops them from such violations of Shariat is dismissed by them as a Wahabi. O sensible people! Say, what kind of a sorrow it is wherein you mourn and sing dirges to the accompaniment of cymbals, tambourines and other instruments. You go out to mourn and do everything only to please your senses and Satan. In the first place mourning and singing dirges is unlawful. And then to regard it as a blessed act and fill the whole proceedings with singing and music is nothing but an expression of a corrupt belief. All these acts are sinful. The acts which are based on good do not violate the laws of the Qur'an and Hadith, nor are they done to please Satan.

It is a strange irony that they come out with sorrow at the distress of the Messenger of Allah ﷺ family and display false grief in loving sympathy for Hazrat Hussain رضي الله عنه in violation of the precepts of the Pride of the World ﷺ. In the midst of mourning they cast aside the orders of Hazrat Hussain's رضي الله عنه grandfather ﷺ. The fact is that their love is not based on right principles, for if it had been, the actions and performances would also have been right. Right love is that which is based on principles of Shariat. Understand it well!

and keep awake all night to hear the songs of the qawwal. Since on this occasion poems and verses in praise of the Messenger of Allah ﷺ are also sung, they consider participation in such concerts as a means of earning blessing. If any person gives them the right counsel, they brand him a Wahabi. "Look at him, he stops us from listening to the poem in praise of the Messenger of Allah ﷺ," they say. The fact is that he does not forbid them to compose or listen to such verses as state the truth and are sound. He stops them to sing those verses to the accompaniment of musical instruments. If you love to listen to a poem in praise of the Messenger of Allah ﷺ, do so without the accompaniment of harmonium, drum or sarangi (i.e., a violin).

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AFFIMINATE APPEARANCE BY MEN AND MASCULINE APPEARANCE BY WOMEN

(٢٤١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ اَوْمَتْ اِمْرَاَةٌ مِنْ وَّرَاءِ سِتْرٍ بِيَدِ هَا كِتَابٌ اِلٰى رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَقَبَضَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَدَه، فَقَالَ مَااَدْرِىْ اَيَدُ رَجُلٍ اَمْ يَدُ اْمَرَاَةٍ قَالَتْ بَلْ يَدُاْمَرَاَةٍ قَالَ لَوْكُنْتِ اِمَرأَةً لَغَيَّرْتِ اَظْفَارِكِ بِالْحِنَّاءِ (رواه ابوداؤد و النسائى)

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا reported that in order to hand over a note to the Messenger of Allah ﷺ a woman put her hand out of the curtain. He ﷺ withdrew his hand and said: "I don't know whether it is a man's or woman's hand." She said: 'It is the hand of a woman." If you were a woman you would have changed (the colour) of your nails with hina"

(Mishkaat ul Masabih, p. 383, from Abu Daud and Nisai)

Explanation:

This Hadees shows that the companion women used to observe veil in the presence of the Messenger of Allah ﷺ. That is why the woman extended her hand from behind the curtain to hand over the note to him. Had they not observed veil in his presence, there would have been no need to draw a curtain.

Error of the ignorant mentors

This Hadees also establishes the error of those misguided Mentors who enter the homes of their women disciples freely without observance of the rules of the veil. The ignorant women say: 'There is no veiling from him. He is my Mentor and a virtuous man.' Now who could be more virtuous than the Pure Messenger, the Pride of the World ﷺ? When the Companion women veiled

themselves from him, how can any exception be made for another man? Those who freely mix with women on false pretexts of righteousness are not mentors and guides, but are themselves misguided who lead to the path of Satan. It is unlawful for men and women to become their disciples.

The way of the righteous mentors

My grandfather Maulana Khalil Ahmad Muhajir Madani رحمه عليه was a great mentor. When he took the oath of discipleship from women he would draw a curtain and without holding their hands just asked them to recite Tauba. While making them recite the words of Tauba, he would sit with his back towards them so that his gaze may not fall upon them even by a mischance. The women do not desist from casting glances, so he thought it necessary to do so. On one occasion a woman submitted: 'O holy one! When a curtain hangs between us why do you sit with your back towards us?" "How do you know the direction of my face?" This shows that care must be observed even when a curtain is hanging between us, because you are always careless in casting glances. Please note that true and righteous mentors conduct themselves in this manner. They adhere strictly to the way of the beloved Messenger ﷺ and guide their male and female disciples to the same way.

Taking tuition without observing the veil.

There are many people who engage tutors for grown-up girls and young women and make no provision for observing the veil. The male tutor and the female pupils sit in front of each other without observance of the rules of the veil and they are often completely alone together. All this is unlawful. In the presence of an unfamiliar teacher or mentor observance of veil becomes obligatory. You must understand it clearly.

The second rule revealed by this Hadees is that a woman should retain the appearance of a woman. The colour of hina on the hand of the woman shows that it is the hand of a woman. It is better for woman to dye her palms with hina, but at least she must colour her nails with hina. Man should retain male and a woman should

preserve her female appearance. The Messenger of Allah ﷺ was very particular about this rule. He ﷺ forbade one from adopting the appearance and dress of another. We shall further discuss this topic in the ensuing Ahadees. By the will of Allah!

(٢٤٢) وَعَنِ ابْنِ اَبِیْ مَلِیْکَةَ قَالَ قِیْلَ لِعَائِشَةَ رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا اِنَّ اَمْرَأَةً تَلْبَسُ النَّعْلَ قَالَتْ لَعَنَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْهِ وَسَلَّمَ الرَّجُلَةَ مِنَ النِسَآءِ (رواه ابوداؤد)

Hazrat Ibn Abi Malaika رحمة الله عليه stated: 'Someone told Hazrat Ayesha رَضِیَ اللّٰہُ عَنْهَا that a woman wore (men's) shoes; Hazrat Ayesha رَضِیَ اللّٰہُ عَنْهَا informed: Allah's Messenger ﷺ has invoked a curse upon a woman who adopts the ways of men."

(Mishkaat ul Masabih, p.383, from Abu Daud)

(٢٤٣) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ قَالَ لَعَنَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْهِ وَسَلَّمَ الرَّجُلَ یَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةِ تَلْبَسُ لِبْسَةَ الرَّجُلِ (ابوداؤد)

"Hazrat Abu Huraira رضی الله عنه reported: 'The Messenger of Allah ﷺ has invoked a curse on the man who puts on a woman's dress and he ﷺ has invoked a curse on the woman who wears man's clothes."

(Mishkaat ul Masabih, p.383, from Abu Daud)

وَعَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْهُمَا قَالَ لَعَنَ النَّبِیُّ صَلَّی اللّٰہُ تَعَالٰی عَلَیْهِ وَسَلَّمَ الْمُخَنَّثِیْنَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَآءِ وَقَالَ اَخْرِجُوْهُمْ مِنْ بُیُوْتِکُمْ (رواه البخاری)

Hazrat Abdullah b. Abbas رضی الله عنه reported that "Allah's Messenger ﷺ invoked a curse on those men who adopt the appearance of women and become hermaphrodites and he ﷺ invoked a curse on those women who adopt a masculine appearance and habit and he ﷺ commanded: 'Turn them out of your houses."

(Mishkaat ul Masabih, p. 380, from Bukhari)

Explanation:

These traditions show that our beloved Messenger of Allah ﷺ intensely disapproved of men wearing female dress and becoming effeminate or women putting on male dress and becoming masculine. It is because of his disgust with such men and women that he ﷺ invoked a curse on them. Reason demands that men should adopt masculine and women the feminine ways. The people in modern times do not pay heed to the guidance of Allah's Messenger ﷺ, but take the pagans of Europe and America and the movie actors and actresses as their model. In dress and manner they follow their lead and feel pride in doing so, even though that dress and manner invites Allah's curse. May Allah vouchsafe understanding to us and help us to follow the Guidance of His Messenger ﷺ.

The Hadees says: Turn out of your houses men who adopt feminine ways and women who adopt masculine manners. This shows that it is strictly forbidden to allow the hermaphrodites to enter your houses.

Hazrat Abu Huraira رضی الله عنه reported: 'A hermaphrodite whose hands and arms were stained with henna was produced before the Messenger of Allah ﷺ, who asked: 'What has happened to him?" It was submitted: 'He affects resemblance to women'. On hearing this, he ﷺ ordered him to leave Madina and live in Baqee" (بقیع) *(Mishkaat ul Masabih)*. This place is different from the well-known Jannat-ul-Baqee.

In some homes hermaphrodites are summoned to sing on the birth of a child. This constitutes double sin: One, to let them in the house and the other, to amuse yourself with their singing. May Allah Almighty save us from every sin. The jurists have written that

Muslim women are under an obligation to veil themselves even from those women who go about unveiled.

The vogue of dressing boys in girls' clothes and girls in boys clothes is becoming very popular in modern society. Young men and women are being swept away by this fashion which originated with the unrighteous people of Europe and America. They regard the adoption of this fashion as a matter of high pride.

The episode is narrated that in a mixed party of men and women a youth was seen arranging the table and setting dishes on it. A guest remarked: 'He is a capable lad. Look how efficiently he arranges the table.' At this a voice rose from behind: "What are you saying, Sir. It is not a boy, it is my daughter". The guest turned round and said: "Excuse me, I didn't know that you were her mother." Prompt came the retort: "Sir, Learn to see right' I am not her mother, but father." The substance of the story is that the girl had been dressed in boy's clothes according to the modern fashion and the father too had adopted feminine dress and appearance.

How and in what ways is effeminacy in men and masculinity in women is coming into fashion is best known to those who are themselves involved in this evil. In the past we lamented the fact that men were developing effeminacy by shaving off their beards. Today men especially the youth have gone a step further. They are using lipstick and powder and dressing in jumpers and frocks. There are many men who go out wearing shirts and trousers of such shades of colour as are particularly feminine. On a casual look these fashionable males appear to be females.

It is long since the girls have been saying: 'I shall marry a clean shaven man. I don't like bearded men.' In other words they want a man who by his looks falls in the category of women. The women are now wearing Western trousers. If they put on Eastern dress, it is of male cut.

Boys are decked in feminine and girls in male dresses. The people have fallen into a misconception that they have ascended the ladder of progress. How can that which deserves a curse by decree of Allah and His Messenger ﷺ be a means of success? It can be a

progress in bestiality and sensuality, in transgression and vice (that is sin) which is accursed, but not a progress in terms of faith and humanity.

WEARING OF WIG

(٢٤٤) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللّٰهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ (رواه البخارى و مسلم)

Hazrat Abdullah b. Omar رضي الله عنه reported: 'The Messenger of Allah ﷺ warned: Allah's curse be on the woman who (in order to make her hair long and luxurious) joins to her hair the hair of another man, or woman and Allah's curse be on that woman also who says to another woman: 'Join someone else's hair to my hair. And he ﷺ said: 'Allah's curse be on the woman who tattoos and the woman who gets herself tattooed."

(Mishkaat ul Masabih, p. 381 ; from Bukhari and Muslim)

Explanation:

Women have been using a variety of methods to adorn themselves since ancient times. These methods continue to change with time. One of these methods was (it is still in vogue in certain regions and among some nations) that in order to make their hair long and luxurious used to join to their hair the hair of another man or women. Some women had made it a profession to join hair to their customers' hair for a fee.

Since this involves falsehood and deception, the Messenger of Allah ﷺ strongly disapproved of it and invoked a curse both on the *Wasila* (*i.e.* she who joins the hair) and the *Mustousilah* (*i.e.* she who gets hair joined to her hair).

Similarly tattooing and getting oneself tattooed are also old practices. In Arabic the word وشم *'wishm'* is used for it. The method

is that the skin is deeply pricked with a needle and punctured spots are stained with calico or collyrium. Similarly pictures of animals and other objects are tattooed on the body. This custom is very common among the Hindus in India and such pictures are also frequently seen on the bodies of some male inhabitants of Baluchistan. The True Messenger of Allah ﷺ has declared this custom as unlawful. Similarly he ﷺ invoked a curse on a woman who gets some marks made on her body and the woman who makes these marks. Bukhari records that Abdullah b. Masud رضي الله عنه said:

لَعَنَ اللهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللهِ

"The curse of Allah Almighty be on the tattooers and those who get themselves tattooed and on those women who pluck the hair of their eye-brows in order to make them thin. Allah's curse be on those women who get their teeth operated so as to create spaces between them and thus change the shape given by Allah."

On hearing this statement of Hazrat Abdullah b. Masud رضي الله عنه a woman called on him and said: 'I hear that you invoke a curse on such women." He replied: 'Why shouldn't I invoke a curse upon those women on whom the Messenger of Allah ﷺ called down a curse and who have been cursed by Allah's Book." The woman said: 'I have read the whole Qur'an and have not found this curse anywhere." Hazrat Abdullah b. Masud رضي الله عنه said: 'If you had read the Qur'an you would certainly have found this point. Have you not read:

وَمَا اتكُمُ الرَّسُوْلُ فَخذُوْهُ وَمَا نَهكُمْ عَنْهُ فَانْتَهُوْا

"And obey what the Messenger ﷺ bids you and avoid what he ﷺ forbids you."

On hearing this the woman said: "Yes, this indeed is in the Qur'an." Hazrat Abdullah b. Masud رضي الله عنه said: I have cursed the women for those acts which have been forbidden by the Messenger

of Allah ﷺ. So according to the Qur'an also these acts are unlawful, for the Qur'an says: 'Obey what the Messenger of Allah ﷺ bids you and avoid what he ﷺ forbids you." *(Mishkaat ul Masabih, p. 381)*

This episode reveals several points:

Firstly, it is unlawful to wear a wig, to get the body tattooed and plucking the hair from the eye-brows. Similarly it is forbidden to scale the teeth in order to make them thin and to create spaces between the teeth. All these acts invite Allah's curse. These acts involve a change in the shape created by Allah which is a heinous sin and therefore strictly forbidden. It is a condemnable act which invites the curse of Allah. However, where it is allowed to cut off the hair or change the shape of the body, it is not only right but a blessed act to do so. Man should always keep in mind the will of the Master. As a matter of fact it is not laudable in Shariat to dress up and adorn oneself excessively. It is right for a wife to adorn herself, but to be obsessed with this activity and looking for new ways and means of adornment is against the nature of a believer. Those whose purpose in life is to cultivate righteous actions and good morals have no time or money to spare for artificial and spurious pastimes.

The second point which we infer from the episode of Hazrat Abdullah b. Masud رضي الله عنه is that the Orders contained in traditions have the same force as the commands of Allah. Similarly the prohibitions contained in traditions have the same validity as the prohibitions issued by Allah. Many ignorant people of modern times whose minds have received so-called enlightenment from Europe and America (which indeed is darkness) allege that there is no need for tradition; we shall follow the Qur'an only. On the other hand the fact is that it is impossible to follow the Qur'an without the knowledge and acceptance of traditions, because traditions are the exegesis of the Qur'an. For a detailed discussion see my work *'Fazail-e-Ilm'*.

The third point revealed by the episode of Hazrat Abdullah b. Masud رضي الله عنه is that women in those times were well-versed in the knowledge of religion. They had such an extensive knowledge of the Qur'an that a woman by virtue of her learning challenged such a

venerable and ruminant Companion as Hazrat Abdullah b. Masud رضی اللہ عنہ and asserted that the point did not exist in the Qur'an at all.

Alas! Modern women spend years in schools and colleges, but do not pay the slightest attention to the study of Qur'an and the Ahadees. This is the outcome of a secular environment. May Allah, the Mighty, the Glorious help us all to acquire the knowledge of Qur`an and Hadees. *Aameen!*.

WOMAN IS FORBIDDEN TO SHAVE OFF HER HEAD

(٢٤٥) وَعَنْ عَلِيٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْـهُ قَـالَ نَهـى رَسُـوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا

(مشكوة ص ٣٣٤ ' ازنسائى)

Hazrat Ali رضی اللہ عنہ reported: 'The Messenger of Allah ﷺ forbade woman to shave off her head."

(Mishkaat ul Masabih, p. 334, from Nisai.)

Explanation:

This command relates to the same rule which forbids woman to assume masculine ways. This topic has been discussed under the foregoing traditions. Mulla Ali Qari رحمہ اللہ علیہ writes: 'Hair and tresses are adornments for women in the same way as beard is an adornment for man. It is unlawful for man to shave his beard and unlawful for woman to shave off her head.

It should also be noted that women and men are not only forbidden to strike resemblance with each other, but also to strike resemblance with non-Muslims. This order applies equally to men and women. So not only is it necessary for Muslim women to avoid assuming masculine appearance and dress but also to be very careful not to strike resemblance with the Hindus, the Jews and the

Christians. Further, it is forbidden to assume resemblance with the hypocrites and the wicked persons. It is a wide-spread evil these days that instead of obeying the precepts of our beloved Master ﷺ about manners, dress and appearance, Muslim men and women are following the guidance of the Jews and the Christians. اِنَّالِلّٰهِ وَاِنَّااِلَيْهِ رَاجِعُوْنَ "From Allah we come, to Allah we return."

In the Name of Allah! Give up following the ways of the wicked and the unbelievers and make the precepts, morals and actions of the Madani Master ﷺ your Guide.

DECORATIVE CURTAIN AND A PAINTED RUG

(٢٤٦) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَـا اَنَّ النَّبِـيَّ صَلَّـى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ خَرَجَ فِيْ غَزَاةٍ فَاَخَذْتُ نَمَطاً فَسَتَرْتُهُ فَلَمَّا قَـدِمَ فَرَأَى النَّمَطَ فَجَذَبَه حَتّـى هَتَكَـه ثُـمَّ قَـالَ اِنَّ اللّٰهَ لَـمْ يَأْمُرْنَـا اَنْ نَكْسُوْا الْحِجَارَةَ وَالطِّيْنَ (رواه البخارى و مسلم)

Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا narrated: Once the Messenger of Allah ﷺ went on Jihad. In his absence I bought a fine cloth with a thin border and hung this cloth on the door as a curtain. On seeing this cloth on his return he ﷺ pulled it down with such force that it split into two. Then he ﷺ said: Allah Almighty has not commanded us to clothe stones and soil."

(Mishkaat ul Masabih, p. 385, from Bukhari and Muslim)

Explanation:

The Messenger of Allah ﷺ disapproved of spending money on home decoration. That is why he ﷺ tore down the beautiful decorative curtain hung by Hazrat Ayesha رضی اللہ عنہا and observed: 'Allah has not commanded us to clothe stones and soil. As for the door curtains which are hung to preserve the privacy of the home, they can be made of thick mat or coarse simple cloth. It is not

necessary to use an expensive or beautiful curtain for this purpose. Modern fashion dictates that curtains should be hung on walls, doors and windows. Expensive and beautiful curtains are used for the purpose of home decoration. Muslims are spending millions of rupees to keep up with this fashion. While a large number of people in our own neighbourhood and in other urban and rural areas are in want of clothes, we are draping the doors and walls with expensive cloth only to please our eyes. Man's needs cry for succour while we are lavishing our generosity on bricks and stones. They have learnt this lesson virtually from the aliens. If they had been motivated by a desire to follow the guidance of their beloved Messenger of Allah ﷺ, their mind would never have turned to extravagant fashions.

Moreover, it is a strange irony that women are abandoning the Sharii veil and the veil which was meant to be worn as a cover from the eyes of the unfamiliar persons is now reserved for the decoration of the doors and walls. The women roam about in the parks and cloth markets with open faces without shame. They are not willing to wear the slightest veil, yet they needlessly drape their walls with expensive curtains. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ *"From Allah we come, to Allah we return."*

It must be noted that decoration, purity and cleanliness are three different matters. The meaning of decoration is well-known to the people. طہارت is purity and نظافت denotes cleanliness.

Allah has commanded the maintenance of cleanliness. Allah says:

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

"Verily Allah loves those who repent much and keep themselves quite clean." *(Surah Baqara)*

Purity has also been enjoined: The Messenger of Allah ﷺ observed: نَظِّفُوْا اَفْنِيَتَكُمْ *"Keep the ground before your houses clean."*

However, it is neither meritorious nor plausible to maintain expensive decoration, to buy decoration pieces, to be obsessed with

ever new ways of decoration and to waste time and money in this matter.

May Allah Almighty set us on the path of His Beloved Messenger ﷺ. *Aameen!*

(٢٤٠٧) وَعَنْهَا رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا اِنَّهَا اشْتَرَتْ نُمْرُقَةً فِيْهَا تَصَاوِيْرُ فَلَمَّا رَاهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفْتُ فِيْ وَجْهِهِ الْكَرَاهِيَةَ قَالَتْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ وَاَتُوْبُ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهِ مَاذَا اَذْنَبْتُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَا بَالُ هٰذِهِ النُّمْرُقَةِ قُلْتُ اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِنَّ اَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُوْنَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ اَحْيُوْا مَا خَلَقْتُمْ وَ قَالَ اِنَّ الْبَيْتَ الَّذِيْ فِيْهِ الصُّوْرَةُ لَا تَدْخُلُهُ الْمَلٰئِكَةُ (رواه البخارى و مسلم)

Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا narrated: Once I purchased a rug with pictures painted on it. When the Messenger of Allah ﷺ saw it, he ﷺ stopped at the door and did not enter. I noted signs of displeasure on his august face and submitted: "O Messenger of Allah ﷺ I offer my repentance to Allah and beg forgiveness of Allah's Messenger ﷺ. What wrong have I done?" He ﷺ said: "What kind of a rug is this? How did it come here?" I submitted: "I have bought it for you to sit on it and use it in place of the pillow". He ﷺ said: 'Verily the painters of these pictures shall be tormented on the Day of Judgment and they shall be asked: 'Put life into what you had made." He ﷺ states further that 'If there is a picture in a house the Angels of Mercy decline to enter that house."

(Mishkaat ul Masabih, p. 385, from Bukhari and Muslim)

Explanation:

This Hadees reveals the following points:

(1) It is unlawful to keep in the home, office or shop a mattress, rug, carpet or other articles like calendar, utensils, or furniture bearing any kind of pictures. On seeing in his house a rug bearing pictures the Messenger of Allah ﷺ stopped in the door and did not enter the house.

(2) It also shows that if there is a picture in a house the Angels of Mercy decline to enter it. The Ahadees mention only the Angels in general, but in the light of verses and Ahadees the traditionalists have explained that here the Angel refers to Angels of Mercy, not the Kiraman Katibin (Angels who record human actions, good or bad) and the Angels of Death, for they have to enter the houses to carry out the commands of Allah, though they too are displeased by the pictures in a house. However, they are duty-bound to be there. It is they who disbelieve in Angels or are inconsiderate to the pain caused to this innocent creation of Allah that can keep pictures in their homes. May Allah Almighty vouchsafe guidance to them! The Shariat has made special provisions for avoiding those acts which cause distress to the Angels. It is reported in the Hadees that the Pride of the Worlds ﷺ inquired: "Whoso has eaten this stinking plant, that is, the Onion, should on no account come near our mosque, for even the Angels are distressed by those things which cause pain to man.[1] (The implication is that bad odour displeases the Angels even as it displeases the human beings. So after eating a bad smelling thing, do not enter a mosque even if the mosque is empty, because Angels are always present there. However, when the bad odour has disappeared you are permitted to go into the mosque). Those things which have been prohibited by Shariat please the devils. So how can the innocent Angels of Pure Allah be pleased with them? Those who keep a picture in the house

[1] Mishkaat ul Masabih, p. 68, from Bukhari and Muslim.

or indulge in certain other prohibited acts or indecencies please Satan and displease Allah Almighty, His Holy Messenger ﷺ and the sacred Angels! What a great folly!

(3) The Hadees also makes it clear that those who keep pictures will be in torment on the Day of Judgment. They will be asked: "Put life into the pictures you have made." This order will be given by way of admonition and reprimand, because obviously they will not be able to blow life into those pictures. A Hadees narrates that "Allah Almighty said: Who is a great wrongdoer than he who starts making creatures as I do. If they possess the power of creation, let them create a tiny particle, a grain or a barley grain." The implication is that they cannot produce even a particle, why are they then indulging in the vocation of drawing figures.

The Messenger of Allah ﷺ warned: "The severest torment on the Day of Judgment shall be inflicted on those who strike resemblance to Allah Almighty in His Attribute of Creation. (That is, draw pictures). Furthermore, he ﷺ observed that every painter shall be tormented through the pictures made by him. Each figure which he had drawn shall become alive and torture the painter.

Rule: It is right to draw the picture of an inanimate object and keep it in the house such as the picture of a tree etc. However, if there is an object adored by the pagans, it is incumbent upon the Muslim to avoid drawing its picture. A case in point is the picture of the Cross worshipped by the Christians.

Rule: Strictly avoid keeping and watching the television, for it has been invented for taking, transmitting and viewing pictures.

Warning: Some people believe that the pictures which Hadees forbids us to draw is the painting made by hand. The prohibition does not cover camera photographs because they are not made by hand. This wrong and evil argument has been inspired by Satan. The real objective is to prohibit the making of pictures, regardless of whether it is made by hand or by mechanical means. To keep pictures and to decorate home, bungalows and motor cars with statutes has become a fashion these days. It has even been made a

part of culture. One of the many sins which have crept into life in the name of Art is the making of pictures, using them as decoration pieces and viewing and displaying them to the public. Whoever becomes affluent turns his attention immediately to artificial living decoration, camera snaps, idols, statues etc. You may explain to him a thousand times that this is a gross violation of the command of Allah and His Messenger ﷺ, but he turns a deaf ear. When one has taken Europe and America as guides, one will hardly feel the need for turning to Makkah and Madina for guidance.

One is a Syed, another is an Alvi, a third is Siddiqui, a fourth is Faruqi, a fifth is a Usmani, the sixth is a Zuberi, the seventh a Chisti and the eighth a Qadri! But they are only nominally so. In their social and home life they appear to be Christians. In their cupboard stands a dog, in their motor car swings a doll. In front hangs a picture. The office is decorated with a statue! May Allah give us refuge! Are the Muslims ever like this? Are they the Muslims who do not have the slightest regard for the command of the Messenger ﷺ, who are so averse to the Angels of Mercy that they do not like them to enter their homes.

Some people are exceedingly fond of their children. Even in the homes of those who pray regularly, preach religion to others and affect piety, dolls, pictures and idols are provided to children as playthings, because the children are enamoured of these things and they don't want to break the heart of their children. However, it is nothing to them if sorrow is caused to the heart of the Madni Master ﷺ.

فَاللّٰهُ الْمُسْتَعَانُ وَبِيَدِهِ التَّوْفِيْق

A FEW GOODS ARE ENOUGH

(٢٤٨) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ اِنْ اَرَدْتِ اللُّحُوْقَ بِيْ فَلْيَكْفِكِ مِنَ الدُّنْيَا كَزَادِ الرَّاكِبِ وَاِيَّاكِ وَ مُجَالَسَةَ الْاَغْنِيَآءِ وَلَا

تَسْتَخْلِقِيْ ثَوْبًا حَتّٰى تُرَقِّعِيْهِ اِيَّاكِ وَالتَّنَعُّمَ فَاِنَّ عِبَادَ اللّٰهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ

Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا reported: 'Addressing me the Messenger of Allah ﷺ advised: O Ayesha if you want to join me (in eternity), as much (very little) baggage should suffice you for the needs of your life as a traveller takes with him; and do not associate with the rich and do not regard any cloth as old (that is unfit for use), till you have patched it and worn it."

(Mishkaat ul Masabih, p. 375, from Tirmizi)

Explanation:

Three very important injunctions have been given in this Hadees, which are extremely useful. The first injunction is: Fulfil the needs of life with as little provisions and as small a baggage as a traveller takes with him on a journey. The more provisions and baggage you want, the more money you will need to spend on it. Often lawful means fall short of buying unnecessary goods, furniture and luxury items, so unlawful means have necessarily to be resorted to. The reckoning which will be held in the end will relate to wealth. The people of moderate means and moderate expenses will be better-off there. So the lesser the provisions for worldly life the better it would be in the life Hereafter. Today there is a race for acquiring greater and greater amount of goods. Huge sums are spent on furniture, newly-designed bungalows and various unnecessary heads. The poorest man demands a sofa set, a Television and tape-recorder. The people want a silk carpet not for seating purposes but only to spread on the floor for decoration purposes. This silk carpet they crush under their shoes.

Look! These are not the ways of the followers of Muhammad, the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ deputed one of his closest Companions Muaaz b. Jabal ؓ as Governor of Yemen, he ﷺ gave him this instruction:

اِيَّاكَ والتَّنَعُّمَ فَاِنَّ عِبَادَاللّٰهِ لَيْسُوا بِالْمُتَنَعِّمِيْن

Avoid indulging in pleasure. Allah's men do not indulge in pleasure.)

Hazrat Ali reported: 'The Messenger of Allah said:

مَنْ رَضِيَ بِاللهِ بِالْيَسِيْرِ مِنَ الرِّزْقِ رَضِيَ اللهُ مِنْهُ بِالْقَلِيْلِ مِنَ الْعَمَلِ

"Whoso is pleased with the little provision Allah has given him. Allah Almighty is pleased with the small number of his deeds." *(Baihaqi)*

Once the Messenger of Allah went to sleep on a mat. When he woke up it was found that the texture of the mat had impressed its marks on his body. Hazrat Abdullah b. Masud submitted: "O Messenger of Allah, if you wish we shall make a comfortable bed for you and get fine things for you." On hearing this he said: "What have I to do with the world? My relation with the world is that of a traveller who sits in the shade of a tree for a while and then leaves it and goes his way." *(Mishkaat ul Masabih, p. 442)*

A Muslim must follow the precedent of his beloved Messenger of Allah in every condition and in every affair. Modern Muslims, especially young boys and girls have in emulation of alien peoples have adopted such additional heads of expenditure as are neither essential nor necessities of life. So overpowering is the force of fashion and expenses on keeping up appearances have been so enlarged that however high the income, it always falls short of the expense. Consequently the debt multiplies.

Hazrat Muaaz b. Jabal once said to his Companions: "You were tried by hardships and you were patient. You shall shortly be tested by your wealth and my greatest fear is that you will be hurled into the mischief of women. The women wear bracelets of gold and silver and put on thin and fine clothes of Syria and Yemen. They will tire out the wealthy (in getting these things for them) and will demand that from the poor man which he would not be able to give them" *(Hulyatul Auliya)*

Today we are passing through this period in which the condition of the women is exactly the same as has been described above. Cleanliness and neatness are good, but other superfluous requirements of dress and fashion which have been laid down by the Europeans are improper for Muslims even to think about let alone adopting them. The Muslims in their blind imitation of Europe have fallen into a state where they are prosperous in appearance but miserable at heart, earning well yet hardly making both ends meet. They know neither peace nor content. In their excessive fondness for children they bring them up in such luxury that later their income cannot square with these expenses. The parents spend all that they can afford on the fashionable life-style of their child.

When after receiving education he enters service or starts a business, he is confounded Family expenses, looking after parents, keeping up appearances according to the requirements of status and social fashions — all this becomes an unbearable burden for him. If the parents teach them to lead a simple life, they would not face this perplexity.

The girls are made so fond of fashion and so accustomed to extravagant spending from childhood that after marriage they become a burden on their husbands. The whole income of the husband is spent on fashion, dress and jewellery. Eventually home life is bedevilled by dissension and bitterness.

Excessive devotion to adornment and make-up leaves no time for the recitation of the Holy Qur'an, invocation of peace and blessings on the Messenger of Allah adorine for Allah's pardon and acquiring religious knowledge. The real adornment is the enlightenment and purity of heart and soul, and the cleanliness of body and clothes. Adornment appears attractive only when the heart is pure and morals good. The example of bad morals and good appearance is filth wrapped in silk cloth. It must also be understood that need is that without which life becomes unbearable. Mark this point well. Review your expenses. We have included many irrelevant and superfluous expenditures in the catalogue of our needs.

The second instruction given in this sacred Hadees is: Do not associate with the rich. This is a very useful instruction. The rich people are often worldly-minded. Association with them tends to increase love of the world and decrease love of eternity. Their condition and riches induces one to set up a comparison between their God-given affluence and one's own deprivation. This leads to sentiments of ingratitude to Allah. The fact is that there is no man who has no inferior. One way of learning to be grateful to Allah is to look at him who is your inferior in worldly wealth. Muslim records that the Messenger of Allah ﷺ advised:

اُنْظُرُوْا اِلٰى مَنْ هُوَ اَسْفَلُ مِنْكُمْ وَلَا تَنْظُرُوْا اِلٰى مَنْ هُوَ فَوْقَكُمْ فَهُوَ اَجْدَرُ اَنْ لَّا تَزْدَرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ

"Look at him who is your inferior (in worldly goods and riches) and do not look at him who excels you. If you do this, you will never feel ungrateful for the bounties Allah has bestowed on you." (Mishkaat ul Masabih, p. 447)

Under another topic the Messenger of Allah ﷺ said the same thing in these words: Whoso bears two trails, Allah Almighty will count him as a grateful and patient man. Whoso saw a man who excelled him in religion and followed him and saw in the world a man who was inferior to him and thanked Allah that He gave him superiority over the other, Allah Almighty will count this man among the grateful. And whoso saw in religion a man who was inferior to him and saw in the world a man who excelled him and then pitied himself for being deprived of these things (in the world), Allah Almighty will not count him among the grateful and patient men. *(Mishkaat ul Masabih, p. 448, from Tirmizi)*

Moreover, most wealthy people are wicked, immoral sinful and indifferent to the performance of prayer. It is a grave folly to covet their wealth. Hazrat Abu Hurairaؓ reported, "The Messenger of Allah ﷺ instructed: Do not envy the bounty enjoyed by a wicked (sinful) person, for you do not know to what end he will come after

death. Verily, Allah has prepared a dreadful torment for him, that is the Fire of Hell." *(Mishkaat ul Masabih, p. 447)*

If one accumulates heaps of wealth in the world and has to suffer torment in the eternal world, what profit has one earned? Understand this point well. The torment of Hell will be so severe as to kill the man, yet he will not die but continue to suffer the terrible agony.

لَايَمُوْتُ فِيْهَا وَلَايَحْيٰى اَللّٰهُمَّ احْفِظْنَا مِنْ مَّصَائِبِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ

The third instruction given in this sacred Hadees is that cloth should not be discarded as old till it has been mended and worn. The implication is: do not regard cloth as old because it has been used for a long time. As long as the cloth is not torn, continue to use it. When it shows wear and tear, do not make haste to discard it as unserviceable. Sew patches on it and continue to wear it. If you act upon this advice you won't be pressed for earning more money for frequent purchases of clothes. At the same time you will be saved from the follies of arrogance, vanity and looking down upon others which are the necessary concomitant of fondness for new dresses. Modern boys and girls will look askance at this advice, because worldly-mindedness, vanity, hypocrisy are so prevalent in society.

However, the advice is invaluable. Whoso acts on it, he will attain peace in this world and in the world Hereafter. He will also achieve dignity in the eternal world, even though some worldly-minded people may hold him in contempt for wearing patched clothes in the mortal world.

BOOK - 19

BOOK

OF

PURIFICATION

DISCOURSE ON PURIFICATION

We have already discussed the mode of *Wuzoo* and bathing and essential information about them after Book of Faith and before the Book of Salat. In this chapter we deal with modes and essential rules regarding such matters as the causes of obligatory bathing, the state of impurity after sexual intercourse, the state of being without *Wuzoo* (ablution), menstruation and discharge of blood at child-birth.

OBLIGATORY BATH

(٢٤٩) وَعَنْ عَائِشَةَ رَضِىَ اللهُ تَعَالٰى عَنْهَا قَالَتْ سُئِلَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلاَ يَذْكُرُ اِحْتِلاَماً قَالَ يَغْتَسِلُ وَ عَنِ الرَّجُلِ الَّذِى يَرىٰ اَنَّه' قَدِ احْتَلَمَ وَلاَ يَجِدُ بَلَلاً قَالَ لاَ غُسْلَ عَلَيْهِ قَالَتْ اُمَّ سُلَيْمٍ هَلْ عَلَى الْمَرْءَةِ تَرى ذٰلِكَ غُسْلٌ" قَالَ نَعَمْ اِنَّ النِّسَاءِ شَقَائِقِ الرِّجَالِ

(رواه الترمذى و ابوداؤد)

Hazrat Ayesha رَضِىَ اللهُ عَنْهَا narrated: 'The Messenger of Allah ﷺ was asked: "A man on waking up finds his cloth damp, but does not remember that he had a discharge of semen during sleep. Is bathing obligatory upon him?" The Pride of the World ﷺ answered: "This man should take bath." He ﷺ was asked again: "A man experienced discharge of semen during sleep (that is he dreamt that his semen flowed out), but on waking up he found no dampness. Is he obliged to take bath?" The Messenger of Allah ﷺ observed: "This man is not obliged to take a bath." When those questions and answers regarding a man were over Hazrat Umm e Sulaim رَضِىَ اللهُ عَنْهَا made the

same enquries about women. She asked: 'A woman on waking up from a dream observes dampness on her cloth or bed. Is she under an obligation to take bath?' The Pride of the World ﷺ answered: 'Yes, in this case the woman is under an obligation to take bath (for) women are sisters of men."

(Mishkaat ul Masabih, p. 48, reproduced from Abu Daud and Tirmizi)

Explanation:

Sometimes due to excessive sexual desire men and women experience a discharge of semen. Discharge makes bathing obligatory. The same order applies to it as that of *Jimub* (state of impurity after the intercourse).

If one has experienced only a pleasurable feeling during sleep and on waking up no dampness is found, bathing does not become obligatory merely on the ground of having a pleasant dream. It is this case with which the present Hadees deals.

(٢٥٠) وَعَنْهَا رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِذَا جَاوَزَ الْخِتَانَ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ فَعَلْتُهٗ اَنَا وَرَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاغْتَسَلْنَا

(رواه الترمذی و ابن ماجه)

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا stated that the Messenger of Allah ﷺ instructed: "When the head of a man's penis (that is the ring formed after circumcision) enters the private part of a woman, bathing becomes obligatory for both. (After narrating this Hadees Hazrat Ayesha رَضِيَ اللهُ عَنْهَا said) 'The Messenger of Allah ﷺ and I acted like this and then both of us took a bath."

(Mishkaat ul Masabih, p. 48, vol.-I Tirmizi and Ibn e Maja)

Explanation:

The rule of bathing after a pleasurable experience in dream is as stated in the previous Hadees. It shows that if semen is discharged during this dream experience, bathing will become obligatory. However, a dream without semen discharge does not make bathing obligatory. However, if man and wife engage in sexual intercourse, bathing becomes obligatory whether or not both parties have discharged semen. If man so much as penetrates the head of his penis into the vagina, it becomes obligatory for man and woman to take a bath whether not any of them has discharged semen.

Rule: Bathing becomes obligatory on a woman on four grounds. Remember these grounds well. (1) At the termination of menstrual discharge. (2) At the termination of discharge of blood consequent upon child-birth. (3)After discharge of semen in a dream. (4) After engaging in intercourse with man whether or not semen has been discharged as is explained above.

Rule: If an uncouth man performs intercourse in the anus of the woman and so much as penetrates the head of his penis into the anus, both man and woman are under an obligation to take bath, whether or not a discharge of semen has taken place. This act is a grave sin and is forbidden. A curse has been invoked upon this act in a sacred tradition.

HUKMI NAJASAT

(٢٥١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِئُ بِيْ قَبْلَ اَنْ اَغْتَسِلَ

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا narrated: 'When bathing became obligatory upon me and the Messenger of Allah ﷺ, he ﷺ would take bath before I did and (after taking bath) would warm himself by my side."

(Mishkaat ul Masabih, p. 49, from Ibn e Maja and Tirmizi)

Explanation:

This Hadees shows that the body of a person who is under an obligation to bath does not become so dirty as to make it unlawful for anyone to meet him, talk to him, sit or lie with him. However, if some filth sticks on his body and another person is contaminated by it, then only that part of this person will be regarded as filthy as has been contaminated. When bathing becomes obligatory upon a man and wife and only one of them has taken bath and the other has not, there is no harm if they lie together in this state.

The other person can take bath later. However, if another bath becomes obligatory by lying together, both parties must take bath. The obligation of bathing is imposed by the order of Shariat. It is in this sense that the state in which bath becomes obligatory is known as impurity by decree (Hukmi Najasat). Filth by decree does not render saliva and perspiration unclean. During bath if some drops of used water which has passed over unclean parts fall into clean water, it does not become dirty. Similarly if these drops fall on the clothes they will remain clean. It is lawful for a person who is under an obligation to take bath to eat, drink and go to sleep. Understand these rules well. because if you grasp them the facilities provided by the Shariat of Islam will become clearly comprehensible to you.

THE ANGELS ABHOR THE *JUNUB*

(٢٥٢) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَاتَدْخُلُ الْمَلٰئِكَةُ بَيْتًا فِيْهِ صُوْرَةٌ وَلَا كَلْبٌ وَلَاجُنُبٌ (رواه ابوداؤد و النسائي)

Hazrat Ali Murtaza رَضِيَ اللّٰهُ عَنْهُ وَكَرَّمَ اللّٰهُ وَجْهَهُ reported: 'The Pride of the World ﷺ warned: 'The Angels do not enter a house wherein are a picture, a dog or a Junub (a man or woman upon whom bathing has become obligatory).

(Mishkaat ul Masabih, p. 50, from Abu Daud and Nisai)

Explanation:

It is lawful for a person upon whom bathing has become obligatory to postpone bathing till the hour of Namaz (prayer), but it is better if he takes the bath as soon as possible for the simple reason that the Angels abhor the *Junub*. It pains the Angels to enter a house as long as some *Junub* is there. So they do not enter such a house. This is what we learn from this Hadees. However, another Hadees states that if the *Junub* performs *Wuzoo* (ablution), the angels have no hesitation to go near him. So when bathing has become obligatory but the heart desires to postpone the bathing, you should at least perform ablution immediately. At night· especially if you cannot take bath, you should perform ablution before going to bed and then take bath just before offering to dawn prayer. When bathing becomes obligatory and you wish to eat something, it is better for you to perform ablution before eating it.

This Haddees also states that Angels do not enter a house wherein is a picture or a dog. The picture of a tree or a building may be kept in the house, provided that it is not an emblem of disbelief or evil and it does not contain the figure of an animate object. To paint or take the picture of an animate object and put it up as a decoration piece in the office or at home is unlawful. Similarly a stern warning has been given against rearing a dog. It is strictly forbidden to keep a dog as a pet.However, dogs may be kept to watch the fields, and home and for hunting. The statement in the sacred tradition that Angels do not enter a house wherein is a picture, a dog or a *Junub*, refers to Angels of Mercy. The Angels appointed to keep the account of deeds or to take life are duty-bound to enter every home, but even they do so with a feeling of disgust. These days in emulation of the enemies the Muslims have also adopted the evil custom of filling their homes with pictures, rearing dogs as pets and by these actions prevent the Angels of Mercy from entering their homes.

An ignorant dog-breeder said: If the Angels do not enter the house in the presence of a dog, we shall keep the dog there all the time. In this way how would the Angel of death draw our life? A

scholar answered: "The Angel who draws the life of the dog will draw the life of the man who keeps a dog in his home all the time.

RULE ABOUT WOMEN'S HAIR

(٢٥٣) وَعَنْ اُمِّ سَلِمَةَ رَضِىَ اللهُ تَعَالٰى عَنْهَا قَالَتْ قُلْتُ يَارَسُوْلَ اللهِ اِنَّ امْرَأَةٌ اَشُدُّ ضِفْرَ رَأْسِىْ اَفَانْقُضُهٗ لِغُسْلِ الْجَنَابَةِ فَقَالَ لَا اِنَّمَا يَكْفِيْكِ اَنْ تَحْثِىْ عَلٰى رَأْسِكِ ثَلٰثَ حَثَيَاتٍ ثُمَّ تُفِيْضِيْنَ عَلَيْكِ الْمَاءَ فَتَطَهَّرِيْنَ

The Mother of the faithful Umm_e Salma رَضِىَ اللهُ عَنْهَا narrated: 'I submitted: O Messenger of Allah ﷺ I am a woman who binds her hair tightly into plaits. So when after the sexual intercourse between man and wife bath becomes obligatory on me, shall I untie my plaits during the bath?" (In answer to this) the Pride of both Worlds ﷺ said: No. (It is not necessary to loosen the hair) It is obligatory to wet the roots of the hair. So it is enough if you pour three handfuls of water on your head and then wash your whole body. By so doing you will be purified."

(Mishkaat ul Masabih, p. 48, Vol. I, with reference to Muslim)

Explanation:

We have already described the mode of bathing in the beginning of the book. Here we deal with certain important rules regarding the bath.

When a bath has become obligatory, you can discharge this obligation by washing the visible filth on your body (blood, semen or any other fluid) and pouring water over the whole body. To fulfil the obligation it is enough to pour water on the whole body only once. It is, however, a sunnat (precedent of the Messenger of Allah ﷺ) to pour water on all parts of the body thrice. If a part of the

body equal to the pore of a hair remains dry, the bath will not be valid. Understand it well.

Regarding a woman's hair the Shariat has granted a facility that if she has knotted her hair into plaits, it is enough for her to wet the roots of her hair. She is not obliged to wash the whole hair. However, if it is not possible to wet the roots of the hair, the plaits should be loosened and the whole hair should be washed. In case the woman has not knotted her hair into plaits, she should wash her whole hair upto the roots.

These days urban women no longer knot their hair into plaits. So they are under an obligation to wash the whole hair. The notion prevalent among a section of women that washing of the head is not obligatory during a bath is gross ignorance. It is a fallacious idea. The women who bathe the body and leave the head unwashed remain unclean and their salat is not accepted.

RULES ABOUT MENSTRUATION

(٢٥٤) وَعَنْ اُمِّ سَلِمَةَ رَضِىَ اللهُ تَعَالٰى عَنْهَا قَالَتْ اِنَّ اِمْرَأَةً كَانَتْ تَهْرَاقُ الدَّمَ عَلٰى عَهْدِ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَتْ لَهَا اُمُّ سَلِمَةَ رَضِىَ اللهُ تَعَالٰى عَنْهَا عَنَ النَّبِىِّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَقَالَ لِتَنْظُرَ عَدَدَ اللَّيَالِىْ وَالْاَيَّامِ الَّتِىْ كَانَتْ تَحِيْضُهُنَّ مِنَ الشَّهْرِ قَبْلَ اَنْ يُّصِيْبَهَا الَّذِىْ اَصَابَهَا فَلْتَتْرُكِ الصَّلٰوةَ قَدْرَ ذٰلِكِ مِنَ الشَّهْرِ فَاِذَا خَلَّفَتْ ذٰلِكِ فَلْتَغْتَسِلْ ثُمَّ لِتَسْتَفْرِ بِثَوْبٍ ثُمَّ لِتُصَلِّ (رواه مالك وابوداؤد والدارمى)

The Mother of the faithful Umm e Salma رَضِىَ اللهُ عَنْهَا stated: In the time of Allah's Messenger ﷺ a woman discharged blood constantly (it never stopped). On behalf of this woman Umm e Salma رَضِىَ اللهُ عَنْهَا enquired from the Messenger of Allah ﷺ the rule in her case. (That is in

view of her condition, should this woman permanently abstain from offering prayer? In answer to this) the Pride of the World ﷺ instructed: 'This woman should recall the duration of her normal menses every month before the onset of her present condition of constant bleeding. She should then regard the average period of her normal discharge every month as the course of her menses and abstain from offering prayer during this period only. At the end of this period she should take bath of purification and start offering salat. The bleeding that continues after this period will not be regarded as menstrual discharge and hence the rules of menses will not apply to it. This woman should put on an underwear and then say her Namaz."

(Mishkaat ul Masabih, p. 57, Vol. I, Abu Daud, Maalik, Darmi)

To feel shy about the rules of Shariat

The monthly discharge of blood by a woman is termed menses, some of whose rules we have mentioned in connection with the explanation of foregoing traditions. Since information about these rules is often demanded and there are very few people who know them or can explain them, we deal with them here in greater detail. Shyness in acquiring or transmitting knowledge of Shariat is out of place. Hazrat Ayesha رَضِیَ اللّٰہُ عَنْہَا stated:

نِعْمَ النِسَاءُ نِسَاءُ الْاَنْصَارِ لَمْ يَمْنَعْهُنَّ الْحَيَاءُ اَنْ يَّتَفَقَّهْنَ فِى الدِّيْنِ

"The women of Ansar are very good. Shyness does not prevent them from acquiring religious knowledge."

(Bukhari, p. 24, Vol. I)

We have quoted the authority of Hazrat Ayesha رَضِیَ اللّٰہُ عَنْہَا because some ignorant women object to writing and stating those rules which modesty prevents women to enquire or talk about. These ignorant women constantly fall into error and consider it a violation of modesty to enquire about the rules. The Shariat does not approve of this kind of modesty. This modesty is wrong and misplaced.

The period of menses

First of all you should understand that the minimum course of menses valid in Shariat is three days and three nights and the maximum course is ten days and ten nights. If the blood discharge stops in less than three days, it shall not fall under the rules of menses. Similarly if bleeding period exceeds ten days then the excess period shall not be regarded as menstrual period. Since it is forbidden to offer Namaz during the period of menses and several other issues are also germane, the Companion women رَضِیَ اللّٰہُ عَنْہُمْ used to enquire about them from the Messenger of Allah ﷺ

In the above-quoted tradition, Hazrat Umm e Salma رَضِیَ اللّٰہُ عَنْہَا has enquired the rule about an important problem, the knowledge of which is often sought by women. Though it was the case of one woman, yet the rule given in this case is of universal application.

Rule about extra-menstrual bleeding

The women know that sometimes the menstrual discharge of blood continues beyond ten days and ten nights. In the case of some women it continues for several months. Those women who are ignorant of the rule about it abstain from offering prayer or keeping fast as long as the bleeding lasts. This is wrong and contrary to the rule of Shariat. It is obligatory to act in the same way as has been prescribed by Shariat.

Now the rule is that a woman who is bleeding constantly should recall for how many days did her menstrual discharge last during the previous month (that is for the last time). This period should be taken as the average course of her menses. Any discharge of blood which continues beyond this period is not menstrual discharge. Let us take an illustration. Suppose before the commencement of constant discharge of blood a woman menstruated for seven days and the last time she menstruated the period lasted for seven days only. Then she bled for fifteen days or for months without any interval. In this case the menstrual period shall be taken as seven days and any excess period (eight days or more) shall not be counted as menstrual period. In Shariat the bleeding woman will not be

regarded as having menses during the excess period, provided that the excess period goes beyond ten days and ten nights. Since excess period is not the period of menses, the offering of prayer during this time is obligatory..She should make up for any prayer missed during this period. If, however, the abnormal discharge did not extend beyond ten days, it would be regarded as menstrual discharge.

If a woman is discharging menstrual blood for the first time and continues beyond ten days, the rule is that ten days and ten nights shall be counted as menstrual period and any excess period shall not be regarded as menstrual period. If this woman bleeds continuously for months, she should count ten days and nights each month as the period of menses and the rest as abnormal discharge of blood.

In the time of the Messenger of Allah ﷺ some Companion women رَضِيَ اللهُ عَنْهُنَّ used to discharge blood for unusually long periods. One woman for instance bled for seven years. When the Messenger of Allah ﷺ was asked about the rule in this case, he ﷺ said: 'This blood is not menstrual blood. Actually Satan enters and strikes the womb so severely that it starts bleeding in excess of the natural discharge.

إِنَّمَا هَذَا رُكْضَةٌ مِنْ رُكَضَاتِ الشَّيْطَنِ

The Rule about *Istihaza* (non-menstrual bleeding)

The foregoing discourse raises the question as to what is the term for non-menstrual bleeding and what is the rule about it? We now explain this subject in detail.

The blood discharge which stops short of three days and nights or extends abnormally beyond ten days or bleeding during pregnancy or blood discharge before nine years of age is termed by the scholars of Shariat as *Istihaza* and the woman who discharge such blood is called Mustahaza.

Offering Namaz and keeping fast during the period of menses is forbidden. The woman is exempted from all prayers during the period of her menses. However, she should make up for the missed

fasts later. Namaz is obligatory upon the *Istihaza* woman and fasting is also obligatory upon her during the month of Ramzan. This woman if she performs *Wuzoo* (ablution) is also allowed to circumambulate the Holy Ka'ba. She can touch the Glorious Qur'an and also recite it. At the hour of salat she should perform ablution and say salat. If the discharge of blood does not terminate she should perform ablution and commence the salat, even though her clothes are drenched in blood and the prayer mat is spotted with blood.

In accordance with the rule (as mentioned above) when the period of menses is over, the woman should take a bath. Later if the blood discharge continues she should consider herself clean. She should perform *Wuzoo* and offer Namaz. If the blood discharge continues without break, the rules about the disabled should apply to her. These rules may be ascertained from the learned as and when required.

If the *Istihaza* does not discharge blood continuously, but occasionally and there are long intervals when there is no bleeding, she should wait when the hour of Namaz (Prayer) falls. When the bleeding stops, she should perform *Wuzoo* (ablution) and say the prayer.

MORE RULES ABOUT MENSES

Rule: It is not essential that blood discharge should be continuous during the period of menses. When the regular menstrual discharge starts, then during the normal period or during ten days and ten nights the blood discharge stops (for two hours, one hour, a day or a night) and the woman remains clean, the day of her cleanliness will also be counted in the period of menses.

Rule: A woman discharges blood fifteen days after the previous menstrual discharge and she thinks that the fresh discharge of blood is part of menses. So she does not offer Namaz. The blood discharge terminates before the completion of three days and three nights and then for the next fifteen to twenty days she remains clean. In this case she is obliged to make up for those Namaz which she missed during the second blood discharge which she believed to be menstrual.

Rule: If a woman starts offering obligatory Namaz at its proper hour and during the prayer she discharges menstrual blood, her prayer is vitiated. However, when the menstrual period is over, it is not obligatory to repeat this prayer.

Rule: A woman postpones offering an obligatory prayer till its prescribed time is about to end and at this time she starts menstruating, she is exempted from this Namaz. She is not obliged to repeat this prayer later.

Rule: If the woman starts discharging menstrual blood while offering a sunnat or supererogatory Namaz, her prayer is vitiated. But she is not exempted from it. She is obliged to repeat it later.

Rule: If the menstrual discharge lasts for less than ten days and it terminates at a time when she can just take a quick bath and will have so little time for Namaz that she can only say 'Allah is Great' once and can recite no more, even then this Namaz is obligatory upon her. She should take bath and commence her obligatory Namaz by saying 'Allah is Great' and then complete the whole prayer. However, if it is a dawn Namaz and during its performance the sun rises, the prayer will be vitiated. It should then be essential to perform Salat after sunrise and its repetition is obligatory. However, if the time at her disposal is too short to take bath and say 'Allah is Great', there is no obligation to make up for this prayer later.

Rule: If the woman has experienced menstrual discharge for full ten days and nights and the blood discharge terminates at an hour when there is just enough time left to say 'Allah is Great' only but there is no time for undergoing a bath, Namaz will become obligatory and she must make up for it later.

THE BODY AND SALIVA OF A MENSTRUATING WOMAN

(٢٥٥) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ كُنْتُ اَشْرَبُ وَ اَنَا حَائِضٌ ثُمَّ اُنَاوِلُهُ النَّبِيَّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَيَضَعُ

فَاهُ عَلٰى مَوْضِعِ فِيَّ فَيَشْرَبُ وَاَتَعَرَّقُ الْعَرَقَ وَاَنَا حَائِضٌ ثُمَّ اُنَاوِلُهُ النَّبِيَّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلٰى مَوْضِعِ فِيَّ

(رواه مسلم)

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا narrated: "During my menstrual period I used to drink from a vessel and then handed over the vessel to Allah's Messenger ﷺ who put his lips at the same place where I had put my lips on the vessel and drank from it. Similarly I took a bite of the meat from a bone and gave the bone to Allah's Messenger ﷺ who took a bite from the same place where I had put my mouth." (Mishkaat ul Masabih, p. 56, from Muslim)

RECITING THE HOLY QUR'AN

(٢٥٦) وَعَنْهَا رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَتَّكِئُ فِيْ حُجْرِيْ وَاَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ

(رواه البخاری و مسلم)

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا also narrated: "During the period of my menses the Messenger of Allah ﷺ used to recline on a pillow in my lap and recite the Holy Qur'an" (Mishkaat ul Masabih, p. 56, from Bukhari)

(٢٥٧) وَعَنْ مَيْمُوْنَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يُصَلِّيْ فِيْ مِرْطٍ بَعْضُهُ عَلَيَّ وَبَعْضُهُ عَلَيْهِ وَاَنَا حَائِضٌ

(رواه البخاری و مسلم)

Umm ul Momineen Hazrat Maimoona رَضِيَ اللهُ عَنْهَا reported: "During my period of menses the Messenger of Allah ﷺ used to say salat in this state that one part of the sheet covered him and the other part covered me." (Mishkaat ul Masabih, p. 56, from Bukhari and Muslim)

These Ahadees reveal that during her menses a woman's hands, feet, mouth and saliva and dress do not become impure. However, if any spot, part of the body or piece of cloth is smeared with the menstrual blood, that will be regarded as impure. The other women, her husband, her offspring or other familiar males are not prohibited to see and deal with a menstruating woman. The food left-over by a woman in menses is pure. There is no harm if her husband reclines in her lap and recites the Holy Qur'an. If this is rule for the period of menses, then the body and saliva of the menstruating woman will be considered pure. The same rules which are applicable to women in her menses are applicable to her when she is discharging blood after childbirth. There is a custom among the Jews and the Hindus that they regard a menstruating woman as untouchable. She is not allowed to touch a vessel or the clothes of anyone. The Shariat of Islam does not enforce any such prohibition.

قَالَ اِبْنِ عَابِدِيْنَ الشَّامِيْ وَلَايُكْرَهُ طَبْخِهَا وَلَا اِسْتِعْمَالَ مَامَسَتْهُ مِنْ عَجِيْنِ اَوْ نَحْوَهُمَا وَلَا يَنْبَغِيْ اِنْ يَعْزَلُ عَنْ فَرَاشِهَا لِاَنَّ ذَلِكَ يِشْبُهُ فِعْلَ الْيَهُوْدِ ' بَحر و فى السراج يَكْرَهُ اِنْ يَعِزّ لَهَا فِيْ موضع لا يخالطها فيه

"It is not abominable for a menstruating woman to cook food or to use dough or water touched by her. Her bed should not be isolated because this is a Jewish custom. It is not right to quarantine a menstruating woman and prohibit anyone to go near her." (Shami, p. 194, Vol. I)

In the pre-Islamic period the status of women was very low. A woman was not considered worthy of rights or privileges. Islam raised the status of woman and taught that women must be given due respect. Alas! These very women now-a-days regard Islam as a calamity and evade compliance to its rules.

EXTENT OF INTIMACY DURING MENSES

(٢٥٨) وَعَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ اِنَّ رَجُلاً سَاَلَ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ مَايَحِلُّ لِيْ مِنِ امْرَأَتِيْ وَهِيَ حَائِض" ؟ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ تَشُدُّعَلَيْهَا اِزَارَهَا ثُمَّ شَانُكَ بِاَعْلاَهَا .

Hazrrat Zaid b. Aslam رحمة الله عليه stated: "A man enquired from the Messenger of Allah ﷺ: 'To what extent am I allowed to go in conjugal relations with my wife when she is in menses?" He ﷺ replied: "Wrap her lower part in a Tehbund (sheet) and then you can engage with her upper part. (For instance kiss her)."

(Mishkaat ul Masabih, p. 56, from Mouta Musnad Darmi)

Explanation:

One of the rules governing the state of menses is that the man cannot take pleasure from his wife during her menses. But there are several forms of taking pleasure and rules regarding them are also different. Sexual intercourse is absolutely forbidden during the menstrual period. If ever this prohibition is violated, man and wife should seek forgiveness of Allah. The Glorious Qur'an says: "*Till the women are purified of her menses do not approach them (for intercourse).*"

As has been explained in regard to the tradition quoted above, it is lawful to enjoy the society of a menstruating woman and to eat and drink with her. One precaution, however, must be strictly observed: The husband must not touch his menstruating wife between her navel and knees with hand or any other organ. He can however touch, kiss or fondle any part of her body above the navel and below the knees. The implication of the statement that "by wrapping up her lower part in a Tehbund (sheet) he can engage with the upper part of his menstruating wife's body", in the above-mentioned tradition is that he can kiss her or fondle her head, breasts, waist etc.

Rule: It is obligatory upon the woman not to let her man violate the detailed rules mentioned above. She should especially not permit him to copulate with her. If copulation does take place with the consent of the woman, she would equally guilty alongwith her husband. So as far as it lies in her power, she should resist the husband's attempt to commit this sin.

Rule: If the menstrual discharge of a woman terminates after ten days and ten nights and due to lethargy the woman has not undergone bath, her husband can perform intercourse with her before her bath, though it is better and more plausible that he should refrain from doing so.

Rule: If menstrual discharge of a woman stops within ten days as is usual with her (some women usually menstruate for only five or six days) and the woman has not yet taken a bath and the hour of Namaz allows her to take bath and offer Takbir Tehreema (the recitation of "Allah is Great") her husband is not allowed to copulate with her at this hour. However, if the wife has taken bath and the hour of salat has passed leaving her no time for bath and Takbir Tehreema, her husband is permitted to perform sexual intercourse with her.

Rule: If the woman menstruates for less than the usual number of days, for instance if instead of the usual seven days, her menses stop after five days the woman should take bath and start offering salat and observing the obligatory fast. But her husband is not permitted as yet to copulate with her even if she has bathed. The husband should wait for the completion of her usual number of days.

Rule: A woman discharges menstrual blood for the first time and her discharge terminates in less than ten days or a woman discharges blood for less than her usual number of days, for instance instead of her usual seven days she menstruates for five days only, in both these cases she should not hasten to take bath. When her blood discharge terminates and the hour of Namaz (prayer) approaches or has already come she should towards its end take bath and offer prayer, but she should do so before the time when prayer becomes vitiated.

MENSTRUAL CLOTHES

(٢٥٩) وَعَنْ اَسْمَاءَ بِنْتِ اَبِیْ بَكْرٍ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا قَالَتْ سَاَلَتِ امْرَاَةُ النَّبِیَّ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ فَقَالَتْ یَا رَسُوْلَ اللّٰهِ اَرَئَیْتُ اِحْدٰنَا اِذَا اَصَابَ ثَوْبَهَا الدَّمُ مِنَ الْحَیْضَةِ كَیْفَ تَصْنَعُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ اِذَا اَصَابَ ثَوْبَ اِحْدٰا لٰكِنَّ الدَّمُ مِنَ الْحَیْضَةِ فَلْتَقْرُصْهُ ثُمَّ لْتَنْضَحْهُ بِمَاءٍ ثُمَّ لْتُصَلِّ فِیْهِ

Hazrat Asma b. Abu Bakr رَضِیَ اللّٰهُ عَنْهَا narrated that a woman enquired: 'O Messenger of Allah ﷺ when the clothes of anyone of us are contaminated with menstrual blood, what method should she adopt to purify the clothes?" The Messenger of Allah ﷺ replied: "When the clothes of any one of you are contaminated with menstrual blood (and then dries up) she should scratch it (with wood) and then wash it with water. Then she should wear it and offer Namaz."

(Mishkaat ul Masabih, p. 152, from Bukhari and Muslim)

Explanation:

The blood discharge is impure whether it is a menstrual discharge, or discharge at childbirth or of irregular discharge or a discharge from any part of the body. When this blood contaminates a part of a cloth, only that part and not the whole cloth becomes impure. When this part is cleaned with water the cloth becomes pure. If the blood has dried up on the cloth, it is better to scratch it off before washing it so that it may be easily cleaned. It is also proper to wash it with soap. In any case only that part of the cloth is contaminated which comes into contact with the blood. So it is not obligatory to wash the whole cloth. In fact it is an abomination to think that it is Sharii obligation to wash the whole cloth. Understand

it well. Similarly when man and wife copulate the clothes they are wearing do not become impure; only that part of their clothes becomes impure which is contaminated with semen or blood. There is a custom in certain regions, that after the first night of marriage, the whole dress of the bride is washed and thus silk garments are badly damaged. This is gross ignorance.

BLOOD-DISCHARGE AT CHILDBIRTH (NIFAAS)

(٢٦٠) وَعَنْ أُمِّ سَلِمَةَ رَضِيَ اللهُ تَعَالى عَنْهَا قَالَتْ كَانَتِ النُّفَسَاءُ تَجْلِسُ عَلى عَهْدِ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ اَرْبَعِيْنَ يَوْماً وَكُنَّا نُطَلِّى وُجُوْهَنَا بِالْوَرْسِ

(رواه ابوداؤد والترمذى واللفظ له)

The Mother of faithful Umm e Salma رَضِيَ اللهُ عَنْهَا narrated: In the time of Allah's Messenger ﷺ a woman used to remain inactive for forty days after delivery (that is, she did not offer prayer nor kept fast) and we used to rub vars (a kind of grass) on our cheecks to remove dark shades."

(Tirmizi, p. 27, Vol. I, Abu Daud, p. 43, Vol. I)

Explanation:

Blood is discharged after the delivery of the child. This blood is called *Nifaas* and the woman who is discharging this blood is called (*Nofasa'a*).

The same rules apply in the case of this woman as are applicable in the case of a woman who is menstruating. Just as offering Namaz (prayer) is not an obligation on woman in menses and she is exempt from offering Namaz and it is unlawful for her to recite the Holy Qur'an or even to touch it or to enter a mosque, similarly the woman in *Nifaas* is exempt from the obligation of offering prayer and she is forbidden to recite the Holy Qur'an or

even to touch it or enter the mosque. However, if the Holy Qur'an is encased in a cover, she can touch it. But the jacket of the binding is not included in this order. If there is no cover on the Holy Qur'an she cannot touch the jacket on the binding. Jacket means cloth or plastic which is sewn or drawn over the binding or something which so clings to the binding or is sewn over it that it cannot be detached.

Rule: It is not lawful for any woman in *Nifaas* to keep an obligatory or supererogatory fast. She should skip fasting in Ramazan and later when she is pure she should make up for the fasts which she has missed.

Rule: Like the woman in menses, the woman in *Nifaas* can also recite texts other than the Holy Qur'an such as the Durood, Istighfar and the first, second and third Kalima. If she wants to recite some verse containing a prayer she is permitted to do so.

The period of *Nifaas*

The above-mentioned tradition mentions the maximum period of *Nifaas*. The actual rule is that if the blood discharge stops in less than forty days after delivery (even if it stops after one day) the woman should undergo bath and start offering prayers. Suppose the blood does not stop even after forty days, in this case even if the blood discharge continues, yet the period of *Nifaas* ends after forty days. The woman should then take bath, perform ablution and offer her prayers regularly, for she now falls under the purview of orders applicable to a pure woman. The custom among the woman that even though the discharge of blood stops before forty days they continue to restrain from offering Namaz (prayer) till forty days are completed is wrong and derogatory to Shariat. If forty days are over, but the blood discharge continues non-stop, even then the woman should take bath once and start offering Namaz. Later at every hour of Namaz she should perform a fresh ablution.

It must be remembered that if a woman has delivered her first child and the blood discharge continues for forty days, she should take bath when forty days are over and start offering Namaz. If a woman has delivered a child before and the period during which she

had discharged blood at that time is known, the blood discharge within forty day shall be deemed to be the blood of *Nifaas*. If however the period of blood discharge exceeds forty days, the period of *Nifaas* after the second delivery shall be deducted from the first period and the surplus days shall be counted as her clean days and this superfluous blood discharge shall be called Istihaza.

Let us take an illustration. A woman discharged blood of *Nifaas* for thirty days during the previous delivery. At the subsequent delivery she discharges blood for thirty five days. This would be counted as *Nifaas*. But if she discharges blood for forty five days, then thirty days' discharge would be counted as *Nifaas* and the fifteen days shall not be deemed as *Nifaas*. During these fifteen days the rules of purity shall apply to the woman. If under the impression that she is in *Nifaas* the woman misses prayers after thirty days she is under an obligatory to make up for those prayers later; understand it well.

RULES ABOUT *NIFAAS*

Rule: If a woman discharges no blood after delivery, she should take bath immediately and start offering prayer. If bathing is harmful to her life or health and even a warm bath is dangerous for her, she should perform Tayyammum (rubbing hands with soil and then passing them over arms and face) and for the purposes of Namaz she should either perform ablution or Tayyammum. When the apprehension of death or severe ill-health is removed the woman should take a bath. If she has no strength to stand she should say prayers while sitting; if she cannot sit, she should say prayer while lying in bed.

Rule: It is not necessary that the blood of *Nifaas* may flow continuously. The blood which is discharged within the period of *Nifaas* will be deemed as *Nifaas*, even if the blood flows with intervals of two or four hours or one or two days.

Rule: If the incomplete foetus miscarries and some organ (finger or nail) of the foetus had been formed, the blood discharge will be governed by the rules of *Nifaas*. If no organ of foetus was formed, the blood discharge will not fall under the rules of *Nifaas*. In some

cases this blood discharge may be Istihaza (continuous menses) and in certain cases it may be menses. If guidance is required, reference should be made to some learned scholar.

Rule: If a woman delivers two children from the same pregnancy and there is an interval of one or two hours or one, two or more days (provided that the interval is less than six months) the blood discharge after the first delivery shall be taken as *Nifaas*.

Rule: Blood discharge during pregnancy is not menses or *Nifaas*; it is Istihaza. Similarly blood or water discharged before delivery is not menses or *Nifaas*, but Istihaza. The blood discharged when a major portion of the child has emerged from the womb is *Nifaas*.

Rule: It is forbidden for a woman to circumambulate the Ka'ba during the period of her menses or *Nifaas*. Many women go for Hajj (pilgrimage) and due to the ignorance of rules fall into this error. Again due to ignorance they do not expiate for this error as prescribed by the Shariat. If anyone has committed this mistake, she should seek direction from the learned scholars and expiate for it.

Rule: There is no Sharii basis for bathing the woman on the sixth day of her delivering a child. At the end of the tradition it is said that the black spots and dryness of skin on the face due to avoidance of bathing in the period of *Nifaas* were removed by rubbing the face with vars. It was a kind of grass which improved the complexion of the skin. In some areas organ peels are used for the same purpose and they are now being increasingly replaced by powders and creams. This shows that it is laudable to keep the face clean and to improve its complexion. However, the methods and forms of the unbelievers and the wicked people should not be imitated for this purpose.

URINE OF A BOY AND A GIRL

(٢٦١) وَعَنْ اُمِّ لُبَابَةَ بِنْتِ الْحَارِثِ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ لَمَّا وُلِدَ الْحُسَيْنُ قُلْتُ يَا رَسُولَ اللهِ اَعْطِنِيْ اَوِ ادْفَعْهُ اِلَيَّ فَلَا كَفِلَه اَوْاَرْضِعَه بِلَبَنِيْ فَفَعَلَ فَاَتَيْتُه فَوَضَعَ عَلٰى صَدْرِه فَبَالَ

عَلَيْهِ فَاَصَابَ اِزَارَه، فَقُلْتُ يَا رَسُوْلَ اللهِ اَعْطِنِىْ اِزَارَكَ اَغْسِلْهُ قَالَ اِنَّمَايُصَبُّ عَلَى بَوْلِ الْغُلَامِ وَ يُغْسَلُ بَوْلُ الْجَارِيَةِ ' رواه الطحاوى فى وراية له عَنْهَا اِنَّ الْحُسَيْنَ بْنِ عَلِىّ رَضِىَ اللهُ تَعَالَى عَنْهُمَا بَالَ عَلَى النَّبِىّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَقُلْتُ اَعْطِنِىْ ثَوْبَكَ اَغْسِلْهُ فَقَالَ اِنَّمَا يُغْسَلُ مِنَ الْاُنْثَى وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ ' وحديث لبابة اخرجه ابوداؤد ايضاً وليس عنده ذكر ارضا عها الحسين بلبنها .

Hazrat Lubaba رَضِىَ اللهُ عَنْهَا narrates: when Hazrat Hussain رضي الله عنه was born I submitted: "O Messenger of Allah ﷺ entrust this child to me. Let me bring him up and nurse him." He granted my request and gave the child in my charge. I used to bring the child to him occasionally. One day when I brought him, he ﷺ placed him on his chest (that is, made him lie or sit on his chest). Hazrat Hussain رضي الله عنه discharged urine which contaminated his sacred Tehbund. I submitted: 'O Messenger of Allah ﷺ give me your Tehbund, I shall wash it for you." He ﷺ said: 'Water is poured over the boy's urine and the girl's urine is washed.' Another Hadees has this version: 'The cloth is washed because of girl's urine and water is sprinkled on it because of boy's urine."

(Sharah Ma'ani ul Aasaar from Tahavi, p. 47, Vol. I)

Explanation:

Hazrat Lubaba رَضِىَ اللهُ عَنْهَا was the sister of Umm ul Momineen Maimoona رَضِىَ اللهُ عَنْهَا, the wife of Hazrat Abbas رضي الله عنه and mother of Hazrat Abdullah b. Abbas رضي الله عنه. She often visited the Messenger of Allah ﷺ. Once she submitted: "O Messenger of Allah ﷺ I have dreamt that a piece of your sacred body has fallen in my house."

Interpreting the dream the Messenger of Allah ﷺ told her: "Hazrat Fatima رَضِىَ اللهُ عَنْهَا will bear a child and you will nurse him."

When Hazrat Hussain رضي الله عنه was born she took him to her home and started suckling him. Once she brought the child to the presence of the Messenger of Allah ﷺ. The child discharged urine on the Messenger of Allah ﷺ. The male or female child's urine is as impure as is the urine of elders. On seeing that the Messenger of Allah ﷺ Tehbund was contaminated, she said: 'Let me wash it for you.' At this the Messenger of Allah ﷺ observed: 'Water is poured over the urine of the boy (there is no need to wring and rub the cloth) and the urine of the girl should be washed. Another tradition reports the words 'sprinkle the water' instead of 'pouring the water'. In other words water is sprinkled over the urine of the boy.

Here sprinkling does not mean just throwing some drops of water. It means washing without rubbing or wringing the cloth. When the urine of both a male and female child is unclean, why this difference that the female child's urine should be washed well and male child's urine should just be washed clean by pouring water only without wringing?

Explaining the reason the learned scholars have written that a girl's urine is dense and has more of bad odour. That is why the Messenger of Allah ﷺ said that it should be washed well. The male child's urine does not have these properties. So it is enough to pour water over it. But this rule applies only to the urine of a nursling. If the period of suckling is over, the rule will not apply. In this case even the urine of a male child will be washed well, as is ordained in the tradition below.

(٢٦٢) وَعَنْ اُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ اَنَّهَا اَتَتْ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ بِابْنٍ لَّهَا لَمْ يَاْ كُلِ الطَّعَامَ فَوَضَعْتُه، فِىْ حِجْرِه فَبَالَ قَالَ فَلَمْ يَزِدْ عَلَى اَنْ نَضَحَ بِالْمَاءِ (رواه مسلم)

Hazrat Umm e Qais narrates رضي الله عنها "I took my child to the presence of the Pride of the World ﷺ. The child had not

yet started eating solid meal. (The child only sucked milk). I placed the child in his lap. The child discharged urine. Then he ﷺ just sprinkled water on the cloth. (That is, he ﷺ did not wash it well).

Explanation:

Sprinkling of water has been taken to mean not washing well. This Hadees makes it quite clear that the male child whose urine need not be washed well but on whose urine it would be enough to pour water is a child still suckling milk at the breast of his mother or nurse.

The Hadees also shows that the Companions (men and women) رَضِیَ اللّٰہُ عَنْہُمْ used to bring their children to the Messenger of Allah ﷺ for blessing. We learn also that besides the children of his own family the Messenger of Allah ﷺ loved the children of other Muslims and took them in his lap. Sometimes these children discharged urine on him, but he ﷺ never felt displeased.

Rule: When a boy or girl urinates, even if on a grown up person do not administer a rebuke because then he or she will not be able to discharge full urine. The child will restrain the flow of urine and consequently is likely to suffer the malady of stoppage of urine.

Once Hazrat Hassan or Hazrat Hussain رضی اللہ عنہ urinated on the august belly of the Messenger of Allah ﷺ. The attendants tried to restrain them, whereupon the Messenger of Allah ﷺ said: 'No, do not stop my child from urinating.' So they let them finish their urination. The Messenger of Allah ﷺ then commanded that water should be poured over the affected part of his belly.*(Kanz ul Aamaal)*

Similar to it is the case of an Aaraabi (a villager) who in ignorance stood in the corner of the mosque and started urinating. The attendant Companions رَضِیَ اللّٰہُ عَنْہُمْ shouted 'Ho, Ho' in order to stop him, but the Messenger of Allah ﷺ restrained them from doing so and said لا تزدموا "Let him discharge his urine, do not interfere with him."

So everyone let him alone. When the villager had fully discharged his urine, the Messenger of Allah ﷺ summoned him and explained to him in a kind manner that his act was improper. The Messenger of Allah ﷺ then commanded that a bucket of water should be poured over the spot where the villager had urinated.*(Muslim)*

The point is that the affliction of a child or grown up man with the malady of stoppage of urine is more serious matter whereas it is quite easy to wash the affected cloth or spot of earth.

WASHING SEMEN FROM THE CLOTH

(٢٦٣) وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ سَأَلْتُ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا عَنِ الْمَنِيِّ يُصِيْبُ الثَّوْبَ فَقَالَتْ كُنْتُ اَغْسِلُهُ مِنْ ثَوْبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ اِلَى الصَّلٰوةِ وَاَثَرُ الْغُسْلِ فِيْ ثَوْبِهِ

Hazrat Sulaiman b. Yasaar رحمۃ اللہ علیہ narrates: 'I enquired from Hazrat Ayesha رَضِیَ اللّٰہُ عَنْہَا: if the cloth is contaminated with semen, what should we do to purify the cloth?' Hazrat Ayesha رَضِیَ اللّٰہُ عَنْہَا answered: 'I used to wash the semen from the cloth of the Messenger of Allah ﷺ who would then put it on and went out to offer prayer in a state the signs of washing were still visible on the cloth.

(Mishkaat ul Masabih, p. 52, Vol. I, from Bukhari and Muslim)

'*Mazi*' And '*Mani*' both are Unclean

Man and woman are naturally attracted to each other. The desire for sex relations with each other is called the erotic passion. When this erotic passion seizes a person a thick liquid flows from his genitals which further inflames the passion. This thick liquid is called '*Mazi*' In its further progress the erotic passion leads to the

discharge of a substance, after which the passion subsides. This substance is known as *Mani*.

'*Mazi*' and '*Mani*', both are unclean. If they wet part of a cloth equal to the size of a coin, the Namaz will become invalid. Hence the affected cloth must be washed before offering the Namaz (prayer).

Effect of discharge of *Mazi* and *Mani*

The discharge of '*Mazi*' vitiates the ablution. The discharge of '*Mani*' during sleep or waking creates the obligation of taking a bath. However, if a man is suffering from *Jaryan* (involuntary flow of *mani*) or a woman is a patient of leukaria (a condition of involuntary discharge of a white liquid), they are not obliged to undergo a bath. These two conditions vitiate the ablution only.

When '*Mani*' or '*Mazi*' are washed in such a manner that no trace of them is left on the body or the cloth, they become clean. If the '*Mani*' is concentrated and leaves a thick crust on the cloth it should be scratched off so as to leave no trace on the cloth. In this case the cloth will become clean, provided that urine or other filth was not mixed with '*Mani*'.

This method which is exclusively for cleaning dry '*Mani*', has been mentioned in certain traditions. However, due to impure food, adulterated ghee, lard and other contaminated eatables, such thick '*mani*' is rare. So in the case of wet or dry '*mani*' the better course would be to wash it clean.

Whereas this Hadees shows that the cloth contaminated with '*mani*' becomes clean after washing, we also learn from it that it is the duty of the woman to serve her husband, to wash his clothes and generally to look after him.

Furthermore it is also to be noted from this tradition that the Messenger of Allah ﷺ did not care about looking smart when he ﷺ set out from home. Look! An impurity has been washed from his cloth on which wet spots are still visible and the Messenger of Allah ﷺ sets out to lead the prayer in the mosque wearing this cloth.

These days people pay more regard to artificial, fake, flashy and fashionable modes of dress. They possess large number of dresses. This leads them to bear the burden of debt, receive bribes and then fall into all kinds of troubles. The irony is that they are very particular about dress of the latest and most fashionable cut and their flashy appearance, but pay no heed to cleanliness. They look to neatness, but ignore purity. The modern teddy boys set out wearing costly suits. If they find a wrinkle in the suit, they disdain to set out wearing it. Such is their high regard for external appearance, but after urinating they go about without *Istinja* (cleaning the genitals). The costly suit is always contaminated with large quantity of urine. This is the consequence of deserting the path of obedience to our kind Prophet ﷺ and adopting the ways of the adversaries. اعاذنا الله من ذلك

THE MODE OF PURIFYING GHEE ETC.

(٢٦٤) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ اِذَاوَقَعَتِ الْفَارَةُ فِی السَّمَنِ فَاِنْ کَانَ جَامِدًا فَاَلْقُوْهَا وَ مَا حَوْلَهَا وَاِنْ کَانَ مَائِعاً فَلاَ تَقْرَبُوْهُ

(رواه احمد و ابوداؤد و رواه الدارمی عن ابن عباس)

Hazrat Abu Huraira ﷺ narrated that the Messenger of Allah ﷺ described: "If a rat falls into the ghee and dies, then if the ghee is solid, take out the rat and parts of ghee around it. If the ghee is in liquid form, do not touch it."

(Mishkaat ul Masabih, p. 361, from Abu Daud)

Explanation:

This Hadees lays down the rule that if the Ghee is in solid form and a dead rat falls in it or dies after falling in it, the rat and parts of Ghee around it should be thrown out and the rest of the Ghee may then be used. This is so because in solid Ghee filth will not penetrate deep. If the Ghee is not in solid form and a dead rat falls in it or dies

after falling in it, the Ghee is prohibited for use. The portion in which the dead rat is found and the whole Ghee around it is contaminated. We shall presently describe the mode of purifying it. First you must understand that Ghee is only mentioned by way of example as is the rat. If some other substance is solid as Ghee such as oil, vanaspati oil, solution of sugar, lard etc., and a dead rat or any other unclean thing falls in it, the portion in which the unclean thing lies and some parts around it should be thrown away after which the remainder may be used.

But if the substance is not solid, but liquid then the separation of some part of it will not make it clean. It should be purified by washing it three times. For this purpose the following mode may be adopted. An equal or more quantity of water should be mixed in the oil and Ghee and the whole should be boiled. When the water has evaporated, an equal or more quantity of water should again be mixed in the substance and the whole boiled again till the water evaporates. This process should be repeated for the third time after which the oil or Ghee will be purified.

Another mode is as follows: Mix an equal quantity of water in the Ghee or oil and shake the whole till water rises above. Drain off this water. Repeat this process three times. The Ghee or oil will be purified. If after being contaminated the Ghee or oil has solidified, melt it on fire and then purify it by the above method. From the subject-matter of the above tradition we also derive the rule that if a dog or monkey puts its mouth in dough the portion touched by its mouth and some parts around it should be thrown away after which the remainder may be used.

Rule: If a living rat falls in water or Ghee, it does not become impure. However, the left-over of the rat is vitiated.

THE METHOD OF PURIFYING A SKIN

(٢٦٥) وَعَنْ عَبْدِاللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ تُصُدِّقَ عَلٰى مَوْلَاةٍ لِّمَيْمُوْنَةَ بِشَاةٍ فَمَاتَتْ فَمَرَّ بِهَا رَسُوْلُ اللهِ صَلَّى اللهُ

تَعَالٰى عَلَيْهِ وَسَلَّمَ فَقَالَ هَلَّا اَخَذْتُمْ اِهَابَهَا فَدَبَغْتُمُوْهُ فَانْتَفَعْتُمْ بِهٖ فَقَالُوْا اِنَّهَا مَيْتَةٌ" اِنَّمَا حُرِّمَ اَكْلُهَا (رواه البخارى و مسلم)

Hazrat Abdullah b. Abbas narrated: "Someone gave a goat in charity to the slave-girl of the Mother of the faithful Maimoona رَضِيَ اللهُ عَنْهَا. Later the goat died. When the Messenger of Allah passed by, he instructed: "Why didn't you scrap off the skin get it tanned and then made use of it?" The people submitted: 'It is carrion and has died a natural death. It has not been slaughtered according to the Sharii methods." The Messenger of Allah said: "Only its eating has been forbidden."

(Mishkaat ul Masabih, p. 53, from Bukhari and Muslim)

Explanation:

Allah, the Mighty, the Glorious has created many things for the use of man. The people make vessels from them and put useful things in these vessels. These materials (of which vessels are made) are minerals such as iron, brass, silver, Gillet etc., and wood of the tress. Moreover a large number of vessels are made of clay and stone. Vessels are also made of animal skins. Water skins are especially made of hides. In many areas of the world oil cans are also made of skins.

If a lawful animal is slaughtered according to the Sharii mode, there is no doubt that its skin, flesh and lard are pure. However, if its skin is contaminated with dung, urine or blood which flowed at the time of slaughter, it should be washed off. The skin of an animal slaughtered according to the Sharii mode need not be tanned. It is pure even without tanning. If an animal is not slaughtered but dies a natural death or dies of a fall from a height or is killed with a club or gun, its skin, flesh and lard are unclean.

Its skin, however, may be purified by tanning. The flesh and lard can by no means be made clean. In the above-mentioned tradition the Messenger of Allah has laid down the rule that if a

goat etc. dies without being slaughtered its skin can be used after tanning. If a water skin is made of its tanned hide and filled with water, the water would not be unclean. If socks, gloves, jacket, cap or coat made of this skin is worn at the time of Namaz (prayer), it will be valid.

Tanning means to remove the impurity of the skin by treating it with salt, chemical, power of acacia fruit, dust etc., and then drying it up so that it may become immune to decomposition.

Rule: The skin of animals unlawful for eating such as lion, wolf, monkey etc., becomes pure after tanning.

Rule: When these animals are slaughtered by a Muslim under the invocation of Allah's Name (by pronouncing 'In the Name of Allah' and 'Allah is Great'), their skin becomes pure. In this case drying them up or treating them with chemicals is not a condition for their purity But if an animal which is unlawful for eating is slaughtered according to the Sharii mode, its flesh would not thereby become lawful for eating. However, by this means its skin will become clean and pure.

BOOK - 20

BOOK

OF

PATIENCE

OBSERVING PATIENCE

(٢٦٦) وَعَنْ جَابِرٍ رَضِيَ اللهُ تَعَالى عَنْهُ قَالَ دَخَلَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ عَلَى أُمِّ السَّائِبِ فَقَالَ مَالَكِ تُزَفْزِفِيْنَ قَالَتِ الْحُمّى لاَ بَارَكَ اللهُ فِيْهَا فَقَالَ لاَ تَسُبِّيْ الْحُمّى فَإِنَّهَا تُذْهِبُ خَطَا يَا بَنِى آدَمَ كَمَا يُذْهِبُ الْكِيْرُ خَبَثَ الْحَدِيْد

(رواه مسلم)

Hazrat Jabir ﷺ narrated: 'Once the Messenger of Allah ﷺ visited Hazrat Umm ul Sa'ib رَضِيَ اللهُ عَنْهَا (a woman companion). Observing her condition he ﷺ enquired: "Why are you shivering?" 'I am suffering from fever', she said, 'May it be accursed'. He ﷺ remarked: 'Do not revile the fever, for it removes the sins from man in the same way as the fire furnace removes the dross from iron."

(Mishkaat ul Masabih, p. 135, from Muslim)

Explanation:

Women generally are in the habit of cursing and reviling each and every thing in the world. They curse the children also and use hard words even about the animals. Hazrat Umm ul Sa'ib رَضِيَ اللهُ عَنْهَا was suffering from fever and the Mercy of the Worlds ﷺ enquired after her health. As is customary with women she replied: "I am afflicted with fever; May Allah's curse be on it!'

The Messenger of Allah ﷺ rather disliked this way of talking. So he ﷺ said: 'Do not revile the fever.' For it is not to blame. It is rather a benefactor of the believers, for it washes away the sins and removes errors. It does not behove a believer to revile something which is the means of obtaining pardon for the sins.

Once in the assembly of the Messenger of Allah ﷺ the talk turned to the subject of fever. Someone reviled the fever. To him

also the Messenger of Allah ﷺ said: Do not curse it, for it cleanses the sins in the same way as fire removes the dross from the iron.
(Ibn e Maja)

Another Hadees runs: 'Once the Messenger of Allah ﷺ went to enquire after the health of a patient who was suffering from fever. The Messenger of Allah ﷺ said to him: "Rejoice, for Allah Almighty says: 'This fever is a particular fire which I have created to send over believing men so that this fever in the world may counter-balance the torment of fire which they are destined to endure for their sins on the Day of Judgment." *(Ibn e Maja)*

The hardships that a patient endures are auspicious. One should not ask Allah for miseries, but if misfortune afflicts you, observe patience with a cheerful heart. At the same time pray for relief and health. Be hopeful of obtaining reward and blessing in lieu of this distress. Illness becomes an expiation for sins. If you hope for reward in return for illness, the suffering will be alleviated. How glorious is the condition of the believers! In health, they are ardent in worship; in sickness they earn blessings by observing patience. Their illness becomes an expiation for their sins. Since illness is attended with so much benefit, it is not a calamity for the believer. The reward for pious deeds which the believer is unable to perform during illness is also given to him.

Narrated Hazrat Jabir رضي الله عنه "Allah's Messenger ﷺ observed: 'When the afflicted people will be summoned to receive their blessings on the Day of Judgment, the unafflicted people who never fell ill would wish that in the worldly life their skins had been shredded with scissors (so that they might earn a great amount of reward and blessings)." *(Tirmizi)*

Hazrat Abdullah b. Masud رضي الله عنه reported: 'Once I visited the Messenger of Allah ﷺ. He ﷺ was suffering from fever. I touched him and found that he ﷺ was running a high fever. I submitted: O Messenger of Allah ﷺ! You contract a high fever! "Yes," he ﷺ said: "My fever is equal to the fever of two of you".

I submitted: "The reason for this is that the blessings you earn are also twice as big". "Yes", he ﷺ said and then remarked: "If a

Muslim endures illness or hardship due to any other cause, Allah Almighty will certainly remove his sins in return for it even as the leaves fall from the trees." *(Bukhari and Muslim)*

A Hadees reports Allah's Messenger ﷺ as having said that the example of the believer is that of the wind blowing over a crop which sometimes bends, lays prostrate and straightens up the plants. In the same way the believer is always suffering from some pain or distress till death overtakes him. The example of the hypocrite is like that of a cypress which has firm and established roots in the earth. Winds cannot shake it till it is suddenly uprooted once and for all. *(Bukhari and Muslim)*

The implication is that since the hypocrite is not to be granted salvation in the Hereafter, there is no need to make any provisions for pardoning his sins. So his sins are not remitted by afflicting him with sickness. He lives in good health and merriment till the end of his days. But his torment in the Hereafter is fearful.

Once the Messenger of Allah ﷺ observed: Without doubt when a believer falls ill and then Allah restores him to health, the sins of the man are remitted in return for his illness. He also learns a lesson not to commit sins in future. When a hypocrite occasionally falls ill, he learns no lesson. His example is that of a camel whom its masters tie to a post and then untie and it does not know why they tied or untied it?

In the course of this talk in the assembly, a man said: 'O Messenger of Allah ﷺ what is illness? I have never been ill all my life.' The Messenger of Allah ﷺ said: "Rise and leave us, for you are not one of our party." *(Abu Daud)*

Look! What a serious matter! The Messenger of Allah ﷺ told a man that he was not one of his party. This shows that pain and suffering are the hall-mark of a believer and one should not fear them. It is not right to curse the illness firstly because it absolves one of sins and secondly because the disease comes from Allah, pain is caused by order of Allah, so how can disease or distress may be blamed? Whatever the Creator of Universe, the Glorious and the Mighty wills, it comes to pass.

(٢٦٧) وَعَنْ عَطَاءِ بْنِ اَبِیْ رَبَاحٍ قَالَ قَالَ لِیَ ابْنُ عَبَّاسٍ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا اَلَا اُرِیْكَ اِمْرَأَةً مِّنْ اَهْلِ الْجَنَّةِ قُلْتُ بَلٰی ، قَالَ هٰذِهِ الْمَرْأَةُ السَّوْدَاءُ اَتَتِ النَّبِیَّ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ فَقَالَتْ یَا رَسُوْلَ اللّٰهِ اِنِّیْ اُصْرَعُ وَاِنِّیْ اَتَكَشَّفُ فَادْعُ اللّٰهَ ، فَقَالَ اِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَاِنْ شِئْتِ دَعَوْتُ اللّٰهَ اَنْ یُّعَافِیَكِ فَقَالَتْ اَصْبِرُ فَقَالَتْ اِنِّیْ اَتَكَشَّفُ فَادْعُ اللّٰهَ اَنْ لَّا اَتَكَشَّفَ فَدَعَا لَهَا (رواه البخاری و مسلم)

Hazrat Ata' b. Abi Rabah ﷺ stated that Hazrat Abdullah b. Abbas ﷺ said to me: 'shall I show you a woman destined for Paradise?' I said: "Yes. (Let me see her)" At this he pointed to a woman and said: 'Look, she is a black woman. News has been delivered that she will go to Paradise. Her story is that she called on the Messenger of Allah ﷺ and submitted: 'O Messenger of Allah ﷺ I am subject to epileptic fits during which clothes slip off from parts of my body and my limbs are exposed. Please pray to Allah that I may be relieved of this affliction." The Messenger of Allah ﷺ said to her: 'Be patient, if you will. You will obtain Paradise in return for this. If you want I shall pray to Allah to relieve you of this malady." On hearing this she said: 'I shall observe patience. Please pray only that my clothes should not slip off during the fit." So the Messenger of Allah ﷺ offered this prayer for her.

(Mishkaat ul Masabih, p. 137, from Bukhari and Muslim)

Explanation:

This Hadees also explains that diseases and sufferings are a bounty for the believers. The man or woman who shows patience in the face of affliction and endures, the severity of illness earns high merits. The companion men and women had firm faith in the precepts of the

Messenger of Allah ﷺ and deemed the obtaining of Paradise as the earning of great wealth. It is for this reason that the black woman mentioned in the Hadees adopted the course of patience implicitly believing in the good news that she would obtain Paradise in return for it and preferred that the Messenger of Allah ﷺ should not pray for the removal of the malady but only that her body should not be exposed during the fit. The people of our times are rapidly moving away from the precepts of the Qur'an and tradition. So when some distress touches them, they show impatience and raise a hue and cry and never think of earning reward and blessing by observing patience. Hasoor Yahya b. Saeed رحمة الله عليه stated: 'In the time of the Messenger of Allah ﷺ a man died without being afflicted with illness. On hearing this the Messenger of Allah ﷺ said: "What an awful thing you are telling me. Don't you know that if Allah Almighty had afflicted him with illness, He would have remitted his sins." *(Mouta Imam Maalik)*

A Hadees runs: 'It was enquired from the Messenger of Allah ﷺ: 'Who are the people who are afflicted most?'

He ﷺ reported: 'It is the Prophets عليه السلام who undergo the greatest suffering. Next to them the higher the merit of a person the greater is his suffering. (Further he ﷺ observed) man is put through hardship according to the degree of his faith. If he is staunch in faith, his torment is severe; if he is infirm, weak and wavering in faith Allah Almighty gives him ease. (Such hardships afflict the faithful continuously till the believer) walks about on the earth in such condition that hardships completely relieve him of all sins.

(Tirmizi, Ibn e Maja)

Hazrat Anas ﷺ narrates: "The Messenger of Allah ﷺ observed: 'When Allah Almighty wills to do good to His man, He punishes him for his sins during his lifetime before death, and when He wills to put him in torment He does not punish him in the mortal world but withhold the punishment so that He may award him full punishment on the Day of Judgment." *(Tirmizi)*

It is also reported from Hazrat Anas ﷺ that the Messenger of Allah ﷺ declared: "Great reward is tied to great calamity and no

doubt when Allah Almighty loves a nation He sends a calamity over it. Whoso submitted to the Will of Allah in this calamity, he will earn the Goodwill of Allah and whoso resented this calamity, Allah will also be displeased with him." *(Tirmizi, Ibn e Maja)*

(٢٦٨) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ لَایَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ اَوِالْمُؤْمِنَةِ فِیْ نَفْسِهٖ وَمَالِهٖ وَ وَلَدِهٖ حَتّٰی یَلْقَی اللّٰهُ تَعَالٰی وَمَا عَلَیْهِ مِنْ خَطِیْئَةٍ

(رواه الترمذی ، روی مالك نحوه و قال الترمذی هذا حدیث حسن صحیح)

Hazrat Abu Huraira reported 'The Messenger of Allah observed: 'The believer, man or woman, is constantly put in torments on account of his life, his property and his children. The believer then due to these torments reaches a condition where all his sins are obliterated."

(Mishkaat ul Masabih, p. 136, from Tirmizi and Mouta).

Explanation:

This Haddees clearly shows that suffering expiates the sins of the believer. It is not necessary that he should go through physical suffering. Any kind of suffering in his life, the sufferings of his children or loss of wealth, all this expiates his sins. It is better for the believer in this respect also that were he to suffer all torments physically his life would be unbearable. For the expiation of his sins and the elevation of his merits Allah, the Mighty, the Glorious spread the torments, some over a man's life, some over his property and some over his children.

It is also noteworthy that the children receive their own reward for their suffering, while the parents also receive a permanent reward on account of their children's sufferings. The duty of a

believer is to pass his life in patience and gratitude. Calamities fall over the unbelievers also, but there is a world of difference between the sufferings of a believer and an unbeliever. The believer receives reward and blessing for his suffering and earns high merit in the Hereafter, but the unbeliever earns nothing in the Hereafter for his sufferings in worldly life.

In other words a Muslim knows no suffering. What is suffering if it is going to be paid for in the Hereafter? What pains do the workers, cultivators and traders go through to earn worldly profit, yet they suffer these pains willingly. In fact they don't mind these pains at all because they earn profit for their pains. The believer is well-off under all conditions. He is patient in distress and earns reward for it. In case he gives thanks. In short, he is the winner whether it is heads or tails. If this is so there is no reason for the believer to feel harassed or intimidated under any circumstance.

Hazrat Abu Saeed Khudri narrated "The Messenger of Allah observed: "By means of any pain, distress, weariness, anxiety, sorrow, fear and confusion which overtakes the Muslim, Allah Almighty exonerates him from his sins so much so that even the pain of a thorn becomes the means of expiating his sins."

(Bukhari and Muslim)

PATIENCE ON DEATH OF OFFSPRING

(٢٦٩) وَعَنْ اَبِیْ سَعِیْدٍ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ جَاءَتِ امْرَاَةٌ اِلٰی رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ فَقَالَتْ یَا رَسُوْلَ اللّٰهِ ذَهَبَ الرِّجَالُ بِحَدِیْثِكَ فَاجْعَلْ لَّنَا مِنْ نَّفْسِكَ یَوْمًا نَّاتِیْكَ فِیْهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللّٰهُ قَالَ اجْتَمِعْنَ فِیْ یَوْمِ كَذَا وَكَذَا فِیْ مَكَانِ كَذَا وَكَذَا فَاجْتَمَعْنَ فَاَتَاهُنَّ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللّٰهُ ثُمَّ قَالَ مَا مِنْكُنَّ امْرَاَةٌ تُقَدِّمُ بَیْنَ

يَدَيْهَا مِنْ وَّلَدٍ هَاثَلَةٌ اِلاَّ كَانَ لَهَا حِجَاباً مِّنَ النَّارِ فَقَالَتِ امْرَأَةٌ مِنْهُنَّ يَا رَسُوْلَ اللهِ اَوِاثْنَيْنِ فَاَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ

(رواه البخارى)

Hazrat Abu Saeed reported: "A woman Companion called on the Messenger of Allah and said: "O Messenger of Allah, men have received a great deal of your instructions (and we are being deprived of them). So please allocate a day for us to call on you to receive instruction in that knowledge which Allah has communicated to you." On hearing this he said: "Alright, assemble on such and such a day at such and such a place". So on the appointed day and hour the Companion women gathered at the appointed place. The Messenger of Allah arrived and imparted to them a great deal of Allah-given knowledge. Furthermore he observed: 'Any woman among you who in her lifetime sends her three children to the world Hereinafter (that is, observes patience at the death of her three children), this act of hers will become a bar to her entry into Hell."

One of the women asked: "O Messenger of Allah! What if she has sent forward only two children?" In other words only two children of a woman have died and she has occasion to show patience on the death of only two children and not three. Will then she receive the same reward for showing patience at the death of two children?

While the Messenger of Allah was preparing to answer she repeated her question. The Messenger of Allah said: "The same reward shall be given for sending forward two children; the same reward shall be given for sending forward two children, the same reward shall be given for sending forward two children."

(Mishkaat ul Masabih, p. 153, from Bukhari)

Explanation:

The above Hadees shows that in the auspicious time of the Messenger of Allah the women eagerly sought religious instructions. It also shows that the Messenger of Allah arrived when all the women had assembled. So this tradition establishes a precedent that a male speaker should arrive in the assembly of women when all the audience have gathered. This is more in accordance with the rule of Purdah (veil) so that the speaker's gaze might not fall on the late-comers.

This Hadees describes the merit of observing patience at the death of three or two children. Some other Ahadees establish that observing patience on the death of one child is also a means of protection from Hell. Hazrat Abdullah b. Masud stated that whoso sends ahead three minor children, for him these children will serve as an impregnable fortress of security from Hell. The illustrious Companion Hazrat Abu Zar who was present there submitted: 'I have sent ahead only two children." The Messenger of Allah said: "The merit of sending ahead two children is also the same."

Hazrat Ubaai b. Ka'b whose title was Syed ul Qura, submitted: 'I have sent ahead only one child'. The Messenger of Allah observed: "The merit of sending ahead one child is also the same." *(Mishkaat ul Masabih)*

The meaning of 'sending ahead' is that the child died in the lifetime of the parents.

Another tradition runs: "The Messenger of Allah observed: 'I swear by Him Who has power over my life, there is no doubt a miscarriage will also draw the mother by the umbilical cord to Paradise, provided that the mother had hoped for reward and blessing. *(Mishkaat ul Masabih)*

Love for children is a natural sentiment. Parents are deeply attached to their children. The maternal devotion to the child is proverbial. The slightest distress of the child is beyond the bearing of the mother. The death of the child sinks the mother into the

depths of grief and misery. Her heart is smitten with shock. She knows no joy. That is why it is an act of great merit on the part of parents to observe patience at the death of their children.

Hazrat Abu Huraira(ra) reported: "The Messenger of Allah(saw) observed: Allah Almighty says: When I seize a dear one of My man and My man believes that he will receive a reward for it, there is no other recompense for him than Paradise". *(Bukhari)*

Hazrat Abu Musa Ash'ari(ra) reported: "The Messenger of Allah(saw) said: "When a man's child dies, Allah Almighty says to the Angels: 'Have you taken the life of the child of My man?' They submit: "Yes". Then Allah Almighty enquires (though He knows everything): "What did My man say?" They submit: "He uttered الحمدلله ('Praise to Allah') and إنا لله وإنا إليه راجعون (From Allah we come, to Allah we shall return".)

Allah, the Mighty, the Glorious says: "Make an abode in Paradise for My man and call it 'Bait-ul-Hamd' (the House of Praise)." *(Mishkaat ul Masabih, from Ahmed and Tirmizi)*

Hazrat Qurrat Mazni(ra) reported that a man used to bring his child to the presence of the Messenger of Allah(saw). He(saw) asked him: "Do you love this child much?" He submitted: "O Messenger of Allah(saw) May Allah love you as much as I love this child (He said this according to his own level of understanding)." Once when this man came, the Messenger of Allah(saw) noticed that he had not brought along his child. So he(saw) asked the people: "What happened to his child?" They submitted that the child was dead. He(saw) said to the man, "Would you like to find your child waiting for you at every gate of Paradise?" (The implication is that the patience with which you have borne your loss will be recompensed in this way that you will be greeted by your child at any gate through which you want to enter Paradise). A man enquired: "O Messenger of Allah(saw) Is this privilege particularly for him or is it general?" He(saw) observed: "It is for all of you". *(Mishkaat ul Masabih)*

ABORTED FOETUS WILL ARGUE

Hazrat Ali(ra) reported the Messenger of Allah(saw) stated: "No doubt an aborted foetus will also argue with his Lord when his parents are thrown into hell. This foetus will be told: "O aborted foetus who argue with you Lord! Admit your parents to Paradise." So he will draw his parents by umbilical cord and enter them into Paradise."

It is highly meritorious act to observe patience at the death of a near and dear one and hope to receive blessings of Allah. To console a distressed person is also an act of high merit. The Messenger of Allah(saw) observed: "Who consoled a woman whose child is missing or dead, he will be given to wear sheets in Paradise." In other words this man will enter Paradise and will don the apparel of Paradise. *(Tirmizi)*

Conclusion:

The traditions translated above show that all worldly hardships and calamities, illness or bereavements are a kind of blessing for the Muslims because they are the means of forgiveness of sins and elevation of merits. Further, since the sins are expiated, the afflicted person becomes safe from the torments of *Barzakh* (life between death and Doomsday) and the Day of Judgment. It is incumbent upon the believers that they should endure all sorts of conditions with patience and gratitude and firmly hope that Allah Almighty will bless them. They should rest assured that health and peace are good for them but grief and pain are no less. The real distress is the distress of the unbeliever, for he endures pain, yet gets no reward for it. The pain of the believer is no pain at all. This does not mean, however, that you should pray that distress and illness should seize you or that you should not pray for health and well-being. Just as blessing is the reward of patience, thanksgiving also brings the blessings. You should ask for peace and continue to ask for it and if distress comes to you, be patient.

Many people who are unaware of the wise plan behind comfort and ease, grief and pain and the Divine Law which governs them utter blasphemies. They exclaim that all the miseries of the world fall on no one but the Muslims. Sometimes they utter the oft-

repeated remark that palaces and bounties are given to the unbelievers and Muslims are given only promises of Houris. Sometimes they allege that Allah Almighty has given bounties in full measure to the rebels, and as for His faithful, He has given them nothing but penury, starvation and other miseries. The fact is that Muslims are afflicted with miseries because they are faithful and by so doing Allah wishes to forgive their sins, elevate their ranks and absolve them of punishment of sins in the Hereafter. In fact it is an act of great kindness that a man should be involved in some degree of distress in this world and in lieu of it save him from the dire distress in the Hereafter. On the other hand since the unbelievers are not entitled to any bounty, any ease in the Hereafter, but are destined for relentless torments, so they are allowed to enjoy pleasures of the world. They are involved in distress less frequently. If any unbeliever has done a work of public welfare he is recompensed in this world so that in the Hereafter he may not enjoy the slightest measure of ease and live in Hell for ever.

SORROW ON THE DEATH OF A CHILD

(٢٧٠) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا قَالَ اَرْسَلَتِ اْبنَةُ النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اِلَيْهِ اِنَّ اِبْنًا لِّيْ قُبِضَ فَاْتَنَا فَاَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُوْلُ اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهٗ مَا اَعْطٰى وَكُلٌّ عِنْدَهٗ بِاَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَاَرْسَلَتْ اِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَاْتِيَنَّهَا فَقَامَ وَ مَعَهٗ سَعْدُ بْنُ عُبَادَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَاُبَيُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ فَرُفِعَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ الصَّبِيُّ وَنَفْسُهٗ تَتَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ فَقَالَ سَعْدٌ يَا رَسُوْلَ اللّٰهِ مَا هٰذَا فَقَالَ هٰذِهٖ رَحْمَةٌ جَعَلَهَا اللّٰهُ فِيْ قُلُوْبِ عِبَادِهٖ فَاِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَاءُ

(رواه البخارى و مسلم)

Hazrat Ussama b. Zaid ﷺ stated: "The daughter (Zainab رَضِيَ اللّٰهُ عَنْهَا) of the Messenger of Allah ﷺ sent him word that her son was near death so he ﷺ should visit her. In reply the Messenger of Allah ﷺ sent his compliments and the message that without doubt whatever Allah takes is His and whatever Allah gives is His and with Him there is a time appointed for everything. So one should show patience and firmly hope for His blessings. His daughter sent another message and implored him on oath to come to her house. He ﷺ went there in the company of Hazrat Sa'd b. Ubada, Muaaz b. Jabal, Ubaai b. Ka'b, Zaid b. Sabit and others رَضِيَ اللّٰهُ عَنْهُمْ. On his arrival the child was placed in his hands. The child was in the throes of death. On seeing the condition of the child tears fell from his both eyes. Sa'd b. Ubada ﷺ submitted: "O Messenger of Allah ﷺ: what is it? You are weeping?" He ﷺ answered: 'This weeping is due to the kind feelings which Allah has created in the hearts of men and Allah Almighty is kind only to those who show kindness."

(Mishkaat ul Masabih,. p. 150, from Bukhari and Muslim)

Explanation:

First of all the Messenger of Allah ﷺ sent a message to his daughter that she should observe patience at the death of her child and firmly believe that Allah Almighty will reward and bless her. Further he ﷺ consoled her with the discourse that man is helpless; he cannot do anything but to submit to the Divine will. Whatever Allah gave, it is His and whatever Allah takes away, it is His. When the Giver takes back His own property what objection can anyone raise against Him. The Giver is taking His own property and while doing so is holding out promise of great reward and blessing. So it is the height of folly and nonsense to lose one's blessings and displease Allah Almighty by showing impatience.

When his daughter sent a second message and invited him on oath to visit her, he ﷺ went to her house, took the child and tears began to flow from his sacred eyes. On observing this condition

Hazrat Sa'd b. Ubada was amazed and on the spur of the moment he said: "O Messenger of Allah are you weeping? You exhort us to show patience." He said: This weeping is an involuntary act which proves kindness of heart. It is neither reprehensible nor contrary to observing patience.

Voluntary acts are reprehensible

In point of fact Shariat regards those acts as reprehensible which man performs voluntarily. There is no offence in involuntary acts. Shedding of tears is something which is involuntary. Hence it is neither reprehensible nor does it fall in the category of acts showing lack of patience. On the other hand utterances fall under voluntary acts, so they are culpable. If an objection is raised against Allah Almighty, words indicating disbelief are uttered, ignorant ideas are expressed, those shall be held accountable. Objecting to Acts of Allah and utterances of disbelief establish the charge of disbelief on a person.

Statements of the impatient and ignorant people

Some people say: Why did Allah take my child? Didn't He find any other child? Allah has done me a great wrong. Such and such a person has been torn from us by the cruel hands of providence at a time when we needed him most. These obituary notices are written in newspapers and journals by educated yet ignorant journalists. At the death of a husband or an offspring some women raise the cry: "O Allah! What have you done? What shall I do now? Why didn't you send death on me first?" May Allah forgive us! All this is ignorant talk which vitiates one's faith. The duty of the believer is to observe patience at every calamity that falls on him and submit to Allah's will under all circumstances. Furthermore he should entertain firm hope of receiving a reward in the Hereafter for enduring the calamity in this world.

Warning against beating one's face

It is strictly forbidden to beat the face, tearing clothes, raising a hue and cry and rending the shirt at the bosom at a funeral. The Messenger of Allah announced:

لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُوْدِ وشَقَّ الْجُيُوْبِ وَدَعَابِدَعْوَى الْجَاهِلِيَّةْ

"He is not one of us who when he falls into distress slaps his face, rends his shirt at the bosom and raises cries of lamentation like people in the period of ignorance."

(Bukhari and Muslim)

In other words a person utters such words which are proscribed by Islam. The Messenger of Allah once announced:

اِنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلاَ بِحُزْنِ الْقَلْبِ وَلَكِنْ يَعَذِّبُ بِهذَا اَوْيَرْحَمُ

"Allah Almighty does not put one in torment for tears in eyes or grief in the heart. He puts one in torment or shows mercy for one's utterances." *(Bukhari and Muslim)*

The implication is that speech which is contrary to the Shariat Law is reprehensible. However, such utterances as اِنَّا لِلّٰه وَاِنَّا اِلَيْه رَاجِعُوْنَ 'From Allah we come, to Allah we return' or some other, good speech brings Allah's blessings.

The episode of a son of the Messenger of Allah

The Messenger of Allah arrived at a time when his son Hazrat Ibrahim was in the throes of death. Tears welled up in his eyes. Hazrat Abdul Rahman b. Aouf submitted: 'O Messenger of Allah It is the common people who weep over the death of their children. Why are you weeping so?' He answered: 'This is due to the natural sentiment of kindness (which Allah Almighty has placed in the heart of every man).' Furthermore he said: "No doubt there are tears in my eyes and my heart is filled with grief, that is, tears are flowing from the eyes and the heart is grief-stricken, but on my tongue are those words only which please Allah." Then he said: 'O Ibrahim! We are sorry at your parting."

(Bukhari and Muslim)

LAMENTATION AT DEATH

(۲۷۱) وَعَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیِّ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ لَعَنَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ النَّائِحَۃَ وَالْمُسْتَمِعَۃَ

(رواہ ابوداؤد)

Hazrat Abu Saeed Khudri reported: that the "Messenger of Allah has invoked a curse on the woman who laments and on the woman who listens attentively to lamentation."

(Mishkaat ul Masabih, p. 151, from Abu Daud)

As is clear from the foregoing tradition involuntary tears and feelings of grief at the death of someone are not reprehensible. As for uttering ignorant speech, raising objections against Allah, voluntarily raising loud hue and cry, rending clothes, all these acts are proscribed by Islam.

This Hadees reports that the Messenger of Allah invoked curse upon a woman who laments as well as upon a woman who intends to listen to lamentation and likes to listen to it. Lamentation means to weep over the death of someone and count his virtues. Some scholars are of the opinion that loud weeping is also lamentation. It is customary with women to lament over the death of a near relative, husband or offspring. Shrieking, raising a hue and cry, addressing the corpse and saying O my darling, O my youth, O my son. Where have you gone? To whose care do you confine me? You wear this or that and many such cries with breath-beating—this practice is continued by women as a pastime for months and in certain areas for years. All these practices are strictly forbidden. The Messenger of Allah has invoked a curse on a lamenting woman as well as the woman who listens to lamentation. The women audience who gather to listen to lamentation become the cause of this practice. The bereaved woman does not generally lament in private.

Rites of the period of Ignorance

In pre-Islamic Arabia there was a rite of exchange in lamentation. A woman joined a bereaved woman in her lamentation and when there was a death in the home this woman and the other woman would come and join her in lamentation. Thus the woman who came to take part in lamentation in a bereaved home actually helped to deepen the grief of the occasion. Such a practice was called اسعاد *'asa'ad'*.

While accepting allegiance of the woman, the Messenger of Allah had taken a covenant from them that they would not indulge in lamentation. Once when he was accepting allegiance the women submitted: 'O Messenger of Allah there are many women who joined us in wailing in the period of ignorance. Is there no scope that we should also join them in wailing in their bereavement.' He observed: 'There is no scope in Islam 'لَاسِعَادَفِی الْاِسْلَامِ' to join in the lamentations of a bereaved woman.' *(Nisai)*

Weeping while describing the Virtues

It is narrated in certain Ahadees that the corpse is tormented due to the weeping of the members of the household. The scholars hold the view that this torment is inflicted on those who leave a will for their family that they should wail over his death, as was the custom in Arabia. Since the maker of this will is the instigator of a sin, it is quite reasonable to expect that he will be put to torment after death. Some scholars are of the view that the nature of the torment is as follows. When the woman wails: He (the deceased) bore this or that quality, the Angels interrogate the deceased: were you really so as members of your household describe you." We conclude, therefore, that instead of showing a hypocritical love for the deceased and achieving relaxation through weeping, the women should think of the good of the deceased. If a woman enumerates the virtues of the deceased while weeping the Angels will subject him to interrogation as to whether he was really such and this interrogation will torment him. It was a custom in Arabia that women used to accompany the funeral to the cemetery. The Messenger of Allah forbade this practice also. *(Ibn e Maja, p. 113)*

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In pre-Islamic Arabia there was a rite of exchange in lamentation. A woman joined a bereaved woman in her lamentation and when there was a death in the home this woman and the other woman would come and join her in lamentation. Thus the woman who came to take part in lamentation in a bereaved home actually helped to deepen the grief of the occasion. Such a practice was called اسعاد *'asa'ad'*.

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Men are prohibited to wail

To wail is forbidden for both men and women. The traditions mention women in particular because it is mostly women who indulge in this practice.

قَالَ عَلَى الْقَارِىْ وَخَص النَّاتِحَة لِاَنْ النَوحَةِ يَكُوْنُ مِنْ النِّسَاءِ غَالِباً

In spite of the awareness of this prohibition and condemnation of lamentation it is a pity that after the passage of fourteen hundred years the practice of wailing in the name of the Commemoration of the martyrdom of Hussain رضي الله عنه is carried on annually. Dirges are sung in chorus in the streets and bazars. Some poets have produced anthologies of their dirges which contain verses calculated to move the audience to tears. They read these books in assemblies and weep believing that they are engaged in a blessed act. Even though, in reality, they are committing a grave sin.

Assembling for weeping

Involuntary weeping on some calamity is natural and man cannot help it. But there is no scope in Islam for such practices as holding assemblies for weeping, convening sessions for this purpose or to revive the grief by reciting sad poetry calculated to move the audience to tears and to force oneself to weep. The Shia creed consists of nothing more than beating breasts on the tenth of Muharram-ul-Haram. It is a pity that many Sunni Muslims also participate in their rites. Some join their assemblies hoping, in their ignorance, to earn blessings and some do so in the hope of earning daily wages. All this is a sin. اَعَاذَنَااللهُ مِنْ ذٰلِكَ . They claim to love Hazrat Hussain رضي الله عنه and yet defy the command of his grandfather the Pride of the World ﷺ who is the means of their love for Hazrat Hussain رضي الله عنه. What a perverted logic! And what is more, they disobey in the name of love! This is an additional folly.

TORMENT FOR LAMENTING WOMAN

(٢٧٢) وَعَنْ اَبِىْ مَالِكٍ نِ الْاَ شْعَرِىَ رَضِىَ اللهُ تَعَالٰى عَنْهُ اَنَّ النَّبِىَّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ النَّائِحَةُ اِذَالَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْ بَالٌ مِّنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرْبٍ (رواه مسلم)

Hazrat Abu Maalik Ash'ari رضي الله عنه reported: that the Messenger of Allah ﷺ warned: 'If the woman who laments does not repent before her death, she will be made to stand on the Day of Judgment in this condition that on her body there will be one shirt of Qitran and one shirt of itch."

(Mishkaat ul Masabih, p. 150, from Muslim)

Explanation:

This tradition mentions the punishment which shall be meted out to a lamenting woman on the Day of Judgment. She will wear on her body one shirt of itch, that is, her body will be covered with itch even as a cloth is worn from head to foot and she will wear a second shirt of *Qitran*. In Arabia *Qitran* is the name of the juice of a tree which was applied to the body. It had acid-like property which burnt the itch and the malady was cured. On the Day of Judgment first of all the body of the lamenting woman will be afflicted with itch, that is, itch will be her apparel. Further *Qitran* will be rubbed on the itch of her body which will put her in severe pain. To estimate the pain consider that acid or ground garlic is applied to chronic sore and the patient suffers indescribable pain. This is the suffering in the world. The pain in the Hereafter will be far greater than the pain in the world. May Allah forgive us! In the world the application of acid and garlic completely cures the wound. But in the Hereafter since the object will be to inflict punishment for the sins of the world, the application of *Qitran* will not cure the itch. The pain and distress will continue for ever.

O Sisters! Repent of Lamentation! Think of the Hereafter so that you may be safe from torment there.

IMPORTANCE OF PATIENCE

(٢٧٣) وَعَنْ اَنَسٍ رَضِيَ اللهُ تَعَالى عَنْهُ قَالَ مَرَّ النَّبِيُّ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِيْ عِنْدَ قَبْرٍ فَقَالَ اتَّقِى اللهَ وَاصْبِرِيْ قَالَتْ اِلَيْكَ عَنِّيْ فَاِنَّكَ لَمْ تُصَبْ بِمُصِيْبَتِيْ وَلَمْ تَعْرِفْهُ فَقِيْلَ لَهَا اِنَّهُ اَلنَّبِيُّ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ فَاَتَتْ بَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِيْنَ فَقَالَتْ لَمْ اَعْرِفْكَ فَقَالَ اِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْاُوْلى (رواه البخارى و مسلم)

Hazrat Anas ﷺ reported "Once the Messenger of Allah ﷺ passed by a woman. She was weeping beside a grave. He ﷺ said to her: Fear Allah Almighty and be patient. The woman did not recognize him ﷺ and (taking to be a common man) said: "Go, leave me alone. You have not suffered the distress which I have. (That is why you are instructing me so. If you had been touched by the same distress you would have known its pain. After this the Messenger of Allah ﷺ went away and) someone said to this woman (Do you know whom did you give this blunt answer) that he was the Messenger of Allah ﷺ. On hearing this the woman came to the presence of the Messenger ﷺ. She found no guards at the gate, even though she had thought he ﷺ must be living in royal luxury with stewards and guardsmen at the doors. She was stunned to see the simple mode in which the Messenger of Allah ﷺ lived. She said: "O Messenger of Allah ﷺ I did not recognize you. (That is why I gave you such an answer). He ﷺ said: 'The real patience is that which you show when the pain of calamity is fresh. (Because the passage of time itself makes man patient).

(Mishkaat ul Masabih; p. 150, from Bukhari and Muslim)

Explanation:

This Hadees draws attention to a special point that the patience which is regarded as an excellent virtue by the Qur'an and Hadees is that which is observed at the time of calamity and distress. The calamity is recent, the bereavement, or loss of money has just accrued, the heart is stricken with sorrow, the patience observed at this time has great value and excellence. In fact real patience is that which is observed when the heart is smitten with sorrow. As time passes the perception of misery naturally fades away and after some time all traces of sorrow having disappeared, man feels hale and hearty again as he was before the calamity struck him. When with the passage of time calamity is forgotten, they call it patience. No, this is wrong. This is not patience nor has it any value. In this believer and disbeliever are equal. The patience against which the believers are promised a reward is the patience which is observed at a time when pain and sorrow are recent, the heart is smitten, the soul is restless, fears assail the mind, the tongue is prone to criticise Allah's work, the heart instigates the body to indulge in acts which are contrary to Shariat; patience observed at this hour brings reward. When this woman apologised: 'O Messenger of Allah ﷺ! I did not recognize you and gave you a blunt answer in my sorrow", Allah's Messenger ﷺ told her: "The real patience is that which you observe at recent calamity. When I exhorted you to observe patience, that was the time for you to be patient and an occasion to understand who I was and what advice was being given to you. Now when the pain of calamity has lessened, you are offering an excuse. Patience and fear of Allah (which I enjoined on you) are qualities which you should adopt whoever draws your attention to them."

DISCOURSE ON DEATH AND THE DEAD BODY

(٢٧٤) وَعَنْ اُمِّ عَطِيَّةَ الْاَنْصَارِيَّةِ رَضِيَ اللهُ تَعَالى عَنْهَا قَالَتْ دَخَلَ عَلَيْنَا رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ حِيْنَ تُوُفِّيَتْ

اِبْنَتُه، فَقَالَ اِغْسِلْنَهَا ثَلاَثًا اَوْخَمِسًا اَوْ اَكْثَرَ مِنْ ذٰلِكَ اِنْ رَاَيْتُنَّ ذٰلِكَ بِمَاءٍ وَّسِدْرٍ وَاجْعَلْنَ فِى الْآخِرَةِ كَافُوْرًا اَوْشَيْئًا مِّنْ كَافُوْرٍ فَاِذَا فَرَغْتُنَّ فَاٰذِنَّنِىْ فَلَمَّا فَرَغْنَا اٰذَنَّاهُ فَاَعْطَانَا حِقْوَه، وَقَالَ اَشْعِرْنَهَا اِيَّاهُ (رواه البخارى)

Hazrat Umm e Attiya Ansaria narrated: "When the daughter of the Pride of the World ﷺ passed away (we began to bathe her body). At this time the Messenger of Allah ﷺ came to us and directed: 'Bathe her with the leaves of berry tree and water three or five times or more if you think it proper and for the last time apply comphor to her body, and let me know when the bathing is over. So when we had bathed her, we sent word to him. He ﷺ gave us his Tehbund and observed (include it in the shroud) 'Make it that part of the shroud which keep close to the body'." *(Bukhari, p. 167, Vol. I)*

Explanation:

The Shariat of Islam is comprehensive and all-embracing. It comprises of all the rules to be observed at the birth of a child, his upbringing, marriage, Namaz (Prayer), fasting, Hajj (Pilgrimage), Zakat (Poor-due), mode of living and death. How should a dead body be treated and where should it be deposited? Detailed rules concerning this question are given in Shariat. Similarly the rules of bathing and shrouding the dead body, offering the funeral prayer and burial have been dealt with in detail in books of Shariat. The Messenger of Allah ﷺ taught rules and regulations about conducting the affairs of life and death in great detail. Many deaths occurred in his family during his life-time. Some of his wives, and small children died during this period. He ﷺ had four daughters, Hazrat Zainab, Ruqayya, Umm e Kulsoom and the youngest of them all Hazrat Fatima رَضِىَ اللهُ عَنْهُنَّ. Hazrat Zainab, Ruqayya and Umm e Kulsoom رَضِىَ اللهُ عَنْهَا died before him.

Hazrat Fatima رَضِىَ اللهُ عَنْهَا died six years after him. As the time of Ruqayya's death the Messenger of Allah ﷺ was not present in Madina. He ﷺ had proceeded to the Battle of Badr. So Ruqayya died in his absence. This happened in 2 A. H. Ruqayya was the wife of Hazrat Usman رضي الله عنه. When the people who were present at her funeral were burying her, they heard shouts of Allah O Akbar (Allah is Great). Hazrat Usman رضي الله عنه enquired: 'Whence this Takbir?' When the people looked carefully they espied Hazrat Zaid b. Haris رضي الله عنه riding the Messenger's of Allah ﷺ dromedary. He was bringing the good news of the defeat of the Polytheists and the victory of the Muslims at Badr.

After the death of Ruqayya رَضِىَ اللهُ عَنْهَا the Messenger of Allah ﷺ gave his second daughter Umm e Kulsoom رَضِىَ اللهُ عَنْهَا in marriage to Hazrat Usman رضي الله عنه. Six years after being married to Hazrat Usman رضي الله عنه she also passed away. This happened in the year 9 A. H. Hazrat Umm e Attiya, Asma b. Omais and Laila b. Qanaf رَضِىَ اللهُ عَنْهَا bathed her body. She narrated that "after bathing the body we took the shroud from the Messenger of Allah ﷺ and put it on the body. He ﷺ stood at the door carrying the coffin clothes. He ﷺ handed us the clothes and we put them on the body.

The above-quoted Hadees taken from Bukhari refers to the death of Hazrat Zainab رَضِىَ اللهُ عَنْهَا and the bathing and shrouding of her body. She died in 8 A. H. The group of women who bathed her body included Umm e Attiya رَضِىَ اللهُ عَنْهَا. She had also joined in giving bath and shrouding the body of Umm e Kulsoom رَضِىَ اللهُ عَنْهَا. Umm e Attiya رَضِىَ اللهُ عَنْهَا had fully mastered the mode of bathing a dead body. The companions رَضِىَ اللهُ عَنْهُمْ and their successors used to call on her to learn the mode of bathing a dead body.

The Hadees writers have especially noted that Muhammad b. Sireen رضي الله عنه used to visit her frequently for this purpose.

(Al-Asaba wa Al-Istiab)

It is related in the above tradition that when Hazrat Umm e Attiya and other women were bathing the body of Hazrat Zainab رَضِىَ اللهُ عَنْهَا, the Messenger of Allah ﷺ came there and said: 'Bathe

her three or five times (that is wash every limb three times) and then said wash even more if you think it proper." Some traditions even mention that he ﷺ suggested bathing seven times. However, it should not be less than three times. The number in any case should be odd, not even. The sacred tradition also enjoins that the dead body should be bathed in water and leaves of the berry tree. The books of Hanafi school of thought suggest that the leaves of the berry tree should be put in water which should be heated and the corpse should be given a hot water bath. This firstly cleans the body and secondly the body remains in a preserved state in the grave, that is, if the body is bathed in water and berry tree, its decomposition is delayed. It is also enjoined in the tradition that finally comphor should be used. A Hadees in 'Abu Daud' narrates that Muhammad b. Sireen رحمه الله used to learn the mode of bathing a dead body from Hazrat Umm e Attiya رَضِيَ اللهُ عَنْهَا. He used bathe the body twice with berry leaves and water and the third time with water and camphor.

The wisdom behind mixing camphor with water is that its perfume is liked by the Angels. Moreover, it stiffens the body and the worms of the earth keep away from the body which remains in a preserved state for some more days.

When a Muslim's death is near and he falls into the throes of death he should be made to lie flat with his feet towards the Qibla and head raised above so that his face may turn in the direction of Qibla. Then sit beside him and recite the Kalima Tayyaba ('There is no god but Allah and Muhammad is the Messenger of Allah) loudly. Do not tell him to recite it because it is a very critical time for him. Allah forbid! If he refuses to recite it or utters something else the matter will become worse compounded. The recitation of Surah Yasin facilitates death. You should recite it yourself or ask anyone else to recite it. When the soul departs tie up the jaws of the corpse with a cloth so that the mouth may not dilate. Tie up also both toes of the feet and close the eyes. Then wrap the body and make arrangements to bathe it. Burn some frankinscence or any other incense near the body.

Bathing the corpse

When you intend to bathe the dead body, fumigate some big wooden plank (on which the body is to be bathed) with frankinscence or incense three, five or seven times. Then lay the corpse on it and take off its clothes. Cover the body from navel to knees with a cloth to conceal its private parts.

Start bathing it with water heated with berry leaves. If this is not available, bathing with warm water and soap would be enough. First perform the Istinja of the corpse (that is, wash its private parts), but do not touch its loins or genitals, nor look at them. Wrap some cloth round your hand and putting through the cloth on the corpses' private parts. Just wash them. Next perform the ablution of the dead body. First wash its face three times, then wash the right and left hands upto the elbows. Wash also the hands from the ends of the fingers to the wrists. Thereafter pass wet hands over the head (Masah). Next wash first the right and then the left foot.

After the ablution, the head should be washed with sponge and soap so that it is well cleaned. Turn the dead body on its left side and pour warm water over it from head to foot till the water reaches the left side. Then turn the body on its right side and pour water over it till the water reaches to the right side. Then make the body sit and let it leaven on you. Rub its belly slowly. If some excretion is discharged wipe it and wash the genitals. Such excretion does not vitiate the ablution or bath. Then lay the body on its left side and pour water mixed with camphor all over it from head to foot. The rite of bath is now complete. Wipe the body with some cloth.

Shrouding

After bathing the body lay it on the coffin cloth. Smear its head with perfume and rub camphor on its forehead, nose, both palms of the hand, knees and feet. Male corpse should be shrouded in three articles of cloth and female corpse in five articles of cloth. This is in accordance with Sunnat. The details of these articles is as follows:

(1) *Azar* (drawers) from head to foot. (2) A sheet one hand larger than the Azar. It is called *Lafafa*. (3) A shirt without

arms or stitches which should cover the body from the neck to the feet. It is called *Kafni*. The above three articles of cloth are the same for male and female corpse.

For the female corpse the following two articles of cloth are additional.

(1) a head cloth three hands in length. (2) a cover for the bosom which should be long enough to cover the body from bosom to the loins. The sheet with which the body is covered while it is carried to the cemetery is not part of the shroud. It is necessary to put this sheet on the shrouded body of the female for the sake of Purdah (veil). It is not necessary however to cover the male body with this sheet.

For the shroud of a male corpse a total of ten yards of cloth is required and for a female corpse twenty yards of cloth is needed. This includes the upper sheet. For the corpse of a child the length of cloth may vary according to the size of the corpse.

At the time of shrouding a female corpse, the whole coffin cloth should be fumigated with incense three or five times. Then spread the sheet first, put *azar* on it, then spread the shirt over it and then lay the corpse on it. Put the shirt on the body. Part the hair in two and let them fall on the bosom to the right and left. Do not tie or roll up the hair. Then tie the shroud at the head and the feet with a piece of cloth. Tie a piece of cloth on the waist also so that the shroud does not open when the body is carried to the graveyard. Tie the *kafni* at the feet also. After shrouding the body lose no time in burying it. We have already described the mode of the funeral prayer.

Burial:

There is no occasion for women to bury the dead. So there was no need to deal with burial in this book. But with a view to completing the discourse on funeral we give here details of the burial also. After the funeral prayer, bury the dead body. Burial is also an obligatory duty. While carrying the body to the graveyard.

walk briskly, but don't run. It is desirable to walk on foot with the funeral.

Rule: It is an abominable act to pray loudly or celebrate Allah (recitation of لا اله إلّا الله or الله اكبر). There is also no authority for such recitations slowly. However, slow recitation without believing it to be obligatory by sunnat is permitted.

Rule: When the grave is ready, lower the body into it from the side of the Qibla (direction in which prayer is offered). For this purpose the following mode should be adopted. Place the body to the Qibla side of the grave and the people who lower the body into the grave should also stand to the Qibla side of the grave.

Rule: When placing the body in the grave it is laudable to recite بِسْمِ اللهِ وَبِاللهِ وَعَلَى مِلَّةِ رَسُوْلُ اللهِ.

Rule: It is laudable to place the body in the grave on its right side facing the Qibla.

Rule: When the body is placed in the grave open both the knots which were tied at the head, feet and waist for fear that the shroud might open.

Rule: While placing a woman's body in the grave it is laudable to provide a veil. In case exposure of the body is apprehended provision of veil is obligatory.

Rule: Lay the body in the grave according to the proper mode. While filling the grave with earth, every man should take earth in both hands and throw it into the grave. He should do it three times. The first time he should recite مِنْهَا خَلَقْنٰكُمْ, the second time وَمِنْهَا نُعِيْدُكُمْ and the third time وَمِنْهَا نُخْرِجُكُمْ تَارَةً اخْرٰى.

Rule: It is forbidden to keep the height of the grave more than the length of a hand.

Rule: Do not make the grave in the form of a parallelogram. It should be made in the form of the hump of a camel. Tradition forbids building the grave with bricks and mortar or building a tomb over it. Contravention of this rule is a sin.

Warnings

(A) The people consider certain articles of cloth as essential parts of the shroud, but they are excluded from shroud proper. It is forbidden to purchase them out of the legacy of the deceased. They are as follows:

(1) A prayer-mat, one hundred yards in length and fourteen Gira in width.

(2) A girdle of one and a half yards in width and fourteen yards in length. This is used to lower the body into the grave.

(3) Bed cloth two and a half yards long and one and a quarter yards in width This is spread on the cot.

(4) A single sheet of cloth, three yards long and one and three quarter yards wide which cover the whole cot. It is necessary to put this on the female body for the purpose of veil, but it is not a part of the shroud. Its colour may not match with the shroud. In fact any kind of cloth is right for this purpose.

(B) If a prayer-mat is needed, any cloth available in the home may be used. Do not buy it out of the legacy of the deceased.

(C) If anything required for bathing and shrouding is available in the house, and it is neat and clean, use it.

(D) There is a custom that the clothes and utensils used by the deceased should be given away in Charity. This is forbidden unless the heirs permit it. Even if adult heirs permit, it would be unlawful to give away charity from the combined legacy. The legacy should first be divided and then each heir can give charity according to Shariat Law out of his own share and pray for blessings on the departed soul.

PROHIBITION ON VISITING THE GRAVES

(٢٧٥) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُوْرِ وَالْمُتَّخِذِيْنَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ (رواه ابوداؤد و الترمذی و حسنه)

Hazrat Abdullah b. Abbas narrated that the Messenger of Allah invoked a curse on those women who pay homage to the graves and on people who turn the graves into places of worship and light lamps on the graves.
(Mishkaat ul Masabih, p. 71, from Abu Daud and Tirmizi)

Explanation:

This Hadees reports that the Messenger of Allah invoked a curse on women who pay homage to the graves and on people who turn the graves into places of prostration and light lamps on the graves. This shows that the visit of women to the graves is strictly forbidden. The reason for this prohibition and curse is that firstly the women go to the graves without veil and secondly they perform many abominable acts on the graves and commit polytheistic deeds for instance they vow to offer something to the person in the grave and then visit the grave to fulfil this vow. Moreover, instead of soliciting Allah, they solicit man in the grave to bestow children on them. Both these acts are polytheistic. There are many other polytheistic deeds like this which they perform at the graves.

The above-quoted Hadees also prohibits turning the graves into places of prostration and lighting lamps on the graves.

Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا narrated that the Messenger of Allah observed during his death-illness:

لَعَنَ اللّٰهُ الْيَهُوْدَ وَالنَّصَارٰى اِتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَّسَاجِدَ

"Allah's curse be on the Jews and the Christians who turned the graves of their Messengers into places of prostration." *(Bukhari and Muslim)*

We learn that it is the Jews and the Christians who used to turn the graves into places of prostration. The scholars of Tradition write that a curse was invoked on these people because they prostrated reverently at the graves of the Prophets which is an act of open Polytheism; or they offered prayer to Allah, but prostrated at the

graves of the Prophets and directed their attention to the graves during Namaz (Prayer).

Like the former Ummats, the Ummat-e-Muhammadia (Muhammad's ﷺ followers) have also been following the custom of prostrating reverently at the graves for centuries.

It is a pity that so called mentors, saints and guardians of the graves make the visitors to the graves perform the same Polytheistic acts which were strictly prohibited by Allah's Messenger ﷺ and upon which he ﷺ invoked a curse. These enemies of religion have made prostration as an essential part of homage to the grave. Go to any mausoleum and you will observe several men and women offering prostrations to the grave (اَلْعِيَاذُبِاللهِ) (May Allah save us!).

The Ahadees report that the Messenger of Allah ﷺ invoked a curse on those people also who light lamps at the graves. It is written in Mirqaat Sharah Mishkaat that:

وَالنَّهْيُ عَنْ اِتِّخَاذِ السِّرَاجِ لِمَا فِيْهِ مِنْ تَضْيِيْعِ الْمَالِ لِاَنَّه لَانَفْعَ لِاَحَدٍ مِّنَ السِّرَاجِ وَلِاَنَّهَا مِنْ اٰثَارِ جَهَنَّمَ وَلِاَنَّهَا لِلْاِحْتِرَازِ عَنْ تَعْظِيْمِ الْقُبُوْرِ كَالنَّهْيِ عَنْ اتِّخَاذِ الْقُبُوْرِ مَسَاجِدَ

"The reason for the prohibition of lighting lamps on the graves that money is wasted which is extravagance, for the dead person receives no benefit from lighting the lamp. Another reason for prohibition is that fire is the sign of hell. (So no fire should be lighted on the grave of a believer). Lighting a lamp is also an act of reverence to the graves and hence is forbidden just as turning the grave into a place of prostration is unlawful."

The author of Mirqaat writes that the deceased derives no benefit from lighting the lamp on his grave. The interpretation of this remark is that if the deceased is in torment and his grave is dark, a light outside will be of no benefit to him. If he is receiving the reward and kindness of Allah, his grave is according to the saying of the Messenger of Allah ﷺ and he does not need any external light. It

is well-known that lamps are lighted on the graves of those who are considered holy. Isn't this contrary to reason and tradition of the Messenger of Allah ﷺ.

The danger which the Messenger of Allah ﷺ wished to ward off by forbidding turning the graves into places of prostration and lighting lamps there has become a reality. The Ummat (the followers) has not obeyed this order of prohibition.

The offence is further exacerbated that despite clear and definite prohibition of the Messenger of Allah ﷺ which is extant in Bukhari, Muslim and other books of Sihah, the people call it contrary to religion.

Mowta Imam Maalik records that the Messenger of Allah ﷺ supplicated to Allah Almighty:

اَللّٰهُمَّ لَاتَجْعَلْ قَبْرِىْ وَثَنًا يُّعْبَدُ اِشْتَدَّ غَضَبُ اللهِ عَلٰى قَوْمٍ اِتَّخَذُوْا قُبُوْرَ اَنْبِيَآئِهِم مَسَاجِدَ

"O Allah! Do not make my grave an idol that might be worshipped. Allah's great wrath fell upon those who turned the graves of their Prophets into places of prostration."

Hazrat Abu Huraira رضي الله عنه reported: 'The Messenger of Allah ﷺ warned:

لَاتَجْعَلُوْا بُيُوْتَكُمْ قُبُوْرًا وَّلَا تَجْعَلُوْا قَبْرِىْ عِيْدًا وَّصَلُّوْا عَلَىَّ فَاِنَّ صَلٰوتَكُمْ تَبْلُغُنِىْ حَيْثُ كُنْتُمْ

"Do not turn your homes into graves (Do not keep your houses bereft of the commemoration of Allah. Perform Namaz, celebrate Allah's glory and recite sacred texts in the homes). Do not hold festivals on my grave. Invoke Durood (peace and blessings of Allah) on me, for wherever you are your Durood is transmitted to me."

The above-quoted Ahadees show that to turn graves into idols, to hold festivals like Eid there, is a heinous sin in the sight of Allah, the Glorious Lord and the Pure Rasul ﷺ.

Many forbidden acts and sins are committed in the fairs which are celebrated on the graves of the holy men on the occasion of their anniversary. Circumambulation of graves (a practice reserved only for the Ka'ba, the House of Allah), lighting lamps at the graves, performance of dancing girls, singing to the accompaniment of harmonium and drum, spoiling the service of the Namazis (worshippers), bathing the graves and numerous such great sins, acts of polytheism and abomination, the most severely prohibited acts and evils are committed. May Allah Almighty bestow understanding on everybody.

BOOK - 21

BOOK OF REPENTANCE

IMPORTANCE AND NEED OF REPENTANCE

(٢٧٦) وَعَنِ الْاَغَرِّ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ یَاَیُّھَا النَّاسُ تُوْبُوْا اِلَی اللّٰہِ فَاِنِّیْ اَتُوْبُ اِلَی اللّٰہِ فِیْ یَوْمٍ مِّأَۃَ مَرَّۃٍ

Hazrat Aghar رضی اللہ عنہ narrated that the Messenger of Allah ﷺ announced: "O People! Offer repentance to Allah, for I offer repentance to Allah a hundred times a day."

(Muslim, p. 346, Vol. II)

Explanation:

In this sacred Hadees the Messenger of Allah ﷺ has drawn attention to repentance. Promptings of desire and Satan lead a person to commit sin. It is, therefore, absolutely necessary to continue to offer repentance. It is a great bounty of the Glorious and Mighty Allah that He has not made a Law that sin should invite inevitable punishment. Whoso asks Allah for pardon and offers Him sincere repentance, Allah the Mighty, the Glorious forgives him and accepts his repentance. The Holy Qur'an observed:

وَھُوَالَّذِیْ یَقْبَلُ التَّوْبَۃَ عَنْ عِبَادِہٖ وَ یَعْفُوْعَنِ السَّیِّئَاتِ وَیَعْلَمُ مَاتَفْعَلُوْنَ وَیَسْتَجِیْبُ الَّذِیْنَ آمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَیَزِیْدُ ھُمْ مِّنْ فَضْلِہٖ وَالْکٰفِرُوْنَ لَھُمْ عَذَابٌ شَدِیْدٌ

"And He it is Who accepts the repentance of His men and He forgives all sins. He knows what you do. He accepts the worship of those who believe and do good works and to such He gives them more out of His Grace. And those who disbelieve, for them there is a severe torment."

Enjoining repentance Allah says in Surah Noor:

وَتُوْبُوْا اِلَى اللهِ جَمِيْعاً اَيُّهَا الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ

"O Muslims! Offer repentance to Allah all of you so that you may achieve well-being."

In the last ruku of Surah Tahrim, Allah says:

يَاَيُّهَا الَّذِيْنَ آمَنُوْا تُوْبُوْا اِلَى اللهِ تَوْبَةً نَّصُوْحاً عَسى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْ خِلَكُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهرُ يَوْمَ لاَ يُخْزِى اللهُ النَّبِىَّ وَالَّذِيْنَ اٰمَنُوْامَعَه'

"O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him."

Besides this, several verses contain the order of repentance and the praise of those who repent. All sins, great or small, few or more, are a deadly poison. Hence it is necessary to offer sincere repentance as soon as a sin is committed. Small sins are expiated by good works, but the expiation for great sins can only be done by offering repentance. However, it is the prerogative of Allah to forgive the sinner even without his repentance. However to make sure of His forgiveness it is essential to offer repentance. When sincere repentance is offered, it is invariably accepted. It must be borne in mind that mere utterance of 'I repent, I repent' does not constitute repentance. There are three pre-requisites of repentance.

First: Sincere remorse and a feeling of shame at the sin which has been committed. Looking at one's low self and also looking at Allah, the Mighty and Glorious, Who is the Sovereign of all rulers and Creator and Master of the whole Universe and the Most Exalted Being and realising with remorse how a humble base person like

myself can have disobeyed a Pure Being Who is the Greatest of all and the Creator of all.

Second: To make a firm resolve that I shall never commit any sin again.

Third: To make up for reparable deficiencies in the rights of Allah or rights of the people. This is most important. Many people offer repentance, but do not pay attention to this third element of repentance.

The meaning of making up for the rights of Allah is to make amends for all the duties and obligations which one has neglected to fulfil since attaining the age of majority. For instance, one should compute the number of prayers one has missed since attaining majority. When one's heart is satisfied that one has not skipped more than a certain number one should offer prayers to make up for them. There is no prescribed time for offering a prayer in return for the missed prayer. Such prayer, however, should not be offered at the time of sunrise, sunset and at mid-day, when the sun has arisen and well up on the sky the offering of prayers to make up for missed prayers and the offering of supererogatory prayers becomes lawful. Another suitable hour for this is immediately after the dawn prayer or evening prayer. However a prayer to make amends for a missed prayer should not be offered at twilight time. One should offer five obligatory prayers and three raka'at vitr prayer, that is, a total of twenty raka'at.

It should also be borne in mind that for all the four raka'at prayers missed during a long journey (at least forty eight miles) only two raka'at prayer should be offered. If the traveller makes amends for them on return he should only offer two raka'at prayer.

It is also noteworthy that the number of all the missed Namaz are equal in number. Some people offer Namaz and continue to miss them also. There are many people who skip Namaz during journey. They offer prayer in ordinary circumstances. Many people give up praying during illness. Some people miss dawn Namaz more and some evening prayers more. Hence any Namaz which according to

one's estimate one has missed more should be offered in return in proportion to the maximum possible estimate.

The public impression that the return Namaz of afternoon Namaz should be offered in the afternoon and the return prayer of evening Namaz should be said in the evening is erroneous. A return Namaz for any hour of Namaz may be offered at any time. Return Namaz of many days can be offered in a single day. If the number of missed Namaz exceeds five, the order in which prayers are to be offered is not obligatory.

Whichever Namaz one offers first is accepted. For instance if the return evening prayer is offered before the offering of return afternoon Namaz, it would be valid.

Many people are zealous in performing supererogatory Namaz, yet the debt of missed Namaz for a number of years is still due from them which they never think of paying. This is an act of gross negligence. In place of supererogatory Namaz and ghair Muakkada Sunnats you should offer missed prayers. Besides, you should find other time also for making up for missed prayers. You will find yourself in great danger if death overtakes you without offering compensatory prayers for those which you have missed.

After careful computation of the number of missed prayers you find that the number of missed prayers is very large and the date and hour of each prayer has been forgotten. In this case the scholars have suggested an easy course. Whenever you start offering a compensatory prayer you should resolve that you are offering a compensatory prayer for the first (for instance) missed afternoon prayer for the sake of Allah. Every day whenever you offer afternoon prayer, make this resolve. In so doing you will maintain an order, because if there were one thousand prayers due from you, the one thousandth prayer (computing from the beginning) was the first. Having offered it, the next will be the first and having offered the third prayer the next will become the first. Understand it well.

Similarly carefully compute the amount of Zakat (poor-due) still due from you. Take into account whether every year you have been paying full amount of Zakat or not. Estimate the amount of

fully or partly unpaid Zakat for each year carefully so that your heart should be satisfied that you owe no more Zakat than the amount you have computed. This amount then should be given to those who deserve Zakat. Full payment may be made in a single day or the payment may be made in instalments. Depending upon your means you should pay the total amount of Zakat due from you as soon as possible. You should make a firm resolve that Allah-permitting you will make full payment before your death. You should never lose time in payment of the arrears of Zakat as soon as means are available.

The charity of Fitr is also obligatory and if you make a vow to give something away it also becomes obligatory. So you should also give away the arrears, if any, of charity and vows. (It should be clearly understood that to make a vow of the performance of a sinful act is a sin. For such vows one should inquire the rule from the scholars and act accordingly.)

Similarly you should take account of the fasts which you have missed since attaining majority. For all these you should keep compensatory fasts. (Inquire the rules of keeping compensatory fasts from the scholars). Women are generally fond of observing fasts. But they have to undergo their monthly period in view which Sharii law forbids them to fast during menses, making up for the missed number of fasts later. Many women neglect keeping compensatory fasts. Remember well that compensatory fasts for all missed fasts since attaining the age of majority are obligatory.

Hajj is also obligatory upon several men and women, but they do not perform Hajj. Upon whomsoever the Hajj (Pilgrimage) had become obligatory and one did not perform because he had expended the means on some other need or upon whom Hajj has now become obligatory, he should now resolve to perform the Hajj. You must discharge this obligation by all possible means.

If a person has not performed Hajj after it became obligatory upon him and he is too old, or too ill or too infirm with age to perform Hajj till death, he should send some man or woman at his expense to perform a vicarious Hajj for him. if he has not done so

during his life-time he should leave a will to his heirs to send someone on vicarious Hajj on his behalf and the expenses should be paid out of his estate. But these expenses can only be paid out of the 1/3rd portion of the estate. However, if the heirs wish to contribute from their own shares, they may do so.

Discharge of all these obligations also necessitates that you should discharge the rights of the people and these rights are of two kinds:

First: Financial rights

Second: Rights of honour.

Discharge of financial rights implies returning all the property which has unlawfully come into your possession for instance goods stolen, unpaid debt, bribe, embezzled wealth or goods, or goods taken in fun (against the will of the owner), and interest received. At the time of returning it is not necessary to confess that you had committed embezzlement. You can return this property in the name of a gift.

The implication of the rights of honour is that if you have unlawfully beaten someone or backbited him or heard someone backbiting him or have slandered, abused or caused physical or spiritual hurt to someone, you should offer him an apology. If he lives at a distance from you, do not use this remoteness as an excuse. You should visit the person or write to him offering an apology. You should use all possible means to secure his goodwill and sincere pardon. If compensation has to be given for unlawful beating it should be cheerfully borne. Regarding backbiting the venerable scholars write that if the report of backbiting has reached the affected party, you should ask him to forgive you; otherwise you should pray to Allah to forgive his sins liberally. It should be ensured that the amount of pray should be commensurate with the amount of backbiting so that if the affected party came to know of it he would be pleased.

Many people adopt an outward pose of piety. They offer verbal repentance, but do not give up sinning. They do not refrain from

earning by unlawful means. They regard backbiting as their birthright. Little do they realize that they are committing the sin of backbiting. Piety these days is confined to prayer and fasting. Verbal repentance without renunciation of sins and making compensation for the rights of Allah and the rights of people is no repentance at all. The case of those who take bribe or charge interest or grab money by unfair business dealings is extremely complex. Can they compensate all from whom they have unlawfully drawn money or goods. It is an uphill task to remember the right of everyone, to search everyone and then compensate him. But those who are deeply conscious of accountability in the Hereafter do not rest content till they have fulfilled the rights of the rightful.

One of my teachers relates the case of a Tehsildar (A sub-divisional administrative officer). When he became a disciple of the venerable Maulana Ashraf Ali Thanvi and his moral condition improved, the thought of the Hereafter turned his mind to the fulfilment of rights. He recollected all the bribes that he had taken during his service and worked out the amounts he had received. He had served as Tehsildar in the Sub-Divisions of United Punjab before partition of the Sub-Continent and the people from whom he had received bribes belonged mostly to the Sikh community. He went to the Tehsil offices, obtained files of old cases and noted down the addresses of the parties. He went from village to village visiting their homes and offered his apologies and returned their money and thus relieved his conscience of a long-felt burden.

My venerable teacher had met the Tehsildar personally and heard this story from him first-hand. The Tehsildar deposed that he had paid back a major portion of the bribe money he had taken and very little amount was left unpaid on account of which he was still worried. There are many people who become disciples of mentors upon whose hand they take a vow of renunciation, yet they neither give up earning by unlawful means, nor stop devouring illicit gains. They neither resign from service in the Bank, nor abstain from taking bribe nor pay the rights of the people, nor avoid backbiting. In fact, as soon as they become disciples a new means of backbiting comes to their hand.

They start backbiting those disciples who deviate from the way of the mentor. They consider backbiting the deviating disciples as the best part of their praise for the mentor. All these are dangerous acts in life. What use is the discipleship and repentance without a deep and active concern for the Hereafter?

My lips utter repentance, my heart is fond of sin.
After I have asked pardon, sin greets me with a smiling visage!

It is possible that some people will ask the following question: Yes, we have usurped the rights of others. Whatever happened belongs to the past now. We have no money now to pay back. What should we do? Further there are many people who possess the money, but they have lost the memory of those whose rights they had usurped. They cannot find them now. So they ask: We have no means to reach these people, what should we do?

In regard to these cases it is submitted that Allah's Shariat provides solution to these problems. Go and see the rightful people who still live or correspond with them and ask their pardon and obtain their sincere goodwill indicating that they have willingly remitted their rights. If they do not remit their rights, ask them to allow you a grace period. Then pay them by little instalments out of your income. If any of them dies before the account is fully paid up, give the arrears to their heirs.

In case you can't ascertain the whereabouts of the rightful people, you should give away to the poor an amount which is equal to the total sum you owe to these people. Continue to give alms till the account is fully paid up. Narrated Hazrat Abu Huraira: The Messenger of Allah observed: "Anyone who has wronged his brother by hurting his honour or in any other way he should this very day expiate for it (by paying back or asking pardon) before that day when Dinar or Dirham (money) will not be current.

On that day (the mode of payment will be that) the good deeds of the wrongdoer will be transferred to the account of the wronged party. If the wrongdoer had no good deeds to his credit, the evil deeds of the wronged party will be transferred to the account of the wrongdoer. *(Bukhari)*

Another tradition narrated on the authority of Hazrat Abu Huraira runs: "Once the Messenger of Allah enquired from the Companions رَضِیَ اللّٰہ عَنْہُمْ: 'Do you know who is poor (a hard-up person or beggar)?' The Companions رَضِیَ اللّٰہ عَنْہُمْ submitted: 'We count him poor who has no Dirham (money) or goods.' He said: "Verily, in my Ummat (followers) he is poor who brings on the Day of Judgment prayer, fasting and Zakat and also in this state that he had abused or slandered someone or devoured someone's money unlawfully or shed someone's blood or beaten up someone, so out of his virtuous acts some will be given to this and some to that. If his virtuous acts are exhausted and some rights still remain to be paid, the sins of the rightful people will be transferred to his account and then he will be thrown into hell." *(Muslim)*

Allah is Great! What a strict accountability. Every man must concern himself with paying back the rights of others. Every man must renounce sins with a firm determination and fulfil the requirements of the Law of Repentance. In other words he should fully discharge the rights of Allah and the rights of the people. Verbal repentance is invalid. Understand it well. Allah knows best!

THE MODE OF REPENTANCE

(۲۷۷) وَعَنْ عَلِیٍّ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ حَدَّثَنِیْ اَبُوْبَکْرٍ وَّ صَدَقَ اَبُوْبَکْرٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ یَقُوْلُ مَا مِنْ رَجُلٍ یُذْنِبُ ذَنْبًا ثُمَّ یَقُوْمُ فَیَتَطَھَّرُ ثُمَّ یُصَلِّیْ ثُمَّ یَسْتَغْفِرُ اللّٰہَ اِلَّا غَفَرَ اللّٰہُ لَہٗ ثُمَّ قَرَأَ وَالَّذِیْنَ اِذَا فَعَلُوْا فَاحِشَۃً اَوْظَلَمُوْآ اَنْفُسَھُمْ ذَکَرُوا اللّٰہَ فَاسْتَغْفِرُوْا لِذُنُوْبِھِمْ

(رواہ الترمذی و ابن ماجہ لم یذکر الایۃ)

Hazrat Ali reported: 'Abu Bakr (Siddique) told me and he told the truth that the Messenger of Allah informed: "Whoso commits a sin, then performs ablution,

offers prayer, and asks Allah to pardon him, Allah Almighty will surely forgive him. After this he ﷺ recited the following verse:

وَالَّذِيْنَ اِذَا فَعَلُوْافَا حِشَةً

(Mishkaat ul Masabih, p. 117, from Tirmizi and Ibn e Maja).

Explanation:

As mentioned above there are three main ingredients of repentance: A repentance containing all the three elements is surely accepted. However, if some other deeds are also joined with the above, repentance becomes even more acceptable to Allah. For instance, the person concerned should start doing good deeds frequently and in large numbers or execute some really big act of piety. A tradition states: "A man came to the presence of the Messenger of Allah ﷺ and submitted: 'O Messenger of Allah ﷺ I have committed a very big sin. Will my repentance be accepted?' The Messenger of Allah ﷺ asked him: 'Is your mother alive?' "No", the man said, 'Any maternal aunt ?' asked the Messenger of Allah ﷺ 'Yes, I have a maternal aunt.' The man said. The Messenger of Allah ﷺ told him: 'Go on treating her kindly'. *(Tirmizi)*

This shows that good treatment of mother or maternal aunt is a potent factor in securing acceptance for a man's repentance.

The advice that repentance should be offered after performing the prayer has been given because prayer is a great act of virtue. First four raka'ats of prayer should be offered. In this way repentance becomes more acceptable. The verse quoted in the tradition above belongs to the Surah Aal e Imran. The full text of the verse is as follows:

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوْا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلاَّ اللّٰهُ ق وَلَمْ يُصِرُّوْا عَلٰى مَافَعَلُوْا وَهُمْ يَعْلَمُوْنَ

"And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins—who forgiveth sins save Allah only?—and will not knowingly repeat (the wrong) they did."

Thereafter referring to the reward and blessing of these people it is said:

اُولٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَ نِعْمَ اَجْرُ الْعٰمِلِيْنَ

"The reward of such will be forgiveness from their Lord, and gardens underneath which rivers flow, wherein they will abide for ever —a bountiful reward for workers."

MERITS AND ADVANTAGES OF REPENTANCE

(٢٧٨) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ طُوْبٰى لِمَنْ وَّجَدَ فِىْ صَحِيْفَتِهِ اسْتِغْفَارًا كَثِيْرًا (رواه ابن ماجه)

Hazrat Abdullah b. Busr ﷺ narrated: The Messenger of Allah ﷺ said: "That person will be in a very good state who (on the Day of Judgment) finds large number of Istighfar (Asking Allah's pardon) in his scroll of deeds."
(Mishkaat ul Masabih, p. 206, from Ibn e Maja)

Explanation:

Since men continue to commit sins, big or small, and do not even perform good works in a proper manner and miss Namaz throughout their lives and furthermore indulge in abominations and do not discharge their duties and obligations in full measure, it is absolutely necessary that they should frequently ask Allah's pardon.

Istighfar signifies asking pardon for sins. When a man asks pardon for sins several times, it will be reflected in his scroll of deeds on the Day of Judgment and consequently he will observe that his sins have been forgiven and heaps of good deeds have been credited to his account. At that time he will really appreciate the value of Istighfar.

Hazrat Abu Bakr Siddique رضي الله عنه submitted: "O Messenger of Allah ﷺ! Teach me some supplication which I should offer during Namaz (obligatory prayer)." At this the Messenger of Allah ﷺ taught him the famous supplication which is generally recited after Durood Sharif (invocation of peace and blessing upon the Messenger of Allah ﷺ and his family) in Namaz i.e.,

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِیْرًا وَّلَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ
فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ~ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِیْمُ

(بخاری و مسلم)

"O Allah! I have done a great wrong to myself and none other can forgive sins than You. So forgive me. Grant me forgiveness from You and show Mercy to me. Verily, You are Most Forgiving, Most Kind."

It is noteworthy that Namaz has been offered which is an absolutely good deed. An obligation imposed by Allah has been discharged and there is no doubt whatsoever that it is an act of piety. And who has discharged this obligation? It is Hazrat Siddique Akbar رضي الله عنه and he is being taught to ask pardon from Allah at the end of every Namaz (obligatory prayer). The reason is that no one can offer such devotions to Allah as are fully commensurate with His Glory. So one should continue to offer devotions and at the same time ask His pardon.

That indeed has been the conduct of all righteous people and in this conduct lies the good. When a sin is committed everyone offers repentance and prays for pardon. But those who are perfectly sincere do good works and even then pray for forgiveness. They have

adopted this mode of life in emulation of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ is superior to the whole creation. He is the nearest to Allah. Allah has bestowed on him that which He has not granted to anyone else. He ﷺ used to stand in prayer all night and toiled hard to uphold the religion of Allah. Allah commanded him:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّه‘ كَانَ تَوَّابًا

"So commemorate and praise your Lord and beg His forgiveness. Verily, He is Most Forgiving."

After concluding his obligatory prayer with salam he ﷺ used to repeat استغفرالله (forgive me, O Allah!) thrice. That is he ﷺ asked pardon from Allah, the Mighty, the Glorious. *(Muslim)*

Hazrat Abdullah b. Omar رضي الله عنه reported: "We used to court that in assemblies the Messenger of Allah ﷺ recited the following text a hundred times:

رَبِّ اغْفِرْلِیْ وَتُبْ عَلَیَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ

"O Allah! Forgive me and accept my repentance. Verily You are a Great Acceptor of repentance and Most-Forgiving." *(Tirmizi, Abu Daud and Others)*

So when this was the conduct of the Pride of the World ﷺ who was an innocent man of Allah and was in fact the chief of the pure people, how much more forgiveness should we sinners implore from Allah may be readily imagined. Reflect deeply on this point.

Today neglect, carelessness and lethargy is shown in all devotions. Neglect characterizes even our repentance and Namaz for forgiveness and we never even think of true repentance which means an involvement of the heart and a firm resolve not to repeat the sins and to make amends for the violated rights. It is with reference to this neglectful prayer for forgiveness that Hazrat Rabia Basri رحمة الله عليه said:

اِسْتِغْفَارُ نَایَحْتَاجُ اِلٰی اِسْتِغْفَارٍ كَثِیْرٍ

That is, our prayer for forgiveness is in itself a sort of sin for which we need to ask pardon. Hazrat Rabi b. Khaseem رحمة الله عليه said: 'You should not say استغفرالله واتوب عليه. It means 'I ask forgiveness of Allah and I offer Him repentance.' It is a sort of claim. You utter the words 'repent' and 'forgiveness' but your heart is not in them. So in a way the claim becomes false."

Proceeding Hazrat Rabi b. Khaseem رحمة الله عليه said: 'Instead of the above words a person should utter اَللّٰهُمَّ اغْفِرْلِىْ وَتُبْ عَلَىَّ, for this expression contains no claim. It is rather a supplication and though even supplication which is made negligently is improper, for it is irreverent, yet Allah, the Mighty, the Glorious does not call you to account for it. When a person continues to utter رَبِّ اغْفِرْلِىْ وَتُبْ عَلَىَّ Allah-willing at some auspicious hour his prayer will be accepted, for a man who knocks repeatedly, the door is opened sooner or later for him to enter.

Hazrat Anasؓ reported: The Messenger of Allahﷺ said:

اِفْعَلُوا الْخَيْرَ دَهْرَكُمْ وَتَعَرَّضُوْا لِنَفَحَاتِ رَحْمَةِ اللهِ فَاِنَّ لِلّٰهِ نَفَحَاتٍ مِّنْ رَحْمَتِه يُصِيْبُ بِهَا مَنْ يَّشَآءُ مِنْ عِبَادِه وَ سْئَلُوا اللهَ اَنْ يَّسْتُرَ عَوْرَاتِكُمْ وَاَنْ يُّؤْمِنَ رَوْعَاتِكُمْ

(و قال فى مجمع الزوائد رواه الطبرانى ورجال اسناده رجال الصحيح)

That is, go on doing good works all your life and expose yourself to the winds of Allah's Mercy, for the winds of Allah's Mercy blow and Allah Almighty directs them to whomsoever He wills and you should beg Allah to conceal your sins and follies, remove your fear and grant you peace and security.

We learn that we should constantly engage ourselves in Namaz and asking for Allah's forgiveness. The hour of acceptance might come at any time when the goal might be achieved. Luqman Hakim

said: 'Form the habit of constantly imploring Allah's pardon, for there are some hours in which Allah Almighty does not reject the supplication of the beggar."

If forgiveness is asked from the heart, it is best. Even if it does not come from the heart at least the tongue should frequently utter the prayer for forgiveness. This deed by Allah's will will also bear good fruit. One should not be lethargic or negligent of asking pardon from Allah. Moreover, you should find occasions to offer repentance with sincere heart and full measure of shame, so that your prayer for pardon may not be always neglectful. Even if heart cannot be involved at all hours, at best sometimes its attention can be concentrated on prayer.

For instance, at bed time one can offer repentance and supplication for pardon in full humility after performing two raka'ats of supererogatory Namaz. Hazrat Abdullah b. Masudؓ stated: 'Verily, a believer considers his sins (for fear of Allah) as if he is sitting under a mountain and apprehends that the mountain will fall on him. The wicked man considers his sins as if a fly tries to cross his nose and he removes it with a motion of the hand.

(Mishkaat ul Masabih)

First of all we should strictly avoid sins. Then if a sin is committed, repentance and prayer for pardon should be offered forthwith. Hazrat Ayesha رَضِىَ اللهُ عَنْهَا reported that the Messenger of Allahﷺ used to offer the following pray:

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اسْتَبْشِرُوْ وَاِذَا اَسَاؤُا اَسْتَغْفِرُوا (مشكوة)

"O Allah! Count me among those people who when they do good, are delighted and when they commit sin, pray for pardon."

As a matter of fact the Messenger of Allahﷺ adopted this pray in order to teach it to his followers; otherwise he himself was innocent and free of all sin.

A Companion enquired from the Messenger of Allah ﷺ : 'What is the sign of faith?' He ﷺ observed: 'When your good work delights you and your evil work strikes you as wrong (you should understand that) you are a believer". *(Mishkaat ul Masabih)*

Just as a man should rejoice at doing good that Allah Almighty has conferred Great Grace and reward on me by guiding me to do right and it is His favour that He set me to do a good work, in the same way he should feel deep remorse at the thought that he has disobeyed his Creator and Master and that a lowly and base person like him has violated the rule of the Master of the Universe, the Mighty and the Sovereign. He should pray: O Allah, forgive me, overlook my lapse, grant me pardon, and salvation. Hide me in the lap of Mercy. To err is human, but to grow bold in committing sins and make progress in wicked deeds is the height of folly.

A Hadees runs:

كُلُّ بَنِىْ اٰدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ (مشكوة)

All the children of Adam are sinners, but the best sinners are those who offer abundant repentance.

Narrated Hazrat Abu Saeed رضي الله عنه: "The Messenger of Allah ﷺ observed: 'Verily, Satan submitted to Allah, Mighty, the Glorious: 'O Lord! I swear by your Honour! I shall continue to set your people astray from the right path as long as they retain souls in their bodies.' The Sustainer of the world, the Mighty, the Glorious observed: 'I swear by My Honour, Glory and High Dignity! As long as they continue to seek My forgiveness, I shall forgive them.'

(Mishkaat ul Masabih, from Ahmed)

It must also be understood that one should not fall into the illusion that as long as one continues to offer repentance and pray for forgiveness one can safely commit sins. No one knows the future. It may be that death will overtake the sinner before he has a chance to offer repentance. Furthermore experience tells us that the wealth of repentance and praying for forgiveness comes to those who take particular care to avoid sins and if rarely they do commit a sin they offer repentance. Those who in view of the glad news of

forgiveness commit sin after sin never even think of offering repentance or begging for forgiveness.

It should be clearly borne in mind that Allah's Glory is exalted. Do not lose hope of His Mercy at any time. Even a million sins are nothing before the infinite Mercy and forgiveness of Allah. Allah, the Mighty, the Glorious says:

قُلْ يَاعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ
اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ط

(On My behalf) say: O My people! Those of you who have wronged themselves, do not lose hope of Allah's Mercy. Verily, Allah will forgive all sins. Verily, He is the Most Forgiving, Most Merciful."

Whereas Istighfar (begging pardon for sins) is a means of obtaining forgiveness for sins and making amends for shortcomings and lapses in good works, it is also the cause of many other advantages. One should offer Istighfar frequently for invoking the blessing of rain and many other blessings. The Holy Qur'an mentions the advice which Houd عليه السلام had given to his people:

وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ
قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals." *(Surah Houd)*

Allah, the Mighty, the Glorious has also incorporated in the Surah Noah of Holy Qur'an the advice of Noah عليه السلام which he had imparted to his people:

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ اِنَّهٗ كَانَ غَفَّارًا يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ
مِّدْرَارًا ۙ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّ يَجْعَلْ
لَّكُمْ اَنْهٰرًا

"I said (to them) 'Ask forgiveness from your Lord: Verily, He is oft-Forgiving; He will send rain to you in abundance; And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers."

These verses make it explicit that repentance and Istighfar are the greatest means of invoking the blessing of rain, obtaining increase in strength and power and addition to wealth and children and acquiring gardens and streams. The people employ several means to obtain increase in their power, property and progeny, but do not think of repentance and Istighfar. On the contrary they continue to make progress in committing sins. This is a great folly.

Istighfar also contributes a great deal to the reformation of deeds. Huzaifaﷺ stated: "I tonguelashed members of my household. So I submitted: O Messenger of Allahﷺ: I fear that my tongue might lead me into Hell." Heﷺ observed: "Why have you given up offering Istighfar? Verily I seek forgiveness of Allah Almighty a hundred times every day and offer repentance to Him."

This tradition indicates that Istighfar is a remedy for sharpness of tongue. Istighfar is also the best protective against all kinds of hardships and worries.

The Messenger of Allah ﷺ observed:

مَنْ لَزِمَ الْاِسْتِغْفَارَ جَعَلَ اللّٰهُ لَه' مِنْ كُلِّ ضِيْقٍ مَّخْرَجاً وَرَزَ قَه' مِنْ حَيْثُ لَايَحْتَسِبُ

"Whoso continues to offer Istighfar Allah Almighty will make for him a way out of every difficulty. He will remove every fear from him and bestow ample means on him and grant him provisions from a source of which he had never thought of before." *(Ahmed, Abu Daud)*

Istighfar is also a great means of cleansing the heart. The Messenger of Allahﷺ observed: "Verily, dross also enters my heart and verily I offer Istighfar to Allah Almighty a hundred times daily without fail." *(Muslim)*

This Hadees mentions the offering of Istighfar a hundred times daily. Another tradition states that heﷺ used to offer repentance and Istighfar a hundred times in every assembly. There is no contradiction here. It is possibly that previously heﷺ might have been offering Istighfar a hundred times daily. Later heﷺ might have adopted the practice of offering Istighfar a hundred times in every assembly. It is also possible that heﷺ offered Istighfar a hundred times daily in addition to offering Istighfar a hundred times in every assembly.

Scholars, researchers and savants have given various interpretations of the Messenger's of Allahﷺ statement that 'Dross enters my heart'. One such interpretation is that dross implies the division of his attention between Allah Almighty and affairs of Jihad and civil administration. (After all attention to Allah must be total and undivided). Although paying attention to the affairs of the Ummat and execution of the Jihad is also a great act of worship, the shortcoming due to paying divided attention to Allah is metaphorically described as pollution of the heart by dross, to cleanse which heﷺ engaged in frequently offering Istighfar. When the Messenger of Allahﷺ says about himself that dross enters my heart and I wash and clean it by offering Istighfar, how much more do we need to turn to Istighfar? Every person must reflect on this point. Ponder well and turn to offering Istighfar, for we are all immersed in sin and errors.

Hazrat Abu Hurairaﷺ reported: "The Messenger of Allahﷺ observed: "Verily, when a believer commits a sin it leaves a black spot on his heart. So if he offers repentance and Istighfar, his heart is cleaned of this spot. But if he does not offer repentance and Istighfar and continues to commit sins, this dark spot will go on enlarging, till it covers his whole. So this spot is that rust which is described by Allah Almighty as follows:

كَلاَّ بَلْ رَانَ عَلى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ

(احمد ' ترمذی ' ابن ماجه)

"Nay, but that which they have earned is rust upon their hearts."

A tradition runs: 'The hearts are rusted. They are cleaned by Istighfar.' *(Baihaqi)*. This rust forms on the heart due to sins. As is indicated by the above-quoted tradition of Abu Huraira ﷺ, it is an obligation to clean the impurity of sin from the heart by offering repentance and Istighfar. The hearts of those who do not pay attention to offering repentance and Istighfar are entirely corrupted. Thereafter they lose the sense of good and evil and the loss of this sense brings on misfortune. We should offer Istighfar for ourselves, our parents, our children, teachers, mentors, friends and acquaintances, whether they are dead or alive, men or women. More particularly we should constantly offer Istighfar for those whose feelings we have hurt or whom we have backbited or heard anyone backbiting him or whom we have slandered. We should offer Istighfar for them so frequently that our heart should testify that if they had known our prayers for them, they would certainly have been pleased.

FORMS OF ISTIGHFAAR

The term 'Istighfar' applies to all those words in which forgiveness for sins is begged from Allah. But it is more meritorious to offer Istighfar in those words which have been reported in sacred traditions, for the words uttered by the Holy Messenger of Allah ﷺ are more auspicious. The words which we have been able to find in the Books of Tradition upto the time of writing this Book are reproduced below. (Some of these forms have also been mentioned in Book of Remembrance).

رَبِّ اغْفِرْلِیْ وَ تُبْ عَلَیَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ

"My Lord, forgive me, accept my repentance. Verily you are a Great Acceptor of Repentance and Most Forgiving."

Hazrat Abdullah b. Omar رضی الله عنه reported that the Messenger of Allah ﷺ used to recite these words a hundred times in every assembly. *(Tirmizi, Abu Daud)*

(2) Abdullah b. Masud رضی الله عنه reported: 'The Messenger of Allah ﷺ observed: Whoso utters these words

استغفر الله العظیم الذی لا اله الا هوالحی القیوم واتوب الیه

thrice, his sins will be forgiven even if he has fled from the field of Jihad."

It is stated in a tradition on lying in bed (at night) whoso recited استغفر الله الذی لا اله الا هوالحی القیوم واتوب الیه thrice, Allah, the Mighty, the Glorious will forgive his sins, even though they are equal to the foams of the sea, or leaves of the trees or the grains of sand."

(Tirmizi)

(3) Hazrat Jabir رضی الله عنه narrated: 'A man came to the presence of the Messenger of Allah ﷺ and repeated two or three times, 'Oh! my sins, oh! my sins.' The Messenger of Allah ﷺ said to him: 'Say اللهم مغفرتك اوسع من ذنوبی ورحمتك ارجی عندی من عملی : 'O Allah, Your forgiveness is far greater than my sins and Your Mercy holds out greater hope than my deeds.' The man recited these words. The Messenger of Allah ﷺ said: 'Repeat them'. He did so. The Messenger of Allah ﷺ again said: 'Repeat them again." The man repeated the words. The Messenger of Allah ﷺ said 'Rise, Allah Almighty has granted you forgiveness."

(4) Hazrat Abu Musa Ash'ari رضی الله عنه narrated: 'I have heard the Messenger of Allah ﷺ offering this prayer:

اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِمَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَرْتُ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ

(اخرجه الحاكم ص ٥١١ ج ١، وقال صحیح علی شرط الشیخین واقره الذهبی)

"O Allah! I seek your forgiveness for all those sins which I committed before and later, openly or secretly. You advance and You set back and You have power over everything."

(5) Hazrat Shaddad b. Aous رضی الله عنه reported that the Messenger of Allah ﷺ observed that the best words for Istighfar (Syed ul Istighfar) are as follows:

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِیْ وَ اَنَا عَبْدُكَ وَاَنَا عَلٰی
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُبِكَ مِنْ شَرِّمَا صَنَعْتُ اَبُوْءُ لَكَ
بِنِعْمَتِكَ عَلَیَّ وَ اَبُوْءُ بِذَنْبِیْ فَاغْفِرْ لِیْ فَاِنَّه' لَایَغْفِرُ الذُّنُوْبَ
اِلَّآ اَنْتَ '

"O Allah! You are my Lord and there is no Deity other than You. You have made me and I am Your man and I am committed to Your covenant and promise as far as lies in my power. I seek refuge with You from the evil of all sins which I have committed. I acknowledge Your bounties and also confess my sins. So forgive me, for none can forgive sins but You."

The Messenger of Allah ﷺ observed: "Whoso recites *'Syed ul Istighfar'* with conviction during the day and dies before evening, he will go to Paradise; and whoso recites *Syed ul Istighfar* with conviction during the night and dies before morning, he will go to Paradise. *(Mishkaat ul Masabih, p. 204, from Bukhari)*

EPILOGUE AND CALL TO ACTION

Praise be to Allah and Allah be praised again that this Book has come to the end. I pray to Allah, the Mighty, the Glorious to accept this work and may make it popular and useful for all the Muslims. All those who receive this Book, especially the Muslim women, are requested not just to put it on the shelf, but read it again and again. They should sit together every day and listen to a reading of this book. Let the children also join you and explain to them with special care the contents of the book. Next day ask them to revise what they have already learnt. It would be better if you teach the book lesson by lesson to all members of the household. Let them memorise each lesson and try to act upon it yourself and make the others to act upon it also. However, do not read before children those rules of the 'Book of Purity' which it is improper to mention before them.

The people have a taste for acquiring knowledge these days. Every published work sells like hot cakes, but all this is confined to reading and discussion only. The people have no will to act. They deliberately avoid acting on the Islamic rules and etiquettes and hasten to adopt the current mode of life in the society. Everyone knows that life is ephemeral and the Hereafter is permanent and enduring. Acting on Islamic rules and etiquettes is a means of salvation from Hell and entry into Paradise. In spite of this awareness they follow their desires, inclinations and promptings of Satan and turn away from rendering obedience to Allah Almighty and His Messenger ﷺ. For the believers this state of affairs is deplorable. You should summon your courage and free yourselves from the shackles of your own passions and the snares of Satan.

Let the Qur'an and Tradition be your guide. Read and discuss the works of the righteous scholars. Pensioners who are living in retirement, and retired traders and agriculturists whose children have become their support are requested not to waste the remainder of their life-span. They should occupy the few years of spare and leisurely time that they still have in striving to improve their prospects in the Hereafter. Similarly women who are retired from worldly duties and have nothing else on their hands but to pamper their grandchildren should also appreciate the value of the time of life that still remains to them and make an advance towards the Hereafter. All men and women should offer sincere repentance. They should follow the mode of repentance and keep in mind the nature of repentance and the merits and advantages of asking forgiveness of Allah (Istighfar) just mentioned in this Book. They should offer a few at a time all the prayers that they have missed in their life-time.

They should also discharge all obligations of fasting, pilgrimage and Zakat (payment of poor-due) that are still due from them. They should make up for all fasts they have missed voluntarily or due to some reason. They should pay the rights of men. We have reproduced at the end of Tradition No. 105 the commemorations and devotions to be offered morning and evening as a code of action which you should follow as a daily routine.

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِیْ وَ اَنَا عَبْدُكَ وَاَنَا عَلٰی عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُبِكَ مِنْ شَرِّمَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَیَّ وَ اَبُوْءُ بِذَنْبِیْ فَاغْفِرْ لِیْ فَاِنَّه' لَایَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ '

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Commemoration of Allah should be at the tip of your tongue at all hours. Offer laudatory prayers regularly. Avoid useless activity. Shun backbiting. Do not waste your time by lounging around. Time is of the essence. If you do not become virtuous in old age, what then. To be a sinner in old age is a grave error. It is a great folly to spend a lifetime of seventy or eighty years in mundane affairs and enter the grave after a sinful worldly life.

The Messenger of Allah ﷺ observed: 'Whoso has been given by Allah a life-span of sixty years, for him Allah has left no scope for making an excuse.' *(Bukhari)*

A tradition runs: "On the Day of Judgment a caller will call (he will be a herald of Allah): 'Where are the sixty years olds'.

It is this age regarding which Allah Almighty has said:

أَوَلَمْ نُعَمِّرْكُمْ مَايَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيْرُ

(مشكوة المصابيح ص ٤٥١ عن البيهقى فى شعب الايمان)

"Did we not give a life-span sufficient for you to understand, if you had but willed to understand and a warner too had reached you."

In old age especially one is advancing towards the Hereafter. Think of yourself, think of your children and make careful efforts to create in your grandchildren a sense of devotion to Islamic precepts and actions.

It is these old men and women who have taught their children everything except the tenets of Islam. They did not teach them the mode of prayer; instead they trained them in the etiquettes of the English people. As an act of expiation they should now in their old age mend their own ways. They should renounce sins and take to good works. They should offer sincere repentance and make amends for the vices of a life-time. They ought to confess to their children their guilt in failing to teach them the rules of Islam. They should tell their children: "You are sensible and mature. Pull yourself together and adopt the religion of Islam as a whole. Renounce sins. Build up an Islamic society and let your sons and daughters adopt to this society. Instruct them in the rules of Islam. Let them follow these rules in daily life. If you fail to do this, you will be stricken with remorse in old age like us." To spend a long life-span of seventy or eighty years in this world and enter the grave as a rebel against Allah, the Mighty, the Glorious; to pass the whole life, which was meant for earning a title to Paradise, in actions which lead to Hell and then to endure torments in the grave, on Doomsday and in Eternity is a bad bargain through and through.

Those who are in service or in business devote only eight or ten hours to earning their livelihood. The responsibility of the women is only to run the household. Besides the time devoted to economic activity and household chores, everyone is left with fourteen or sixteen spare hours. Deduct six or eight hours for rest, the remainder is absolutely free time. But they do not appreciate the value of this time. They waste it in listening to songs, watching Television, entertainments in hotels, playing cards and non-productive pastimes. Many of these activities fall under the category of sins. Those which are not sins, for instance non-productive activities are harmful in the sense that time wasted in them could be usefully employed in commemoration of Allah and in invoking Durood Sharif (peace and blessings) on the Messenger of Allah ﷺ. (A non-productive pastime denotes an activity which yields no worldly or spiritual profit, nor falls in the category of sins.)

Many readers will feel that what is said here is quite right, yet their heart is not inclined to perform Namaz (prayer), fast, commemorate Allah and recite the Holy Qur'an and to renounce non-productive pastimes and even sins.

The answer to this dilemma is: Do not defer to the promptings of your heart. Think of the torments and rewards of the Hereafter which is your eternal abode. You should humiliate Satan by refusing to obey the promptings of the heart and by suppressing sinful desires. Follow the commands of Allah; renounce sins; engross yourselves in prayer, fasting, commemoration of Allah and recitation of the Holy Qur'an. Don't you perform many worldly acts

against your desire? In the midst of a restful sleep your child wakes you up and in response to his demand you leave your warm bed in winter and accompany him to the toilet.

You work in an office and your relationship with your superior officer is not too happy. But you have no choice but to obey his orders. So contrary to your nature you pass years working under him. The fact of the matter is that you deem it necessary to fulfil worldly obligations because your aims are worldly. Hereafter is out of your sight, hence your heart is disinclined to act upon those verses and traditions which speak of the rewards and blessings or torments and hardships which await you in that world. However, what needs to be considered is that though Hereafter is invisible, it is certain. So why not strive to achieve success there. The truth is that the people`s faith in the Hereafter is weak. If their faith had been sound, it would certainly have inclined them to work for attaining merit in the Hereafter.

Reading the works of men of Allah and associating with righteous people are means of strengthening faith in the Hereafter, moulding the heart and mind to do good deeds and training the soul to renounce sin. The men of Allah whose company or correspondence with whom inclines the heart towards religion are not yet non-existent. Find them, visit them with your children, associate with them and on return home convey their advice to other members of the family.

Hold an assembly of your children and rest of the family every day and read to them books on religion. (A list of these books has been given in the discourse on Education and Training).

In short, results will be achieved by action alone. Whether the heart is inclined or not, you must follow religion and direct members of your family to follow the path of religion also.

The writer`s function is to produce a book and the preacher's task is to give good counsel, but the responsibility for action lies on each person himself.

وما علينا على البلاغ المبين

May the discourse be clearly communicated!

My task is to give advice; it is up to you to follow it. Listen! So that you may be inclined to follow the message of the Prophet ﷺ!

Muhammad Ashiq Elahi
Bulandshahri

Madina-ul-Munnawwara

25, Jamadi-ul-Sani

1399 A. H.

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The book deals almost all the aspects of life in detail, particularly with the problems faced by women with their solution in the light of Holy *Qur'an* and *Ahadeeth*. Utmost efforts have been made to compile the traditions and problems, originally reported by women. For the easiness and benefit of the reader, different aspects of life have been divided into several chapters.